THE ORIGIN

OF

PAGAN IDOLATRY.

PLATE II.



To the Right Revd. THOMAS BURGESS D.D. LORD BISHOP of St. DAVIDS, this Plate is respectfully inscribed by his obliged humble Servant

THE AUTHOR.

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THE

ORIGIN OF PAGAN IDOLATRY

ASCERTAINED FROM

HISTORICAL TESTIMONY

AND

CIRCUMSTANTIAL EVIDENCE.

BY GEORGE STANLEY FABER, B. D.

RECTOR OF LONG-NEWTON.

Every reasonable Hypothesis should be supported on a fact.

WARBURTON'S Div. Leg. vol. v. p. 453.

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ERRATA.

VOLUME II.

Page	Line	
xviii.	2.	For 388 read 391
4.	3 from bottom.	For *incilned* read *inclined*
6.	1 note.	For *sect.* xiii. read § XIII.
11.	last line.	For *politics* read *polities*
42.	1 note.	For *Stanly's* read *Stanley's*
46.	1 note.	Add 3 before *Suid*
48.	17.	For *Ilu* read *Hu*
59.	12.	For *Maz ndran* read *Mazendran*
78.	13.	For *prince of* read *prince in*
89.	7.	For *Oshen* read *Oschen*
92.	18.	For *Helias* read *Helius*
125.	9.	For *Amreeta* read *Amrita*
126.	18.	For *Amreeta* read *Amrita*
142.	1 note.	Add 3 before *Herrer*
164.	4.	For *are* read *is*
258.	3 note.	Insert i. after *lib.*
269.	3 from bottom.	For *Di-Youi* read *Di-Yoni*
359.	15.	For 3 read 2
	20.	For 4 read 3
360.	15.	For 5 read 2
364.	24.	For *man* read *Man*
391.	3.	Add 2 before *The classical*
404.	26.	For *Chryson* read *Chrysor*
408.	13.	For *fi n* read *find*
	14.	For *Tdhus* read *Thus*
413.	4 note.	For *Hieroz.* read *Hierog.*
427.	17.	For *be* read *Ce*

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EXPLANATION OF THE FIGURES IN PLATE II.

Fig.

1. Vishnou floating in deep slumber on the folds of the great navicular sea-serpent, while the whole earth is covered with water: Lacshmi chafing his feet: and Brahma springing from his navel in the calix of the lotos. From an Indian painting in Moor's Hind. Panth. pl. 7.
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THE ORIGIN

OF

PAGAN IDOLATRY.

BOOK III.

CHAPTER I.

Respecting the Fable of the Four Ages.

An ancient notion has very generally prevailed both in the east and in the west, that there have been four successive ages, symbolized by the four metals of gold, silver, brass, and iron, during which mankind gradually degenerated from a state of peace and holiness to one of violence and wickedness. But this notion is not always exhibited precisely in the same form: in the fables that have been founded upon it a variety may be observed, which at first might seem to involve a sort of contradiction, but which in reality was only the natural consequence of the doctrine of an endless succession of similar worlds.

The variety is this: the series of the four ages is sometimes deduced from the creation, and sometimes from the deluge; so that, when the two fables are joined together, the series of the latter commences precisely where the series of the former terminates. At the head of each series however the great father, in the west denominated *Cronus* or *Saturn,* and by the oriental Hindoos *Menu,* is universally placed: so that the four ages, in whatever manner they are reckoned, always begin from the days of the great father; whence the golden age isproperly the age of the great father's manifestation at the commencement of a new world.

Now, since world was believed to succeed world, and since each successive manifestation of the great father was esteemed only a reappearance of the same personage at the opening of each mundane system; the golden age, being the age of the great father, was of course placed at the beginning of every world: and hence we perceive the cause, why the series of the four ages, though always deduced from Saturn or Menu, is yet sometimes deduced from the epoch of the creation and at other times from that of the flood.

I. The fable itself properly relates to the period between the creation and the deluge; for the golden age, in absolute strictness, can only be applied to the days of man's innocence and happiness in Paradise: but the ancient mythologists, who delighted to trace a resemblance between the two worlds as tending to establish their favourite doctrine of an endless succession of perfectly similar mundane systems, perceived, that after the flood there was what might be termed a new golden age. This was indeed but a faint and imperfect image of its predecessor: yet the similitude was sufficient to serve their purpose, and as such it was eagerly caught at.

They observed, that the antediluvian world commenced with a period of happiness and innocence; that the first man was an agriculturist; and that he subsisted in a simple state on the fruits of the earth, without being subject either to the artificial vices or restraints of civil society. They further observed, that his primeval innocence was speedily corrupted; and that matters rapidly passed from bad to worse, until at length a profligate and lawless generation was swept away by the waters of the flood. Now, since the corruption was gradual, it was not unnatural to make a chronological division of the period during which it took place: and, as the age of purity was aptly represented by the noblest metal, so it was an obvious idea to describe the subsequent progressive deterioration of manners by three metals, all inferior to gold, and each successively of less value than that which preceded it.

Such were the first observations of the ancients; but here they were little incilned to stop. The iron age ushered in the deluge; and the deluge was followed by a new world and a new order of things. As the old world then had commenced with a golden age, so likewise must the new: and they

found, that this, to a certain extent, was actually the case. They observed, that the renovated system began with a period, which, when compared to the age of violence and licentiousness that had immediately preceded it, might well be deemed a golden period of innocence and happiness, a period of restored integrity and of renewed simplicity of manners. They observed, that the first man of this reproduced world, like the first man of the former world, was an agriculturist; that he dwelt in the very same Paradisiacal region of the globe which his predecessor had tenanted; and that he too, free alike from the vices and restraints of advanced society, enjoyed the artless freedom of rural life, and subsisted on the productions of all-bountiful nature. And they observed, that a deterioration of manners, which, in point both of violence and licentiousness, bore a striking resemblance to the progressive corruption of the antediluvians, speedily succeeded the golden age of the great postdiluvian father. Hence the four ages were placed after the flood, no less than before it: and hence it was assumed, that every new world would similarly commence with a period of gold, which would similarly be followed by those of silver, brass, and iron.

II. But here an obvious difficulty arose. In the antediluvian world, the iron age was succeeded in the tenth generation by the flood; and a new series forthwith commenced with the new world: but, in that new world, though it was easy to specify the age of gold, and though the progress of corruption soon introduced what might well be esteemed an age of iron, no deluge occurred in the tenth generation, nor did another mundane system occupy the place of its lately renovated predecessor. Here then was a difficulty of no trifling nature, which they, who advocated the doctrine of a succession of similar worlds, had to contend with. They had pointed out an age of gold, and they found themselves living in an age of iron: but the tenth generation rolled away, and the world which they inhabited was destroyed neither by a flood of water nor by a deluge of fire. Where then were the limits of the age of iron to be fixed? Had it not as yet commenced; or was it to be extended to an indefinite length? The manners of the times proved but too decisively, that it had commenced: and the arrival of the tenth generation afforded a sufficient argument for those, who delighted in analogical deduction, that the beginning of a new series might be expected, and that the reformation of another golden age might be hoped for.

BOOK III. Now, as I have already had occasion elsewhere to observe,[1] precisely in this tenth generation a partial reform *did* take place, and an awful event occurred which by those in its vicinity appears evidently for a season to have been mistaken for a destruction of the world by a deluge of fire. The preternatural call of Abraham from Ur of Chaldèa must have excited very general attention: and, in the then early state of colonization, must have been known throughout a great part of the imperfectly peopled east; because Chaldèa was the central point from which the rudiments of each future nation proceeded, and because most probably as yet they had by no means reached the utmost extremities of the vast Asiatic continent. The knowledge of his call would be yet further spread by the wandering life, to which he devoted himself. And this life, which withdrew him from the artificial habits of settled society, and which in some measure presented an image of the primeval simplicity of the golden age: this life, united with the pristine integrity and holiness of his manners, would readily suggest to those, who were already on the tiptoe of expectation, that Abraham was a reappearance of the great father, and that with him a new age of gold was now commencing. The idea would be strengthened by the miraculous destruction of Sodom and Gomorrha; and, when it was found that the subversion of those cities was neither the end of the world nor the prelude to it, a new modification of the fable of the four ages would be the natural consequence.

This fable, in its original state, described the gradual deterioration of manners from the commencement to the termination of a world; and taught, that each successive world would experience the very same deterioration, which would regularly bring on its destruction either by fire or water, when a new world would usher in a new series of ages: but now the theory was found to be not altogether true in matter of fact; and some different arrangement must be contrived, which might still preserve its plausibility, and which might prevent the necessity of its total abandonment. Such an arrangement accordingly *was* devised: and, since it had been perceived that the postdiluvian iron age did not precede a second destruction of the world, but only ushered in a partial reformation and a faint image of the golden age in one particular family (the national golden age of the people Israel); it was *then*

[1] Vide supra b. i. c. 2. sect. xiii.

asserted, that the four ages succeeded each other in perpetual rotation, that the iron age of one series was ever followed by the golden age of another, that there were many such cycles in the duration of each world, and that, although an iron age would at length be assuredly the harbinger of a general deluge, there would be many reformations of manners and many successive degeneracies, previous to the awful catastrophè of a complete mundane dissolution.

This is the doctrine of the Hindoos. They invariably make their golden age commence with the appearance of a Menu, and they invariably suppose the golden age to be followed by three others of progressive corruption: but, in each Manwantara or mundane reign of a Menu, they place seventy-one cycles of four ages each; and believe, that every world is destroyed only at the end of the iron age of the last cycle, that is to say, at the end of the complete Manwantara. In this arrangement, the difficulty is, how to make each cycle begin with a Menu: for they were well aware, that the *proper* golden age was the Paradisiacal age of the first Menu or great father; and they were no less aware, that the true epoch of the great father's appearance was the commencement of each Manwantara or of each grand cosmical revolution. If then the great father was manifested in the golden age at the beginning of every Manwantara, immediately after the retiring of the intermediate deluge, on the waters of which he had floated in a state of deep meditative slumber: if *such* was the true period of his manifestation, if the golden age was invariably his peculiar age, and if yet there were no less than seventy-one golden ages in the course of each Manwantara; how, under these circumstances, could *every* golden age be the age of a Menu, when his *real* era was the period immediately after the intermediate deluge or that *first* golden age with which all new worlds are supposed constantly to open? The way, in which they managed the difficulty that necessarily resulted from the new modification of the fable, was this: they maintained, that every Manwantara or entire mundane revolution was the reign of every Menu over his own proper world; but that, as every Manwantara comprized seventy-one cycles of four ages, and as it was incongruous to place a holy personage in times of impurity, each Menu only reigns personally in each golden age and disappears in the three corrupt ages that follow it, continuing to dive

BOOK III. and emerge like a water-fowl (such is their comparison) until the close of his Manwantara.[1]

It is obvious, that this opinion involves the belief, that every reformer of mankind, who should start up at the close of what might be deemed an iron age, was a reappearance of Menu or the great father. Such, accordingly, was the precise notion which the Phenicians, who were a colony of Scythic Hindoos, entertained of Abraham, as may easily be collected from the mythic history of Sanchoniatho. They termed him *Cronus* or *Ilus*, which like *Menu* was the proper appellation of the great father: and yet they sufficiently shewed, what person they literally intended, by asserting, that this Ilus once reigned in Palestine, that he sacrificed his only son who was born to him of the nymph Anobret, and that he first introduced the rite of circumcision.[2] Now the bestowing upon Abraham the title of *Ilus* or *Menu* proves, that they esteemed him a reappearance of Menu; otherwise, why should they give him the name? And this opinion, which they entertained of him, exactly accords both with the speculations of their Indo-Scythic forefathers, and with the peculiarities of Abraham's own history. He flourished in the tenth generation after the flood; as Noah, or Menu-Satyavrata, did in the tenth descent after the creation: he lived at the end of what would be deemed the postdiluvian iron age, as Noah did at the end of the antediluvian iron age: like Noah, he had communication with God, and was a preacher of righteousness: and, like Noah, he was a reformer of corrupt manners, and was therefore considered as the introducer of the golden age of a new cycle.

We shall now see the reason, why the circumstance of his living in the tenth generation after the flood is noticed so industriously by those ancient pagan writers, who have mentioned him. Berosus and Eupolemus are alike curious in specifying this genealogical particular and in dwelling on the justice and uprightness of Abraham.[3] In doing so they are perfectly accurate no doubt; but it was not a *mere* love of accuracy, which induced them to record such particulars. The appearance of Abraham in the tenth postdiluvian generation, and his eminent character for justice and integrity,

[1] Asiat. Res. vol. ii. p. 112, 126. [2] Euseb. Præp. Evan. lib. i. c. 10. lib. iv. c. 16.
[3] Joseph. Ant. Jud. lib. i. c. 7. Euseb. Præp. Evan. lib. ix. c. 17.

caused him to be deemed a new manifestation of the great father; who is honourably distinguished, in the writings both of Moses and Sanchoniatho, by the title of *Sadik* or *the just man:* and this appearance of his precisely in the tenth generation, and this character which he bore of justice, are mentioned by Berosus and Eupolemus, because to *these* points the attention of his contemporaries, who deemed him a new Cronus or Menu, was particularly directed.

Such then was the manner, in which originated the theory of many successive cycles of the four ages in the course of each mundane revolution. Finding that in the tenth postdiluvian generation the then state of the world corresponded with the character of the iron age, finding however that no deluge came to sweep away mankind from off the face of the earth, and yet finding that a just man then arose to bear his testimony against the prevailing iniquities: the ancient mythologists of the east were reduced to adopt the supposition, that the iron age was not always the harbinger of a flood; but that, when one cycle of four ages had expired, another commenced with the appearance of a Menu and with an attempt at reformation, which in some measure revived the integrity of the golden or Saturnian age.

Agreeably to such a theory, the Hindoos are wont to esteem the manifestation of any remarkable character the reappearance of a Menu or a Buddha or a Salivahana, all which titles are descriptive of one and the same person, and to reckon this manifestation the commencement of a new series of ages. Thus the oriental heretics early corrupted Christianity, by pretending that Jesus was a Buddha or Salivahana: thus the Arabian impostor Mohammed was thought to be another Salivahana: and thus the appearance both of Jesus and Mohammed was equally said to constitute a new chronological era.[1] Such a notion was the more plausibly adopted by those philosophizing converts of the east, who sought to engraft Christianity upon the old stock of Paganism, because the evangelical prophet has foretold the birth of the Messiah in language borrowed from the imagery of the golden or Paradisiacal age. The future Saviour of mankind was to destroy the wicked from off the face of the earth, and to introduce afresh the reign of equity and righteous-

[1] See Asiat. Res. vol. ix. p. 212 et infra. vol. x. p. 27 et infra.

BOOK III. ness. Justice was to be the girdle of his loins, and faithfulness the girdle of his reins. The wolf once more, as of old in Eden, was to dwell with the lamb; and the leopard was to lie down with the kid. A young child, the mysterious infant who was vainly deemed the new-born Menu of a fresh series of ages, was to lead with one band the calf, the lion, and the fatling; was to play, with perfect safety, on the hole of the asp; and was fearlessly to lay his hand on the den of the cockatrice. The cow and the bear were to feed together: the lion was to eat straw like the ox. Destruction was again to be unknown throughout that holy mountain of Jehovah; which, like the Meru or Ida of the Hindoos, was a transcript of the sacred hill of Paradise: and a flood of religious knowledge, boundless as the interminable diluvian ocean, should sweep away every remnant of corruption, and should diffuse itself over the surface of the whole earth.[1]

A similar idea of an age of iron being succeeded by an age of gold was carried likewise into the west: and the poet, who most distinctly exhibits it, has been equally indebted to the mythological speculations of the oriental sages and the glowing imagery of the Hebrew prophet. The *Pollio* of Virgil, though replete with allusions to that mystic theology in which he was so profoundly versed, is yet so strongly tinged with the peculiar phraseology of Isaiah, that I think it only not demonstrable that he had read and availed himself of the Greek translation of the Jewish Scriptures. In this extraordinary poem, he celebrates the expected birth of a wonderful child, who was destined to put an end to the age of iron and to introduce a new age of gold.

The last period, sung by the Sibylline prophetess, is now arrived: and the grand series of ages, that series which recurs again and again in the course of one mundane revolution, *begins afresh. Now the virgin Astrèa returns from heaven; and the primeval reign of Saturn recommences: now a new race descends from the celestial realms of holiness. Do thou, Lucina, smile propitious on the birth of a boy; who will bring to a close the present age of iron, and introduce throughout the whole world a new age of gold. Then shall the herds no longer dread the fury of the lion, nor shall the poison of*

[1] Isaiah xi. 4—9.

the serpent any longer be formidable: every venomous animal, and every deleterious plant, shall perish together. The fields shall be yellow with corn, the grape shall hang in ruddy clusters from the bramble, and honey shall distil spontaneously from the rugged oak. The universal globe shall enjoy the blessings of peace, secure under the mild sway of its new and divine sovereign.

Thus, after a long period of rapine and licentiousness, was the golden age to appear again, and the ever revolving cycle to commence afresh: thus accurately does the mythological poet express the sentiments of the oriental philosophers.

Nor is this all: while he exhibits to us the doctrine of successive cycles occurring throughout the vast duration of a whole Manwantara, he hints also at that great catastrophè, which closed the real iron age, and which was followed by a second imperfect age of gold. According to the Hindoos, every mundane system terminates with a deluge, on the surface of which the great father floats in the ship Argha: and, when the waters retire, he and the vessel which had sustained him assume for a season the form of doves, until they are manifested at the commencement of the new world, as the parents of three sons and through them of the renovated human race. Now the Argha of the Hindoos is palpably the Argo of the Egyptians and the classical writers: consequently, the fictitious voyage of the Argo is no other than the diluvian voyage of the Argha or Ark. Hence Virgil, true to the doctrine of a succession of similar worlds, in each of which every event was but a repetition of a parallel former event, tells us, that, when the great series of ages commences afresh with that of gold, there shall be another Argo manned with chosen heroes and another Tiphys to steer it safely over the mighty deep, another eminent attempt at navigation, another beginning of civil society, and another Achilles to destroy another Ilium.

III. The several descriptions, which are given of the golden age, prove very clearly, that, however it may have been afterwards applied to represent the period immediately subsequent to the flood, its real prototype was the age of innocence and happiness in Paradise.

1. Plato informs us, that, in the first arrangement of things which was ordained of God, there were neither human politics, nor the appropriation

of wives and children; but that all lived in common upon the exuberant productions of the earth. They had abundance of fruits and trees: and they were blessed with a soil so rich, that it brought forth those fruits spontaneously and without the labour of cultivation. They spent their time in the open air, and they associated together without shame in a state of nakedness. They conversed, not only with each other, but likewise with the beasts: yet God was their special guardian; and by a peculiar interposition provided them with food, as men are now wont to provide for the inferior domestic animals. He mentions, that he had learned these particulars from an ancient fable: and concludes with saying, that such matters must be laid aside, until some meet interpreter of them should be revealed.[1]

Though it is not impossible, that Plato in the course of his travels may have become acquainted with the writings of Moses, and that the exordium of Genesis may be the ancient fable to which he alludes, yet I doubt whether these opinions were *exclusively* borrowed from the Pentateuch: I should rather be inclined to believe, that, if ever the philosopher did indeed meet with that venerable book, he was struck with finding in it a narrative that remarkably accorded with the traditions which had been handed down by his own ancestors. That he ever perused the book of Genesis, must be a matter of uncertainty; but, that he received his knowledge of the Paradisiacal age from the legends of his country, is indisputable, because he himself positively declares that such was the case. *Our forefathers,* says he, *who sprang up immediately after the first revolution, delivered these things unto us.* His knowledge therefore was traditionally derived from his Hellenic progenitors: and he wrote only from the common stock of information equally possessed by all his inquiring contemporaries. The great revolution, of which he here speaks, can only, as it appears to me, be the deluge. It follows therefore, that Plato's notions of a primitive state of happy innocence, whether we may or may not suppose them to have been corrected and modified by an acquaintance with the divinely inspired theology of the Hebrews, were yet originally received, down the stream of unbroken tradition, from the first post-diluvians. That he meant the age of Paradise by the golden period which he so particularly describes, is manifest from one remarkable circumstance which I have already had occasion to notice. He asserts, that the deprava-

[1] Plat. Polit. p. 271, 272.

tion of the soul, by which it was reduced to a state of spiritual bondage, commenced at the close of the golden age.[1] Now we are well assured, that this depravation took place at the end of the Paradisiacal age. The age therefore of Paradise must inevitably be the fabled age of gold.

2. That Plato's account of the first period was received traditionally, however it might have been improved by extrinsical information, appears from its coincidence with other similar narratives both in prose and in verse. Dicæarchus the Peripatetic, as we learn from Porphyry, undertook to describe what he calls the ancient mode of living among the Greeks, but what was really the life of the primeval antediluvian age which every nation specially appropriated to its own peculiar ancestors. The first men, according to this writer, were born near to the gods, were of a most excellent nature, and lived most holy lives: so that, when compared with the degenerate modern race of mortals, they might well be esteemed a golden generation. At that time, nothing which had life was slaughtered: and, from the universal felicity which then prevailed, the poets borrowed their pictures of the golden age. This age, Dicearchus adds, was the age of Cronus or Saturn.[2]

3. With such accredited traditions agree the legendary accounts of the poets.

When gods and mortal men, says Hesiod, *were first born together, the golden age commenced, the precious gift of the deities who acknowledged Cronus as their sovereign. Mankind then led the life of the gods, free from tormenting cares, and exempt from labour and sorrow. Old age was unknown. Their limbs were braced with a perpetual vigour; and the evils of disease were unfelt. When at length the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all his terrors. Every blessing was their own. The fruits of the earth sprang up spontaneously and abundantly. Peace reigned: and her companions were happiness and pleasure.*[3]

The manner, in which he accounts for the change from this blissful condition, both clearly points out the period alluded to, and bears strongly impressed upon it the marks of primitive tradition. *Originally*, says he, *the tribes of*

[1] Plat. Polit. p. 251. [2] Porph. de abstin. lib. iv. sect. 2.
[3] Hes. Oper. et dier. lib. i. ver. 108—119.

BOOK III. *men lived upon the earth, free from those evils and labours and diseases which produce old age: but the first woman, endowed by the gods with every accomplishment, yet destined to be the ruin of prying man, opened a fatal casket, and let out miseries and calamities innumerable. Too late, when her mischievous curiosity was satisfied, she replaced the lid: but sea and land were now alike replete with evil; hope alone remained at the bottom of the casket.*[1]

I think it evident, that this legend contains a disguised history of the fall: for the whole connection, in which it stands, seems imperiously to demand such a supposition. Hence I am not disposed to censure the conjecture of Cluverius, that that hope, which is said to have been left alone in the casket, is the never-forgotten hope of redemption through a Saviour who should at once bruise the head of the serpent and be offered up as a sacrifice for sin.[2]

The account, which Ovid gives of the golden age, is but a transcript from Hesiod: the same primeval simplicity, and the same universal happiness, are equally celebrated by the Roman bard as essential characteristics of the ancient reign of Saturn.[3]

4. A similar idea occupied the minds of our Gothic ancestors.

The first inhabitants of the world, according to the usual system of the pagan nations which elevated the great father and his children to the rank of demon-gods, were considered by them as something more than human. Their abode was a magnificent hall glittering with burnished gold, the mansion of love, joy, and friendship. The very meanest of their utensils were composed of the same precious material; and the age itself acquired the denomination of *golden*. Such was the happiness of the primitive race of mortals; a happiness, which they were destined not long to enjoy. The blissful period of innocence was soon contaminated. Certain women arrived from the country of the giants; and, by their seductive blandishments, corrupted the pristine integrity and purity.[4]

In this tradition, we may observe, as well as in that of the fabulous Pandora, the introduction of sin at the close of the golden age is ascribed to female agency: but it seems probable, that the two legends do not relate to

[1] Hes. Oper. et dier. lib. i. ver. 59—105.
[2] Cluver. Germ. Ant. p. 225.
[3] Ovid. Metam. lib. i. ver. 89—112.
[4] Edda. Fab. vii.

precisely the same circumstance. The transgression of Eve is the obvious prototype of the fatal curiosity of Pandora : but the arrival of women from the country of the giants, and their intercourse with a distinct and more pure line of mortals, can scarcely fail of bringing forcibly to our recollection the marriages of the sons of Seth with the daughters of Cain, which were the principal cause of the universal depravity of the antediluvians.[1] CHAP. I.

5. The same belief in a primitive state of holiness may be traced no less distinctly in the fables of Hindostan.

There can arise little doubt, to adopt the words of Mr. Maurice, *but that by the Satya age or age of perfection*, the golden age of classical mythology, *the Brahmens obscurely allude to the state of perfection and happiness enjoyed by man in Paradise. It is impossible to explain what the Indian writers assert, concerning the universal purity of manners and the luxurious and unbounded plenty prevailing in that primitive era, without this supposition. Justice, truth, philanthropy, were then practised among all the orders and classes of mankind. There was then no extortion, no circumvention, no fraud, used in their dealings with one another. Perpetual oblations smoked on the altars of the Deity ; every tongue uttered praises ; and every heart glowed with gratitude to the Supreme Creator. The gods, in token of their approbation of the conduct of mortals, condescended frequently to become incarnate and to hold personal converse with the yet undepraved race ; to instruct them in arts and sciences ; to unveil their own sublime functions and pure nature ; and to make them acquainted with the economy of those celestial regions, into which they were to be immediately translated when the period of their terrestrial probation expired.*[2]

Nor is this notion of late origin among the Hindoos: Calanus, according to Strabo, held much the same language, with the addition of particularizing the lapse of the first race and the consequent necessity of procuring by labour the necessaries of life. *Formerly*, said he, *corn of all sorts abounded as plentifully as dust does at present* ; *and the fountains poured forth streams, some of water, some of milk, some of honey, some of wine, and some of oil. Owing to this luxurious abundance, man became corrupt, and fell into all kinds of wickedness; insomuch that Jupiter, disgusted with such a scene,*

[1] Gen. vi. 2, 4.

[2] Hist. of Hind. vol. i. p. 371.

BOOK III. *abolished the ancient order of things, and permitted the necessaries of life to be obtained only through the medium of labour.*[1] A tradition thus circumstantial seems to me to be little more than a transcript of the scriptural account of Paradise, of the fall, and of God's denunciation against Adam that the ground should be cursed for his sake and that in the sweat of his face he should eat bread.[2]

The Hindoos sometimes express the deterioration of the Paradisiacal state in a figurative manner. The former seas (according to their allegorical writers) of milk, butter, honey, and wine, have either wholly disappeared, or have become salt and bitter: and the colour of the white island has been changed into black on account of the sins of mankind.[3]

6. To the preceding Hindoo legends may properly be subjoined the curious traditional fable of the Jains, a sect who worship Buddha or Menu under the title of *Jain-Eswara.*

These suppose, like the Brahmenists, that the great mundane periods, as well as their subdivisions, revolve again and again to all eternity: and, like them also, they particularly notice among the subdivisions a cycle of four ages. The first of these ages exactly corresponds with the golden age of the classical writers: but, in addition to the commonly specified characteristics, a remarkable particular is introduced into the account of it. During its continuance, we are told, that men subsisted on the produce of ten celestial trees; that there were no kings; that all were abundantly blessed; and that the people, who then flourished, were distinguished by the appellation of *the supremely happy inhabitants of the earth.*[4]

Perhaps it is almost superfluous to observe, that the notion of these ten celestial trees has manifestly been borrowed from the fruit-bearing trees of the semi-celestial garden of Paradise.

IV. Since then the first or golden age is evidently that of man's innocence in Eden, Saturn or Cronus, in other words the great father, who, by whatever name he may be distinguished, is the prince of that age, must by a necessary consequence be the patriarch Adam. Accordingly, Ovid places all the four ages before the flood: and, after assigning the first or the age of Saturn to

[1] Strab. Geog. lib. xv. p. 715.
[2] Gen. iii. 17, 18, 19.
[3] Asiat. Res. vol. viii. p. 302.
[4] Asiat. Res. vol. ix. p. 257, 258.

the period which immediately succeeds the creation, he represents, in a manner perfectly corresponding with Scripture, the three following ages as gradually introducing a greater and greater degree of corruption and lawless violence, until at length the supereminent wickedness of the iron age becomes the moral cause of the deluge. CHAP. I.

Yet the whole history of Saturn or Cronus or the great father equally proves him to be the patriarch Noah: hence, when he is viewed under this character, the golden age must be placed immediately after the flood. And here, accordingly, we find it placed by the Hindoos.

1. The Brahmenical mythologists represent it, as synchronizing with the four first Avatars or incarnate descents of Vishnou; the three former of which, as Sir William Jones rightly observes, relate to some stupendous convulsion of our globe from the fountains of the great deep. But we must not adopt in its full extent the opinion of this learned writer, which fixes the Satya Yug *exclusively* to the period that immediately succeeds the deluge. The Hindoos hold the doctrine of a series of worlds, each of which is equally preceded by a flood and by the escape of the great father with seven companions in an ark. Consequently, in ascribing their Satya Yug to the period after the deluge, they by no means *limit* it to the postdiluvian age of Noah: they merely assign it to the earliest period of *every* world. This will account for an apparent contradiction in their theology. When they descend to description, they paint the Satya Yug in such colours as agree only with the state of Paradisiacal innocence and happiness: but, when they arrange their four ages chronologically, we find ourselves in the present or postdiluvian world. In fact, the progress of corruption in the new world bore a strong resemblance, as I have already observed, to that in the old world: and, as the iron age of the former produced the catastrophè of the flood; so, at the yet future close of the Cali or iron age of the latter, the Hindoos place the tenth incarnation of Vishnou, who will then be manifested for the dissolution of the present mundane system.

Such, I have little doubt, is the original and consistent form of the legend; though it does not accord with that modification of it, which exhibits many cycles of the four ages as revolving in the course of a single Manwantara or mundane reign of Menu. Sir William Jones has remarked, that the progress

of time after the deluge naturally divides itself into four periods:[1] and it may be observed with equal propriety, that a similar division of time before the deluge obviously presents itself as we read the Mosaical history. The age of Paradise is the golden age: the age, which succeeded the fall while as yet mankind were few in number, is the silver age: the age of the Nephilim, or tyrannical and gigantic oppressors of the line of Cain, is the brazen age: and the age of the promiscuous intermarriages of the children of Cain and the children of Seth, which speedily occasioned an universal lawlessness and depravity of manners, is the iron age.[2]

2. The legend of the Jains ought, I think, to be understood precisely in the same manner: though, as the Hindoo chronologers chiefly describe postdiluvian time in their account of the four Yugs; so these Buddhic sectaries, like Ovid, have especially fixed their attention upon antediluvian time.

The first age, as we have recently seen, was that of the ten celestial trees; and the people of it were distinguished by the name of *the supremely happy inhabitants of the earth*. On the commencement of the second age, the miraculous gifts of the heavenly trees were less than in the former age, though they still supplied the wants of mankind: but the men of that age were inferior in complexion, stature, strength, and longevity; hence they were called *the moderately happy inhabitants of the earth*. This was followed by the third age: and, during its period, the people were still more straitened in the produce of the celestial trees, as well as again inferior to their predecessors in longevity, colour, health, and happiness; hence they were named *the least happy inhabitants of the earth*. During these three periods there were born at different times fourteen Menus; and the last was the father of a personage denominated *Vrishabhanatha Tirthacar*. In the fourth age, no miraculous fruits were produced by the heavenly trees; and, when now destruction seemed to be nearly approaching to mankind through their disappearance, Tirthacar became incarnate as the son of the fourteenth Menu. By his auspicious birth, and by his instructions, the knowledge of good and bad, of possible and impossible, and of the mode of

[1] Asiat. Res. vol. i. p. 236, 237.

[2] See Gen. vi. 4.

acquiring the advantages both of earth and heaven, was obtained. He also arranged the various duties of mankind, and allotted to men the several means of subsistence. In consequence of this arrangement, he became king over all mankind, and composed the four sacred books. Thus did he establish the religion of the Jains in its four castes, delivering to their care the charge of those sacred volumes. He also composed several books on the sciences, for the improvement of mankind. After he had settled laws and regulations of all sorts, mankind, from that period, began to follow his institutions, looking upon him, in every respect, as equal to God: and, upon his departure from this world to the state of the Almighty, his image was worshipped as Jain-Eswara.[1]

It is easy to perceive, though no direct mention is made of the flood, that Tirthacar is the same as Menu-Satyavrata, who was saved in an ark, who preserved the arts and sciences of a former world, and who was acknowledged as the universal sovereign of mankind. The four ages of the Jains therefore are antediluvian: but they are not exclusively so; for, as there have already been many similar cycles, so likewise will there be hereafter. Numerous have been the Tirthacars of long-expired cycles: and these ancient Tirthacars, all of whom like Noah were endowed with the gift of prophecy, foretold the future succession of other Tirthacars who should be manifested in the various worlds of the indestructible universe.

3. These remarks will lead us to understand by analogy the fable of the four ages, as it is exhibited by Hesiod with a curious discrepance from the same fable as detailed by the Roman poet.

Hesiod derives the birth of Cronus and his three sons, together with the whole generation both of mortals and of immortals, from that watery chaotic mixture, out of which the habitable world was produced. This watery mixture, which is described as being the origin of all things, is certainly the same as the universal deluge, which the Hindoos place between each two successive worlds and out of which the great father is considered as being mysteriously regenerated. The Cronus therefore of Hesiod is the great father, viewed either as Adam or as Noah: for each of those patriarchs was

[1] Asiat. Res. vol. ix. p. 258, 259.

 equally supposed to have been born out of the watery Chaos at the commencement of his own peculiar world.

Now Cronus, after his birth, is said to have flourished during the period of the golden age: and that age is described by Hesiod in a manner, which obviously refers us to the age of Paradise. The golden age is followed by the silver age, when a partial deterioration of manners takes place: and men are now said to have become inferior to their predecessors, both in nature and in understanding. To the silver age succeeds the brazen age, which introduces a yet greater and more extensive depravation. The men, who lived during that period, were fierce, strong, warlike, and insolent. Their hearts were of adamant: their corporeal strength was immense: and their nervous arms, firmly knit to their broad shoulders, were irresistible. We are now brought to the age of lawless violence: and, when we are in full expectation that the iron age will follow and that the World will then be dissolved in consequence of the irreclaimable wickedness of its inhabitants, we are suddenly presented with a very unlooked for amendment. During a fourth age, not iron but heroic, a reformation is effected: and we find ourselves unawares in the postdiluvian world. A generation of demi-gods, juster and better than their predecessors, springs up. These are they, who fought against Thebes and Troy. When removed from the present state of earthly existence, the almighty father allotted to them for their residence the isles of the blessed, which are seated at the very extremity of the earth and which are washed by the eddies of the deep ocean.[1]

Here then we have a reformation instead of a dissolution: and thus the arrangement of Hesiod *seems* to correspond with the Hindoo theory, which places more than one cycle of the four ages within the period of each Manwantara. It may therefore be assumed as indisputable, so far at least as the *letter* is concerned, that these four ages of Hesiod are postdiluvian, and consequently that his Cronus is Noah.

But it is just so far as the letter, and no further. If we more attentively observe the tradition which he has handed down to us, we shall perceive, that the idea of antediluvian times is never once lost, that his four ages

[1] Hesiod. Oper. et dier. lib. i. ver. 120—171.

agreeably to the dogma of a succession of similar cycles have a double reference, and that in effect he makes them like Ovid terminate with the flood.

He describes his golden age as synchronizing with the formation of Pandora: for he tells us, that, after her fatal curiosity had been gratified, men first began to taste affliction and to experience old age; to neither of which they had been subjected before she opened the casket. Now this precisely accords with the change, which he represents as taking place, when the golden age terminated and when the silver age commenced. During the former, men were free from labour and trouble, and were not liable to the pains and decrepitude of old age: but, during the latter, they no longer enjoyed a similar exemption.[1] The golden age of Hesiod then was marked by a freedom from the penalty of death; for such is evidently implied in the declaration, that men never tasted sickness and never grew old: and it coincided with that period of the first woman's life, which preceded her transgression and the consequent introduction of death and calamity.[2] But this description answers only to the Paradisiacal age; and to that age it minutely answers in every particular. Therefore the Paradisiacal age must inevitably be the prototype of Hesiod's golden age; and, when it is thus viewed, his Cronus must certainly be Adam.

If we next pass to his silver age, we shall find this conclusion abundantly confirmed. Men are now become mortal: but still their longevity is decidedly the longevity, not of postdiluvianism, but of antediluvianism. He speaks of them, as remaining infants for the space of a whole century, and as afterwards having their lives shortened not in the common course of nature but solely by the sword of violence. They are cut off in the flower of their youth, after a childhood of a hundred years, by bloody feuds and intestine discord, not by a peaceful and gradual decay. Could they have abstained from war and

[1] Hesiod. Oper. et dier. lib. i. ver. 83—104. ver. 108—125.

[2] Hesiod does indeed represent his first race, as dying and as afterwards becoming herogods; but this involves a plain contradiction to what he had previously said, which clearly implies an exemption from death. Yet even such a contradiction, palpable as it may seem, is after all nothing more than a literal statement of real matter of fact. The first race was originally constituted immortal: but, in consequence of sin, they died and (as Hesiod says) were buried. They were also (as he no less truly remarks) subsequently deified, and worshipped as demons by their posterity. See ver. 120—125.

mutual injuries, their adult lives might have been prolonged in proportion to their infancy: whenever their allotted term was shortened, it was solely, as the poet observes, in consequence of their own folly.[1] *Before* the flood men were made mortal; but it was not until *after* the flood, that their lives began to be abbreviated. An infancy of a century can only be said to have occurred in antediluvian times: therefore Hesiod's silver age, not merely by its succession to his golden age, but likewise by internal evidence furnished from itself, must be placed before the deluge.

His brazen age exhibits the transactions of the brazen and iron ages of Ovid: and its succession to the golden and silver ages which have been shewn to be antediluvian, as well as its own peculiar character of bloodshed and licentiousness, proves, that it also must be deemed antecedent to the flood. Yet, as I have already observed, when we might least expect it, the scene suddenly changes, we are introduced to the *ostensibly* postdiluvian heroes of Thebes and Troy, and a reformation takes place without any *literally* specified dissolution of the world. But, unless I am greatly mistaken, such a dissolution, though not literally specified, is covertly alluded to in this part of the fable: and the corruption of manners, which Hesiod ascribes to his brazen age, really ushers in the catastrophè of the deluge. From the preceding examination of his chronology it appears, that his three first ages, though apparently and with a secondary reference placed after the flood, are really and properly antediluvian. This being the case, the reformation assigned to the era of Thebes and Troy must coincide in point of time with the reformation of manners or the new golden age which succeeded the deluge. The fabulous age therefore of Thebes and of Troy must be the age of the deluge: or, at least, there must have been some sort of analogical resemblance between the two ages, some common intermixture of tradition; otherwise Hesiod would scarcely have placed the warriors of those two renowned cities in the precise chronological epoch where Ovid places the flood.[2]

[1] Hes. Oper. et dier. lib. i. ver. 126—136.

[2] In exact accordance with such an opinion, while Hesiod makes his brazen age terminate with the fabulous epoch of the Trojan war, the scholiast on Homer tells us, that Jupiter sent a flood to destroy the men of the brazen age. The epoch therefore of the Trojan war coincides with the epoch of the deluge. Schol. in Hom. Iliad. lib. i. ver. 10.

This point is not unworthy of a full discussion: and the discussion will shew, that the arrangement of Hesiod was neither arbitrary nor accidental. CHAP. I.

(1.) The heroic age of Thebes and Troy must inevitably be understood, as comprehending the age of the Argonauts: for Tydeus, the father of Diomede, is said to have been at the siege of Thebes; Theseus, the first lover of Helen, is described as contemporary with Eteocles and Polynices, who were conspicuous characters at the same siege; Castor and Pollux, the brethren of Helen, are enumerated among the Argonauts; and Helen herself, it need scarcely be observed, was flourishing in complete beauty during the siege of Troy. But Helen was born exactly at the same time with Castor and Pollux. Therefore Helen, according to the preceding statement, must have lived during both the Argonautic expedition, the siege of Thebes, and the siege of Troy: and these three celebrated events stand so inseparably linked together in the traditions of the ancients, that they must jointly be deemed either historically true or mythologically false. It is utterly impossible to dissever them from each other: if the one be fictitious, the rest must be fictitious; and, if the one be true, the rest must be true also. Thus, if Diomede were really at the siege of Troy, there must have been a literal siege of Thebes, because there his father Tydeus signalized himself: and, if Helen were really carried off by Paris, there must have been a literal Argonautic expedition, because her brethren were two of the chosen mariners of the Argo. Thus again, on the other hand, if the Argonautic expedition be a palpable mythologic fiction, it is plainly impossible, that the two sieges of Thebes and Troy should be sober historical realities: because, if Castor and Pollux and their adventurous companions in the Argo be mythologic characters, Helen cannot be a real one; and, if Helen be not a real one, Diomede and the other Grecian chiefs who reclaimed her at the point of the sword equally cannot be real characters; and, if Diomede be a mythological character, genuine history can have no concern with his father Tydeus and the heroes of the war of Thebes. In short, the events in question must, one and all, be false; or, one and all, be true. No middle way can be selected: we must be content to admit them in the mass, or to reject them in the mass.

Now the whole Argonautic expedition bears upon the very face of it the strong impress of mythologic fiction. The ship Argo, we are told, was the

 first ship that was ever built. It was likewise, we are assured, no other than the Baris or Theba or luniform ark of the Egyptian Osiris, within which he was inclosed by Typhon or the ocean and thus set afloat on the sacred river Nile. But, as Osiris is palpably the same as Noah, so his character likewise identifies itself with that of the Indian Iswara or Siva. Hence the ship Argo of the one is certainly the ship Argha of the other. The Argha however is indisputably the Ark, because it is said to have sailed over the surface of the deluge and to have been afterwards changed into a dove. Therefore the Argo, as indeed necessarily follows from the character of Osiris, must also be the Ark; a conclusion, which exactly again corresponds with the notion that it was the first-constructed vessel. Now, since the Argo or Argha was confessedly the ship of Iswara and Osiris, and since its own legendary history as connected with the legendary histories of those deities proves it to have been the Ark of Noah; it clearly follows, that the whole fable of Jason and his companions must have been a mere Hellenic fiction, built upon the theological system, which in a considerable degree the Greeks received from Egypt. For how could any literal Jason have sailed to Colchis in the sacred first-built ship of Iswara and Osiris? And how could the knowledge of a petty voyage, performed by an obscure adventurer of a semibarbarous Hellenic state, have been diffused, as we have abundant testimony that it was diffused, over the whole both of the east and the west. Nothing but the genuine Argonautic expedition could have been thus universally celebrated: and, when we recollect that the mythology of Greece was altogether derived either from the Scythic Pelasgi or the Phenicians or the Egyptians, we may rest assured, that the pretended voyage of Jason in the very ship of Osiris is but a locally appropriated transcript of the mystic voyage of Osiris or Iswara, and that Jason and Osiris and Iswara are all fundamentally one and the same character.

Accordingly, the whole legend both of Jason and his ship affords the most satisfactory internal evidence, that it is nothing more than the Hellenized history of Osiris and the Argo or of Iswara and the Argha. Jason himself is said to have been inclosed in an ark during his infancy like one that was dead, in order that he might escape the fury of Pelias; just as Osiris and the infant Horus were shut up either in an ark, or a floating island, in order

that they might escape the rage of Typhon. In this situation, his imagined death was loudly lamented in the night-time by the women of hisfamily; just as the allegorical death of Adonis or Osiris (for they were the same deity) was bewailed, during the celebration of the nocturnal mysteries, by the women of Byblos and Egypt. At a subsequent period of his life, he becomes the captain of the Argo, which was the identical ship of Osiris; and which, in allusion to the introduction of the Argonautic Orgies from Egypt into Greece, is also feigned to have been the vessel which conveyed Danaus and his family from the former country to the latter: and, in the course of his fabled voyage to Colchis, he on one occasion sends a dove out of his ship, and on another receives a dove into it; just as Iswara and Argha fly away in the form of doves at the close of the deluge, or rather as Noah first sends out a dove and then receives it again into the Ark. Lastly, we find him and his companions on the coast of Africa carrying the Argo on their shoulders; precisely as the priests of Ammon or Osiris were wont to bear in solemn procession the sacred ship of their oceanic deity.[1]

Thus accurately do these cognate legends correspond in every particular. But, though the Greeks seem to have peculiarly borrowed their Argonautic expedition from Egypt, there was not a nation on the face of the earth which was not more or less acquainted with it. The utterly impossible voyage of the Argo, if literally understood, serves only to shew, that in every region, to which the not merely licentious imagination of the poets conducts it, a mysterious ship and a wonderful mariner were devoutly reverenced. And with *this* account of the voyage facts exactly agree. The Argo visited the coast of Africa, the western part of Asia, the Danube, the Po, the Baltic, and the British isles: and, in all these parts of the world, a ship and a ship-god were equally venerated. But, if we admit a *literal* Argonautic expedition from Thessaly to Colchis; how can we account for the knowledge of this little contemptible voyage being thus diffused over the face of the whole globe? Its genuine prototype was assuredly the first voyage performed in the first-built ship; that ship, which was the work of the eight Cabiri, which inclosed Osiris when pursued by the ocean, which bore Iswara in safety

[1] See this matter discussed at large in my Dissert. on the Cabiri. chap. viii.

BOOK III. over the waters of the deluge, and which in the earliest ages was placed among the constellations with the raven, the hieroglyphical sea-serpent, the altar, and the sacrificing Centaur.[1] The Argo, in short, was the Ark: and the Argonautic expedition, which the Greeks ascribed to a band of Thessalian adventurers, but which was celebrated in every region of the earth, had no real existence, save as the voyage of Noah and his family.

If then the Argonautic expedition was a mere mythological fiction, built altogether on the history of the flood; it must follow, from the preceding

[1] The very position of these remarkable catasterisms may serve to prove, that the history of the Argo could not have been written on the sphere by the Greeks: whence it will follow, that the fable of the Argonautic expedition was no further a Greek fable than as it was adapted to the neighbourhood of Thessaly.

Canopus, the principal star in the constellation Argo, is only 37 degrees from the south pole, and the greatest part of the constellation lies still nearer to it. But the pretended course of the Argoan voyage lay between 39 and 45 degrees of north latitude. Consequently, if the sphere had either been constructed by or for the fictitious Argonauts of Hellas, the framer would not have given the name of the ship Argo to a constellation, alike *invisible*, at Pagasæ whence they are fabled to have set out, and at Colchis whither they were bound. The Argo must assuredly have been placed in the sphere by a nation, which dwelt far to the south of Greece, and to which the constellation itself was *visible*. But the Argo could not have been placed in the sphere, *previous* to the existence of its own history. Hence it will follow, that the history of the Argo must have been well known to that southern nation, *anterior* to its localized adoption by the Greeks. In other words, the Argonautic expedition, as detailed by the Greeks, could never have really taken place: but the whole story of it was borrowed from the southern nation, which first placed the ship in the sphere; and it was only so far altered as to wear the aspect of a national Hellenic tale.

As for the people that originally invented the sphere, I have no doubt that they were the Cuthim of Babylonia: and precisely the same argument, which proves the origination of the various mythologic systems of Paganism from the common centre of Chaldea, will equally prove the origination of the sphere from the same region. To omit other coincidences, the twelve signs of the zodiac perfectly agree both in appellation and in order of succession, whether delineated on the sphere of Hindostan or of ancient Egypt or of Greece. But this they could not have done, unless the several spheres of those nations had all been framed by one and the same people. Such then being the case, we can scarcely hesitate to pronounce, that that people were the architects of Babel, and that the sphere thus alike carried off by the founders of different nations was itself invented before the dispersion.

This hypothesis seems to be confirmed by strong internal evidence. As the constellation Argo is plainly the Argha or Ark, and as the neighbouring constellations all relate to the history of the deluge: so what we now call Orion and his dogs are apparently the great

train of reasoning, that the wars of Thebes and Troy cannot be admitted as portions of authentic history: for all the three, as it has already been shewn, are so inseparably linked together, that they must stand or fall conjointly; if one be a literal matter of fact, all must be literal matters of fact; if one be purely fabulous, all must be purely fabulous. But the age of the Argonautic expedition is the age of the deluge. Therefore the ages of Thebes and of Troy, *as they are exhibited to us in poetry,* must also be the age of the deluge; whether we choose, or choose not, to suppose the existence of some piratical squabble, which may probably enough have taken place between the Greeks and the Iliensians. Accordingly, the whole history both of Thebes and of Troy is diluvian: and I am inclined to believe, that the fabled wars of each city are, at least in the first instance, much the same in import as the allegorical wars of Typhon and the Titans.

The name of the Beotian Thebes was confessedly borrowed from that of the Egyptian Thebes; and the legendary account of its foundation is built entirely upon the worship of the sacred heifer. Cadmus, whom tradition brings out of Egypt no less than out of Phenicia, and who (as we shall hereafter see) was the same person as Thoth or Hermes or Buddha, is said to have been conducted to the place destined for his future city by a cow, which had the figure of the lunar crescent imprinted on its side. Now this precisely answers to the description of the bull Apis, which was marked by a similar lateral stigma: and, as I have already shewn, the bull and the cow were worshipped conjointly as the symbols of the great father and the great mother. Accordingly we are told, that the heifer of Cadmus was

hunter Nimrod and his hounds; while the bears, the lions, the linx, and the hare, represent the game which he pursued. Cedrenus accordingly scruples not to pronounce Orion and Nimrod the same person. Hist. Compend. p. 14. I may add, that the Virgo of our present sphere is certainly the navicular great mother, who was sometimes mystically deemed a virgin. For the Egyptians called her *Isis,* who was confessedly the same as Ceres: and the Hindoos delineate her, as a woman standing in a boat and holding in her two hands a lamp and an ear of corn. This last mode of delineation was, I am persuaded, the original one: but, though the Greeks lost the concomitants of the female figure, they accurately preserved the mythological notions to which they refer. Their Ceres or Isis was a ship-goddess: she was said to have borne a lamp during her nocturnal search for Proserpine, whence lamps were introduced into the celebration of her Mysteries: and she was described, as being peculiarly the goddess of corn.

denominated *Theba;* which, in consequence of the hieroglyphical application of that animal, denoted in the dialect of Syria and Egypt both *a cow* and *an ark:* and we are likewise informed, that the Thebes both of Greece and of the upper Egypt received its name from the Theba or that mystic arkite cow, within which Osiris was once inclosed and set afloat on the Nile.[1]

Such was the fabled origin of the Beotian city: and that of Troy or Ilium precisely resembled it. Ilus, the reputed founder of the latter, was directed by an oracle to follow the guidance of a cow, and, wheresoever the animal should lie down, there to build his projected city.[2]

The two stories are so perfectly the same, that we cannot doubt of their having arisen from a common mythological source. Hence the one must be interpreted by the other: and, if the Theban legend have respect to the prevailing diluvian superstition, such also must be the case with the Trojan legend. In fact, the very same mode of worship was established in Asia Minor and in Greece: and this again identifies itself with the peculiar idolatry both of Egypt and the whole east, or rather indeed of the whole world. Ilus was no less a Phenician, than a Trojan, hero-god: and he is represented by Sanchoniatho, as being the same as Cronus or the great father, with whose golden age every successive world invariably commenced. The Ilus of Troas and Phenicia is the masculine Ila of Hindostan, who is the same as Buddha or Menu: and the feminine Ila of that country is described as being the wife and daughter of the ancient patriarch, who was preserved in a ship with seven companions when the earth was inundated by an universal deluge. She likewise bore the cognate name of *Ida;* and the summit of the Paradisiaco-diluvian Meru was from her denominated *Ila-vratta* or *Ida-vratta.* It was from these two primeval characters, the masculine and feminine Ila or Ida, that both the city of Ilium and the sacred hill of Ida received their appellations. Ida was the Meru of the Troas: and, as Theba and the female Ila were the same mythological character, Thebes and Ilium, agreeably to the common legend of their foundation, were only designated by two different names of one great mother.

[1] Ovid. Metam. lib. iii. ver. 1—23. Tzetz. in Lycoph. ver. 1206. Etym. Magn. vox Θηβα.

[2] Apollod. Bibl. lib. iii. c. 11. Lycoph. Cassan. ver. 29. Tzetz. Schol. in loc.

In exact accordance with such fictions, which the Thebans, the Iliensians, the Phenicians, the Egyptians, and the Hindoos, have severally by local appropriation made their own, the old history of the Trojans, which is so genealogically connected with the war of Troy that they must be accepted or rejected together, finally and literally, like the fabulous early history of all other ancient nations, resolves itself into the deluge. CHAP. I.

Thus Dardanus, one of their first pretended kings, was believed to have previously been a king of Arcadia, and to have escaped from a flood which inundated his dominions. Driven from Arcadia, he took refuge in Samothrace, the peculiar country of the Cabiri; who were esteemed the builders of the first ship, and who were reported to have consecrated to Neptune the relics of the ocean or deluge:[1] and from Samothrace he removed to Troy, having, according to some, escaped another flood, which laid that sacred island under water, and which is declared to have been the very same as that of Deucalion.[2] His latter escape is evidently a mere reduplication of the former: each is equally a local fable, the one Arcadian, the other Samothracian, built on the history of the general deluge. Thus also Tennes, another of the fictitious princes of Troy, was said to have been set afloat in an ark on the surface of the ocean, and to have afterwards safely landed on the island of Tenedos.[3] Now this is nothing more than an exact counterpart of the legend of Dionusus or Bacchus, who was specially venerated by the Thebans, and whose Mysteries were thought to have been brought by Cadmus out of Egypt. While the god was yet an infant, he was inclosed in an ark and cast into the sea; but, like Tennes, he drifted to land without receiving any injury from his perilous exposure.

All such parallel tales, which occur perpetually in the mythology of the ancients and which have thence been adopted into modern romance both ecclesiastic and heroic,[4] are nothing more than local appropriations of a general history; which equally concerns all mankind, because it is the his-

[1] Dion. Halic. Ant. Rom. lib. i. c. 61. Euseb. Præp. Evan. lib. i. c. 10.

[2] Tzetz. in Lycoph. ver. 29, 69.

[3] Conon. Narrat. xxix.

[4] The holy Cuthbert and the redoubtable Amadis were equally set afloat in an ark. Vide infra book v. c. 8. § I. 1. II. 7.

tory of the primitive ancestors of every nation upon the face of the earth. Agreeably to this hypothesis, Hesiod, we find, places the deceased heroes of Thebes and of Troy in the sacred isles of the blessed, which he describes as being washed by the waves of the great western ocean. But those isles, as we have already seen, were the fabled Elysium of the poets: and they doubly symbolized Paradise and the Ark. Hence there was a notion, that, somehow or other, they were the same as the Egyptian Thebes: by which nothing more was meant, than that each of them shadowed out a Theba or Ila-vratta. By the Hindoos they are considered as the residence of the Pitris or patriarchal forefathers of mankind, who dwelt in Paradise and who were preserved from the deluge. Hence it was not without reason, that Hesiod makes them the abode of those Theban and Trojan worthies; whose age was the age of the Argonautic expedition, whose history stands in inseparable connection with legends of the deluge, and who are placed in a period of reformation immediately successive to a period of universal corruption that followed the two ages of silver and of gold.

In short, if Homer's poem has been founded on any predatory war which took place between the Hellenes and the Iliensians, a circumstance not improbable; he has certainly embellished it by an immediate connection with the hero-gods of the old diluvian theology. Such a mode of treating a subject is by no means without parallel; and indeed was almost the necessary consequence of that humour, which bestowed upon men the titles of the gods, and which considered the initiated as scenically exhibiting in their own persons all the allegorical sufferings of the deified patriarchs. Thus the actions of the ancient mythological Arthur, who was saved in a ship with seven companions at the time of an universal inundation, have been blended with the history of the British prince who at a long subsequent period was decorated or disguised by that pagan title: and thus the arkite demi-gods of Celtic theology, and the mystic circle of Ida or Ceridwen, have been converted into the romantic heroes of chivalry and the far-famed military brotherhood of the round table.[1]

[1] It does not appear to me, that Mr. Bryant's *leading* idea on this subject has ever been really confuted. Though it is only agreeable to the character of the times, that there may have been a marauding war between the warlike pirates of the two opposite coasts of Europe

(2.) On the whole, the four first ages of Hesiod, with the remarkable subsequent addition of his fifth age, may be considered as exhibiting a very curious instance of the doctrine of a succession of similar worlds comprehending similar cycles: for they shew an attempt to blend together into one narrative the antediluvian and the postdiluvian series of ages.

He deduces his whole theogony from Chaos, which he makes the beginning of the World: but his Cronus or great father, as every part of that god's history demonstrates, is at least as much a transcript of Noah as of Adam; and his chaotic ocean, which appears as the common parent of the hero-gods, cannot be more deemed the Chaos out of which the World was originally formed, than the deluge out of which it emerged at the time of what was esteemed its new formation. His three first ages are *characteristically* antediluvian: yet he brings them down to a fourth heroic age of the Theban and Trojan wars, at which time he places a moral reformation, that, we know, only occurred immediately after the flood: and then, when we seem to be fairly in a postdiluvian period, we find ourselves, through its inseparable connection with the ship Argo or Argha, to be suddenly transported back to the identical awful catastrophè which Ovid rightly places at the termination of his iron age. Lastly, as if the poet were thoroughly bewildered with his own arrangement and yet conscious that he himself was living in any thing rather than a *golden* age, he proceeds to lament that he had been thrown into a fifth age which might well deserve the name of an iron one:

and Asia, and though some such war may have been adopted by Homer as the basis of his poem; it is impossible to admit, that the Iliad is as nearly allied to authentic history as the Jerusalem of Tasso or even as the Orlando of Ariosto. The actors in perhaps a *literal* war, as exhibited in the great poem of the Hellenic bard, can scarcely be received as literal characters *themselves*, when we view their immediate connection with the Argo, with the deluge, and with the gods of Egypt and Phenicia and Hindostan. I cannot but think it very inconclusive reasoning, though it has been hailed with loud applause, to argue the actual existence of Homer's heroes, under the circumstances which he attributes to them, from the accuracy of his local descriptions, even if that accuracy had not been considerably exaggerated. By a similar process I will undertake to demonstrate the exploits of Brute, Corineus, and other British worthies, to be manifest historical verities. The local accuracy of a poet may prove, that he had visited the country where he lays his plot and that he had availed himself of the established popular legends; but I see not what it can prove more.

but at the same time he uses language, which necessarily involves the doctrine; that each series of ages was always followed by another similar series, and that, when the iron age had arrived, it would be speedily followed by a better age of gold.[1]

V. The remote antiquity and very general reception of the fable of the four ages, also the application of it as a cycle ending in a reform of manners, may, I think, be collected from Scripture itself.

In Nebuchadnezzar's vision of the great image, the head of gold, the breast and the arms of silver, the belly and the thighs of brass, and the legs of iron, exhibit the four successive ages of four sovereignties: and, when at length those four ages have fully expired, and when the four sovereignties have been swept away from off the face of the earth; a new age and a new kingdom of pure and holy manners, the age and the kingdom of Messiah and his saints, are described as commencing.

It is worthy of observation, that in this symbolical prophecy, though the legs of the image are of pure iron, his feet are of iron mixed with earthy clay. Such a mode of painting, though it admirably represents what has really happened, is yet in strict correspondence with ideas, which must have been perfectly familiar to the pagan king of Babylon. The last age, though usually known as the age of iron, is denominated by the Hindoos *the age of earth.*[2] Into the vision each hieroglyphic is curiously introduced: and, by the combined use of the two, such a modification of the iron age is exhibited as best shadowed out the realities of futurity.

Even the peculiar symbol of the great statue itself has been adopted with the strictest regard to congruity. It is nearly allied to the gigantic image, which the king caused to be erected in the plain of Dura. This image was one of those stupendous statues of Menu or Buddha or Jain, which the toiling devotion of ancient Paganism delighted to set up. Many, particularly in the east, are still in existence: and the personage, whom they re-

[1] He expresses a wish, that he had either *died before* or *lived after* the iron age, in which he had the ill luck to be placed. But, if his lot would have been mended by living *after* it, then of course he must have expected that his iron age would usher in a renovated golden age. Oper. et dier. lib. i. ver. 172—174.

[2] Asiat. Res. vol. i. p. 236.

presented, was he; who reigned indeed through all the four ages, but who visibly manifested himself only in that of gold.[1] Thus exact is the hieroglyphic in all its parts.

[1] As a king was esteemed the immediate representative of the universal sovereign Menu, who reigns either visibly or invisibly through all the four ages, he is described in *the Institutes of Menu* as being inseparably connected with them. *All the ages, called Satya, Treta, Dwapara, and Kali, depend on the conduct of the king; who is declared in turn to represent each of those four ages. Sleeping, he is the Kali age; waking, he is the Dwapara; exerting himself in action, the Treta; living virtuously, the Satya.* Instit. of Menu. chap. ix. p. 284. In a similar manner, Nebuchadnezzar's great image extends or reigns through all the four ages, and is himself represented by them conjointly.

CHAPTER II.

Miscellaneous pagan traditions relative to the period between the creation and the deluge.

THE Gentiles have preserved various traditions relative to the period between the creation and the deluge, which from their miscellaneous nature will best be noticed conjointly under a single division of my subject.

I. I have frequently had occasion to observe, that, according to the theory of a succession of similar worlds, the great father and his three sons constantly reappear by transmigration at the commencement of every new mundane system: whence Noah and his triple offspring were considered only as a revival of Adam and *his* triple offspring; while the latter were deemed nothing more, than one of the numerous manifestations of the self-triplicating great father.

Thus Brahma, Vishnou, and Siva, the three sons of the Indian Brahm, are proved to be the three sons of Noah, both by a large part of their history which is clearly diluvian, and by the very names which they bear in addition to their ordinary titles: for Vishnou is called *Sama* or *Shem;* Siva, *Ham* and *Cama* which correspond with the scriptural *Ham* and *Cham;* and Brahma, *Pra-Japati* or *the lord Japhet.* Yet are they also declared to be the sons of the first Menu, who is denominated *Swayambhuva;* and not only

his sons, but likewise, still under the very names of *Sama*, *Cama*, and *Pra-Japati*, the sons of *every* transmigrating Menu without exception.[1] Now the first Menu is declared to have been the son of the Self-existent, whence he bore the title of *Swayambhuva*. He was called moreover *Adima*; while the consort, assigned to him, was known by the appellation of *Iva*.[2] It is plain therefore, that he is the scriptural Adam. Consequently, his three sons, the Sama, Cama, and Pra-Japati, of *his* peculiar world, are Seth, Cain, and Abel.

Such a conclusion is firmly established by a curious legend, which I have already had occasion to notice at large. With respect to this legend, we are told in *one* fable, that the first Menu had three daughters and two sons, who were particularly distinguished. What became of the third son, or in what manner his brethren were distinguished, it does not inform us, except that the Deity descended from heaven to be present at a sacrifice which they offered up.[3] But the deficiency in both respects is amply supplied by *other* fables. From them we learn, that, Brahma becoming incarnate, the first woman Satarupa or Iva sprang out of one half of his body, and the first man Adima or Menu-Swayambhuva out of the other half. This pair had three sons: Dacsha, or Brahma in a human shape; Siva, under the appellation of *Cardama* or *Capila* or *Cabil*, which last is the Mohammedan name of Cain; and Vishnou, under the title of *Ruchi*. Of these, Cardama or Cardam-Eswara, the destructive power united to a form of clay, finding his brother Brahma in the mortal character of Dacsha, slew him as he was performing a sacrifice, and thus reduced the number of the sons of Adima to two agreeably to the specification of the former fable. Dacsha, it is added, had previously reviled his antagonist, wishing that he might always remain a vagabond on the face of the earth.[4] Thus, in one point of view, Adima had three sons; and, in another, only two. Now, in exact accordance with these varying numbers, the traditionary history of the Puranas is constructed. It is asserted in them, that from Cardama, Dacsha,

[1] Asiat. Res. vol. viii. p. 254, 255.

[2] Asiat. Res. vol. ii. p. 116. vol. viii. p. 254. vol. v. p. 250, 252.

[3] Asiat. Res. vol. ii. p. 116.

[4] Asiat. Res. vol. vi. p. 472—477.

BOOK III.

and Ruchi, the earth was filled with inhabitants: yet in the same Puranas we are told, that Brahma, being disappointed, found it necessary to give *two* sons to Adima, from whom at last the earth was filled with inhabitants. These two sons were Priyavrata and Uttanapada; who, as Mr. Wilford justly remarks, appear to be the same with Cardama and Ruchi or Cain and Seth.[1] In short, what sufficiently shews the true character of the famous Hindoo triad which is manifested as the triple offspring of the great father at the commencement of every world, it is fairly acknowledged by the Brahmenical theologists, that the three sons of Menu-Swayambhuva are incarnations of the Trimurti; and it is generally declared in the Puranas, that they were created by the Deity to marry the three daughters of the first man, with a view to avoid the defilement of human conception, gestation, and birth.[2]

The classical Cronus or Saturn, considered as flourishing during the real golden age, when men were exempt from sin and disease and death, when they innocently appeared in a state of nudity, and when they conversed with the brute creation, is evidently the first Menu or Adima of the Hindoos; while he is no less evidently their Menu-Satyavrata, if considered in his diluvian character. Hence, as Swayambhuva is denominated *Adima;* so we learn from Stephanus of Byzantium, that one of the eastern names of Cronus was *Adan.*[3]

II. The preceding Hindoo legend may serve to explain a tradition respecting the Cabiri.

These are sometimes described, as being eight in number, in allusion to the whole family of the great father; sometimes, when the most ancient Cabiric gods are spoken of, as only two, a male and a female, who are the great father and the great mother; and sometimes as three brethren, in re-

[1] Asiat. Res. vol. v. p. 249, 250.

[2] Asiat. Res. vol. viii. p. 254.

[3] Steph. de urb. Vox δανα. It is rather a curious anecdote, that Bochart, in a conference with Gale, allowed the propriety of referring the character of Cronus to Adam; but owned, that he had purposely omitted the stories which induced such an opinion, because they contradicted his system which would make Cronus to be *exclusively* Noah. Had Bochart possessed that key to pagan mythology, *the doctrine of a succession of similar worlds,* he would have perceived, that this management was no less unnecessary than disingenuous.

ference to the triple offspring of the great parents. Their history proves them to have chiefly been the arkite hero-deities: but, since the doctrine of a succession of similar worlds was the very basis of pagan theology, we are not to imagine that they were *exclusively* diluvian gods. The three Cabiric brethren were the same as the Trimurti or triplicated great god of the Hindoos: they represent indeed the three sons of Noah; but they do not, on that account, the less represent also the three sons of Adam. Accordingly, as one of the persons of the Trimurti, when incarnate in the triple offspring of Swayambhuva or Adima, is said to have been slain by his brother at the time of a solemn sacrifice: so, with a slight variation, one of the three Cabiri is represented as having been murdered by his two brethren. It is added in the legend, that after his death he was, by the fratricides, consecrated as a god at the foot of mount Olympus; that, stained as he had been with blood, the Thessalians worshipped him with bloody hands; and that the slaughter of a brother by his brothers was esteemed a sacred mystery in the Orgies of the Corybantes.[1] These particulars confirm the supposition, that the fable originated from the death of Abel. The Mysteries of the ancients were a scenic exhibition of the events of Paradise and the deluge: the early transactions of two worlds were blended together into one drama, agreeably to the doctrine of a perpetual succession of similar mundane systems: and mount Olympus, where the slaughtered Cabirus is feigned to have been consecrated, was, as I have already shewn, one of the many local transcripts of Meru or Ilapus; that is to say, of the Paradisiaco-diluvian mount Ararat.

It is not improbable, that, on the same principle of double allusion, the murder of Osiris by his brother Typhon, and the detrusion of Pluto into Hades by his brother Jupiter, may each, though severally adapted to the history of the deluge, have an ultimate reference to the slaughter of Abel.

III. We may observe a similar fable in the early mythological history of the Atlantians.

Hyperion, one of the sons of their reputed first king Uranus, is said to

[1] Jul. Firm. de error. prof. rel. p. 23, 24. Arnob. adv. gent. lib. v. p. 169. Clem. Alex. Cohort. p. 12.

 have been murdered by his brethren: but the legend, as is usually the case, is mingled with diluvianism; for Hyperion is described as being the father of the Sun and the Moon, and his child the Sun is feigned to have been plunged by the Titans into the sacred river Eridanus.[1] This last circumstance is the same as the consignment of Osiris to the Nile; for the Nile and the Eridanus and the Ganges were equally deemed holy streams, were equally symbolical of the deluge, and were equally represented as bearing on their waves the Argo or Argha or ship of the great father. Osiris, like the offspring of Hyperion, was astronomically the Sun; but in reality he was a mere human character: and the many incongruous tales of the Sun being plunged in a lake or a river, being set afloat in a ship on the surface of the ocean, or being compelled to take refuge from the fury of the ocean in a wonderful floating island, have all arisen from applying the literal history of a man to his sidereal representative. Thus, in the present instance, the two children of Hyperion, though styled *Helius* and *Selenè*, are first represented as being nothing more than mortals: but, after their death, they are said to have been received among the gods and to have been identified with the Sun and Moon. The actions and sufferings therefore, ascribed to the two heavenly bodies, were in fact only actions and sufferings, which had once been performed and undergone upon earth.

IV. It is a remarkable circumstance, if we may venture to give credit to it, that the Iroquois, a savage nation of America, should have accurately preserved a tradition of the primeval history now under consideration.

They are said to believe, that the first woman was seduced from her obedience to God; and that, in consequence of it, she was banished from heaven. She afterwards bore two sons. One of these, having armed himself with an offensive weapon, attacked and slew the other, who was unable to resist his superior force. More children afterwards sprang from the same woman, who were the ancestors of all mankind.[2]

V. In the legendary history of the Atlantians, Uranus is fabled to have had many sons: but three only are mentioned by name, Atlas, Cronus, and

[1] Diod. Bibl. lib. iii. p. 191, 192.

[2] Moeurs des sauvages. tom. i. p. 43.

Hyperion; who, as we have just seen, was thought to have been murdered by his brethren. These three, standing in this connection, are evidently those three sons of Adam, of whom alone the names have been handed down to us; and the murder of Hyperion is the murder of the righteous Abel. CHAP. II.

Such an opinion will receive additional strength, as we advance further in the history; mixed as it doubtless is, according to the established system of theologizing, with clear references to the deluge. After the death of Hyperion, his brethren divided among them the kingdom of their father Uranus. Of these Atlas and Cronus were the most renowned; and to the lot of the former fell those western regions, which border upon the ocean. Atlas was a learned astronomer, and communicated his name to a celebrated mountain within his dominions, the top of which he employed as an observatory. Like his father Uranus, he also had a numerous family: but, among them, his son Hesperus was by far the most eminent in piety towards the gods and in justice and philanthropy towards his subjects. Hesperus addicted himself to the same philosophical pursuits as his parent: and, having one day ascended the summit of Atlas to make his wonted observations on the stars, he was suddenly carried away by a violent whirlwind and never more appeared in the haunts of men. The people, venerating his memory on account of his extraordinary virtue, enrolled him among the immortals, and worshipped the new deity in the beautiful star of evening.[1]

It is almost superfluous to observe, that we have here commemorated, as the next remarkable event after the murder of Abel, the miraculous translation of Enoch: and, that the two Atlantian legends are to be thus understood, will incontestably appear, when we find, as I shall presently have occasion to shew, that the whole series of events, of which they form a part, is unequivocally placed before the submersion of the old world.

VI. Precisely the same circumstance occurs in the antediluvian history of the Hindoos; and it occurs also in the very same connection.

A son of Adima and Iva kills his brother at a sacrifice: and, after the death of that holy personage, the earth is peopled by the descendants of the two surviving brethren. One of these has a son named *Dhruva;* who, in

[1] Diod. Bibl. lib. iii. p. 193, 194.

BOOK III. consequence of the unjust partiality which his father shews to his elder brother Uttama, retires into a forest on the banks of the Jumna. Here he gives himself up to the contemplation of the Supreme Being and to the performance of religious austerities. His extraordinary piety gains the favour of God: and, after delivering many salutary precepts to mankind, he is translated to heaven without tasting death; where he still shines conspicuous in the polar star.[1]

The close resemblance between these two legends of the Atlantians and the Hindoos proves them to have originated from a common source: and that source can only have been the ancient patriarchal history of Enoch, with which the family of Noah must have been well acquainted long before the composition of the Pentateuch.

VII. The character of the Atlantian astronomer Hesperus melts into that of his philosophical father Atlas: and Enoch, thus exhibited, is manifestly the *Edris* of the east and the *Idris* of the Celtic Britons.

Edris is declared by the oriental writers to be the same person as Enoch; who, like the Atlantian Hesperus, is described as being a skilful astronomer and as making his observations on the summit of a lofty hill: and Idris, according to the old legends of the Druids, was also an eminent astronomer, who pursued his favourite studies on the top of a high peak which from him still bears the appellation of *Cader Idris* or *the chair of Idris*. This last personage was thought, like Atlas, to have been of a gigantic stature: and the general coincidence between the two fables is such, that we can scarcely doubt Cader Idris to have been viewed by the Celts in exactly the same light as Mount Atlas was by the Africans.[2] But the astronomer Hesperus is proved by his history to be Enoch; and the oriental astronomer Edris is acknowledged to be the same patriarch. We may therefore safely conclude, that he is also shadowed out under the character of the British astronomer Idris.

1. At this point, the righteous Enoch will be found, in the legends of the Gentiles, to melt insensibly into a more recent preacher of repentance, the patriarch Noah.

[1] Asiat. Res. vol. v. p. 252. [2] Davies's Celtic Research. p. 173, 174.

Such a circumstance, the reality of which seems to me indisputable, perfectly harmonizes with the notion, that the great father is not only manifested at the commencement of every new world, but that he repeatedly appears by transmigration in the person of each eminent reformer during the continuance of his own proper mundane system. Thus, of the seven primeval Menus, we are told, that the first was Menu-Swayambhuva or Adam; and the last, Menu-Satyavrata or Noah, for he is described as having been preserved in an ark during the prevalence of an universal deluge. Between Adam therefore and Noah, the Hindoos place five Menus, or five supposed manifestations of the great father in the persons of five principal antediluvian saints. CHAP. II.

It were an idle waste of time to attempt to ascertain what precise five patriarchs they mean by these five intermediate Menus; because I am persuaded, that the arbitrary number *seven*, which equally occurs in the next series of Menus, has been borrowed from the seven members of each of the two great primeval families: but, when we recollect the holy character of the scriptural Enoch, and when we find that the memory of his righteousness and consequent translation has been accurately preserved at the two opposite extremities of Asia and Africa, we can scarcely doubt that *he* at least would be esteemed one of the five antediluvian appearances of Menu. Enoch therefore and Noah were each viewed as a manifestation of the great father: the one, to give timely warning to the world; the other, to preside over its destruction and renovation.

The two patriarchs being thus mystically identified, it is natural to conclude that their two characters will be so intimately blended together as nearly to be amalgamated: and this, accordingly, we shall find to have been the case: the history of Noah is perpetually decorated with the most remarkable event in that of Enoch; and Enoch, while we gaze upon him as exhibited by the Gentiles, assumes imperceptibly the aspect of his successor Noah.

2. Mount Atlas and Cader Idris were each a transcript of Meru or the Paradisiaco-diluvian Ararat: and Noah was supposed to be as much addicted to the study of astronomy as his ancestor Enoch. From this intercommunion of character, the early Christians believed Edris or Enoch to be the same as

Thoth or Hermes.[1] Nor were they far mistaken in their opinion: for Thoth is certainly the eastern Buddha; and Buddha or Menu, in his different successive manifestations, is at once Adam and Enoch and Noah. Idris therefore and Hesperus, on the summits of Cader Idris and Atlas, are indeed Enoch; but they are likewise Noah and Adam, each on the top of the primeval Ararat.

3. The identity of Thoth and Buddha cannot be doubted: and, when their history is inquired into, it can be as little doubted, that they are severally the great father, who is primarily Adam and secondarily Noah. But the character of these deities runs into that of Idris or Edris: and, as they appear no less than he to be the patriarch Enoch, so he no less than they will prove also to be the great father who was manifested at the commencement of both worlds.

In allusion to the triple offspring of Adam and Noah, the oriental Buddha was believed to have triplicated himself, and is pronounced to be the same as the triad springing from unity. Much the same idea seems to have been entertained of Thoth or Hermes, as we may collect from the title of *Thrice-greatest* which was bestowed upon him: for, as his identity with Buddha may be distinctly proved from other considerations, and as Buddha was esteemed a triple deity, the descriptive title of Thoth must obviously be understood as relating to his supposed triplication.

Now we may trace the existence of a similar opinion respecting Idris. At the foot of the British mountain which still bears his name, there is a lake; once, like other lakes in the same country, deemed sacred. In the Mysteries, a lake was a constant symbol of the deluge: a small island reposing on its bosom, frequently an artificial floating island, represented the Ark: and any lofty hill in its immediate vicinity shadowed out mount Ararat. But each of these had a further reference to yet earlier times: and, while the hill typified the hill of Paradise which coincided indeed geographically with Ararat, the lake was a copy of that lake of the hero-gods from which issued the four rivers of Paradise, and the island denoted the literal greater World which like the smaller arkite World was supposed to float after the manner of

[1] Stanly's Hist. of Chald. Philosoph. p. 36.

a huge ship on the surface of the abyss. The peak then of Idris was a transcript of the Paradisiaco-diluvian mountain; and, with the neighbouring lake, was devoted in old times to the celebration of the Druidical Orgies, which were precisely the same as those of the Samothracian Cabiri and the Egyptian Isis. By the side of this lake, there are yet shewn three gigantic stones, called *Tri Greienyn*. The popular notion is, that these were three grains of sand, which the vast giant Idris shook carelessly out of his shoe before he ascended the chair of his mountain observatory: but Mr. Davies justly supposes, that they derived their name from *Greian* which signifies *the Sun*, whence the *Apollo Gryneus* of the Greeks. They were, I believe, three ambrosial or solar stones, of a similar description to those by which Buddha or Thoth or Hermes was represented in every quarter of the globe: and they were dedicated to the triple great father or to the three aboriginal patriarchs, each of whom, in inseparable conjunction with their common parent, was elevated to the solar orb. Thus the Hindoos tell us, that Brahma, Vishnou, and Siva, are the Sun in his three different altitudes; and that their father, the yet higher god Brahm, is the same: while we are additionally assured, that Om or the Trimurti mysteriously unite together in the person of Buddha.[1]

In this opinion respecting the three stones of Idris I am the more confirmed by the existence of other points of resemblance between him and the hero-gods with whom I believe he ought to be identified. His supposed gigantic stature exactly corresponds with the similar gigantic stature, which is ascribed to Buddha, Jain, Mahiman, and Atlas; and which probably came to be thus ascribed, from the custom of representing the great father by enormous stone images: while his reputed astronomical knowledge is the very knowledge, which Thoth, Buddha, Atlas, Edris, and Hesperus, were each believed to possess in a peculiarly eminent degree. The mountain also of Idris corresponds with the African mountain of Atlas and Hesperus, and with the no less famed Ceylonic mountain of Buddha or Gautamah. When used for religious purposes, it was, I have little doubt, a lunar or Paradisiacal mountain; and, when employed by the Druids for astronomical observations, it was so employed by them as the legitimate successors and

[1] Asiat. Res. vol. iii. p. 144. vol. v. p. 254. vol. i. p. 284, 285, 286. Celtic Research. p. 173, 174.

BOOK III. representatives of the great father, who was ever deemed a highly scientific character. Its mixed application to religion and astronomy, which two were from the first inseparably blended together in the mythological system of the pagans, perfectly agrees with the similar application of the artificial montiform temples of the ancients, and thus again connects Idris with the Egyptian Thoth. The tower of Babel, the pyramids of Egypt, and the pagodas of Hindostan, were all built to imitate and commemorate the mountain, where Paradise once flourished and where the Ark afterwards rested; for the Brahmens rightly and explicitly tell us, that every edifice of that form is to be esteemed a copy of mount Meru: and there is reason to believe, that they have all been equally used as observatories.[1] It was the early study of astronomy, that depicted on the sphere the history of the ship Argo and the deluge, that elevated the great father and his sons to the solar orb, and that adopted the boat-like crescent of the Moon as the most apt symbol of the Ark. The scientific Idris on the top of his favourite mountain is no other, than the scientific Thoth on the summit of the imitative pyramid; while Thoth again is the same as Atlas or Hesperus on the top of the natural observatory of Mauritania. In fact, I see no reason why we should dispute the universal tradition, which ascribes both to Enoch and to Noah an intimate acquaintance with astronomy. The long lives of the antediluvians almost precluded the possibility of ignorance: and we know, that, at no very remote period after the flood, that science was cultivated with assiduity and success both in Babylonia and in Egypt.

4. Idris therefore, or Edris, or Enoch, being esteemed one of the manifestations of Menu, melts insensibly into the character both of Adam and of Noah: and, on the other hand, for a similar reason, we find the memorable translation of the antediluvian saint, ascribed to that ancient personage who was supposed to appear at the commencement of every renovated world. From the summit of the lofty hill in Ceylon, which bears the name of *Adam's peak*, Buddha is said by his votaries to have been miraculously snatched away to heaven: yet one Buddha is most assuredly Noah or Menu-Satyavrata; and another, his earliest predecessor, is no less assuredly Adam or Menu-

[1] Vide infra book v. c. 7. § II. 1.

Swayambhuva. This legend is palpably the same as that of the rapture of Hesperus from the top of mount Atlas: nor is it without reason, that the Mohammedans style the Ceylonic hill *the peak of Adam*, and believe that the person who thence ascended was the protoplast. Just as mount Atlas is immediately connected both with the deluge and with the Paradisiacal garden of the Hesperides; so is the Ceylonic hill the sacred abode of Buddha, in his character both of Adam and of Noah. It is the Ararat or Meru of the Singalese: and the great father is reported to have been translated from its summit, only because Enoch was believed to have been one of his intermediate antediluvian manifestations.[1] CHAP. II.

5. The religion of Buddha or Sacya or Xaca has spread itself far northward among the Calmucks, as well as southward among the Singalese: and the same legend of his translation has been preserved by the former, no less than by the latter, people. *Among other idols*, says Van Strahlenberg, *they worship in a peculiar manner one, which they call Xaca or Xaca-Muni. They say, that four thousand years ago he was only a sovereign prince in India; but, on account of his unparalleled sanctity, God had taken him up to heaven alive.*[2] Thus miraculously is Buddha believed to have been translated: yet he is declared to have lived, during the period of one of his manifestations, at the time of the deluge; he is styled *Narayana* or *the dweller upon the waters;* he is identified with a person, who is called *the sovereign prince in the belly of the fish*; he is said to have espoused Ila, who communicated her name to the summit of Meru and whose father was preserved in an ark; and he is himself that very father, both because Menu is described as espousing his own daughter Ila, and because Xaca incorporates with his own appellation that of *Muni* or *Menu.*[3]

6. Precisely the same story is told of the Babylonian Xisuthrus; and I account for it precisely in the same manner. When the vessel, in which he had been preserved from the fury of the deluge, grounded, in consequence of the recess of the waters, on the side of a lofty mountain in Armenia, he quitted it with his wife and his children; and, constructing an altar, immediately

[1] Asiat. Res. vol. vii. p. 50. Purch. Pilgr. b. v. c. 18. p. 550.

[2] Van Strahlenberg's Siberia. p. 409.

[3] Asiat. Res. vol. vi. p. 479. vol. ii. p. 376.

BOOK III. worshipped the universal mother Earth, and offered sacrifices to the immortal gods. After these rites had been duly performed, Xisuthrus, and (it is added) those who came with him out of the ship, suddenly disappeared. The remainder of the crew, finding that they did not return, called with many lamentations on the name of Xisuthrus. Him however they saw no more: but they distinctly heard his voice in the air, admonishing them to venerate the gods, and informing them that on account of his piety he had been thus miraculously taken up to heaven.[1] I may remark, that Xisuthrus is translated from the summit of an Armenian mountain, as Buddha and Hesperus respectively ascend from the tops of the Ceylonese and Mauritanian peaks. The stories have all originated from the same source, and relate to the same compound personage. Mount Atlas, Cader Idris, the peak of Adam, and the various sacred buildings of a pyramidal form, are equally copies of that Armenian Ararat, which is feigned to have witnessed the translation of Xisuthrus.

7. The preceding observations may perhaps throw some light on a remarkable antediluvian character; respecting whom, as mentioned in the traditions of the pagans, there has been some difference of opinion. This personage is called, with a slight variation, *Annacus*, *Cannacus*, or *Nannacus*.

According to Zenobius, who relates his history from Hermogenes, Cannaces was a king of the Phrygians before the time of Deucalion; who, foreseeing the deluge, collected men together into the temples to offer up tearful supplications: whence arose the proverb, mentioned by Herod, of *weeping like Cannaces*.[2] A similar narrative is given by Suidas. *Nannacus,* says he, *was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who, foreseeing the approaching deluge, collected every body together, and led them to a temple; where he offered up prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nannacus, which is applied to people of great antiquity.*[3] The same legend is related by Stephanus Byzantinus, though with some additional circumstances. *They say, that there was formerly a king named*

[1] Syncell. Chronog. p. 30. Euseb. Chron. p. 8. [2] Zenob. in epit. proverb.
[3] Suid. Lex. vox Νανναχος.

Annacus, *the extent of whose life was above three hundred years. The people, who were of his neighbourhood and acquaintance, had inquired of an oracle how long he was to live. The answer was, that, when Annacus died, all mankind would be destroyed. The Phrygians on this account made great lamentations: whence arose the proverb of weeping for Annacus, used for persons or circumstances highly calamitous. When the flood of Deucalion came, all mankind was destroyed, as the oracle had foretold. Afterwards, when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and, when they were finished, he called the winds, and made them breathe into each and render them vital.*[1]

Concerning this ancient character there has been, as I have already intimated, a difference of opinion. Mr. Baxter, from the circumstances of his being placed before the flood, his being distinguished from Deucalion, and his being called *Cannaces* or *Canac*, argues, that he must be the Enoch or Chanoch of Scripture: Mr. Bryant, on the contrary, supposes him to be the patriarch Noah in his antediluvian state.[2] I am inclined to think, that the latter opinion is the most nearly allied to truth, though I doubt whether the former ought to be wholly rejected. According to the doctrine of the Metempsychosis, Cannaces probably unites in his own person the two characters of Enoch and Noah; while a part of his history contains a yet ulterior reference to the first Menu or Adam. The formation of men from clay, and the breathing into them the breath of life, refer us to the commencement of the antediluvian world, though placed, agreeably to the doctrine of a succession of similar systems, at the opening of the postdiluvian world: the name of *Canac*, his apparent distinction from Deucalion, and the general impression which he leaves on the mind, seem not unnaturally to point him out as the scriptural Enoch or Chanoch: but his character, when closely examined, leads us almost inevitably to conclude, that he is more nearly allied to Noah than either to Enoch or Adam. He is represented, as being a preacher of righteousness to the very time of the flood. This description exactly agrees with the character of Noah, but not with that of Enoch who

[1] Steph. Byzant. de Urb. vox Ικονιον.

[2] Archæolog. vol. i. p. 207. Bryant's Anal. vol. ii. p. 204.

 was translated near five centuries before the dissolution of the old world. The deluge is said to have commenced exactly when he died. This does not at all answer to the character of Enoch, but it perfectly accords with that of Noah: for, in the language of the mysteries, he died when he entered into the Ark, which was considered as his coffin; and he revived, or was born again into a new state of existence, when he quitted it. The proverb, in either of its forms, relates to *mourning on account of a calamity.* As Mr. Bryant rightly observes, it has nothing to do with *the antiquity* of Cannaces, which is the erroneous supposition of Suidas: but it relates altogether to *certain memorable calamities,* as Stephanus more properly teaches us. The first of the forms, *he weeps or suffers as much as Cannaces did,* seems to have been used proverbially in the case of a person who had undergone great afflictions:[1] and the second, *his lamentations are as bitter as the lamentations for Annacus,* though somewhat differently modified, was similarly applied to one who laboured under excessive grief.[2] Now this weeping for Cannaces tallies minutely with the doleful Orgies of the Phenician Adonis, the Egyptian Osiris, the Phrygian Attis, and the Celtic Ilu. When the great father was commemoratively inclosed by the priests within his ark, and was supposed to be dead or to have descended into Hades or to have vanished from the sight of mortals, they bewailed his calamities with loud lamentations: no sufferings were like his; no tears were so bitter as theirs. But, when he was taken out of the ark, and was deemed to have been restored to life or to have returned from Hades or to have once more manifested himself, all which he allegorically did at the commencement of the new world; then the scene was changed, and the deepest woe was succeeded by the most frantic joy.[3] As for the distinction between Annacus and Deucalion, it

[1] Τα Καννακου κλαιειν.

[2] Το επι Αννακου κλαιειν.

[3] Noah, though preserved, was yet deemed a man of eminent sorrows. *I will adore,* says Taliesin in his poem of The spoils of the deep, *I will adore the sovereign, the supreme ruler of the land. If he extended his dominion over the shores of the world, yet in good order was the prison of Gwair in the inclosure of Sidi: no one before him entered into it. The heavy blue chain didst thou, O just man, endure: and for the spoils of the deep woeful is thy song; and till the doom shall it remain in the Bardic prayer. Thrice the number that would have*

seems merely to relate to the two different lives of the patriarch before and after the deluge: whence he was considered, as being of a double nature, and as looking backward and forward into two successive worlds. This division of one man into two persons is very common in pagan mythology: and the separation of Cannaces from Deucalion is nothing more than the similar separation of Horus from Osiris; each of whom, though exhibited in the relationship of son and father, are equally Noah viewed under two different aspects.

VIII. Cannaces is said to have surpassed the age of three hundred years. This agrees better with the duration of Enoch's life who was translated when three hundred and sixty five years old, than with that of Noah who had completed six centuries at the time of the flood. The legend however serves to shew, in conjunction with other similar legends, that the longevity of the early patriarchs was well known throughout the gentile world.

Such is the purport of Hesiod's assertion, that, in the silver age, which immediately succeeded the age of Paradisiacal innocence and immortality, men, at the end of a century from their birth, were still but infants. To this passage Josephus seems to allude, when mentioning the general testimony, which the ancients, in perfect accordance with the Pentateuch, bore to the longevity of the first race. After stating the long lives of the antediluvians on the authority of Moses, he observes, *All those persons, whether Greeks or Barbarians, who have written on the subject of antiquity, agree with me in this point. For Manetho who composed an account of the Egyp-*

filled Prydwen, we entered into the deep; excepting seven, none have returned from Caer Sidi. Davies's Mythol. of Brit. Druids. p. 515. The prison of Gwair or the inclosure of Sidi, the *Sida* of the Hindoos, the *Saida* of the Canaanites, the *Said* of the Egyptians, the *Sito* or Ceres of the Sicilians, in other words the great mother represented by the circular inclosure of Stonehenge that Druidical copy of the circle of Ila; the inclosure of Sidi is the Ark: Gwair or Hu or the just man is Noah, the *Sadik* of Moses and Sanchoniatho: the doleful song on account of suffered calamity answers to the lamentations for Cannaces or Adonis or Osiris: and the seven, who alone return with him in safety from the deep where all the rest of mankind had perished, are his family, the same as the seven Cabiri or seven Titans or seven Rishis of Hindostan, who at the end of each world are preserved with a Menu in a capacious ark during the prevalence of an universal deluge.

BOOK III. *tians, and Berosus who compiled a narrative of the affairs of Chaldèa, and Mochus, and Hestièus, and Jerome the Egyptian, who were the authors of different histories of Phenicia; all these bear testimony to my veracity. Hesiod likewise, and Hecatèus, and Hellanicus, and Acusilaus, and Ephorus, and Nicolaus, relate, that the ancients lived a thousand years.*[1]

Of this general tradition Varro, as we learn from Lactantius, was not ignorant: but he attempted to account for the supposed longevity of the primitive race of mortals, by conjecturing, that the thousand years, to which they attained, were only a thousand months or lunar revolutions. Such a solution however, as it is well argued by Lactantius, is wholly inadmissible: for, according to the conjecture of Varro, those, who then reached the *greatest* age will fall considerably short of what many have done even in our own days. Every person, who lives a century, lives full twelve hundred of those lunar years to which Varro would reduce the years of the first period; and consequently *exceeds* the age of the first men, so celebrated for their longevity, by upwards of two hundred of such years. But many moderns have lived *more* than a century; and therefore have still more exceeded that age of the primitive mortals, which tradition uniformly asserts to have been so great.[2] Nor is this all: if the computation be made by such years as Varro proposes, it will not be easy to point out the particular period, when that mode of reckoning is to cease. The ages of the patriarchs are regularly specified in Holy Writ even beyond the days of Jacob; and, if lunar revolutions be still used, the absurdity will be evident: for, in that case, the old age of Abraham, when his son was born by a peculiar interposition of heaven, will amount to something more than eight solar years.

According to Couplet, the Chinese have precisely the same idea of the longevity of the antediluvians. Some of these they suppose to have attained the age even of eight or ten thousand years; an age far surpassing that, which Scripture assigns to them. This however must either be an exaggeration of national vanity, in order that their records may extend to an incredibly remote period; or the true ages of the antediluvians must have been decupled, by way of making them more extraordinary; or else the years in

[1] Joseph. Ant. Jud. lib. i. c. 3.

[2] Lactant. Instit. lib. ii. c. 12.

question must really have been, what Varro supposed the thousand years to be, lunar revolutions: according to either of which last suppositions, the Mosaical and Chinese accounts will coincide with a sufficient degree of accuracy to shew whence such a tradition originated. It is a curious circumstance, that the Emperor Hoang-Ti, who, by the chronology of China, must have been contemporary with the patriarch Reu when the life of man was shortened to about three hundred years, proposed an inquiry, in a medical book of which he was the author, *Whence it happened, that the lives of their forefathers were so long compared with the lives of the then present generation?*[1]

In fact, the rapid abbreviation of the ancient term of mortal existence, which began to take place immediately after the flood, could not but have greatly alarmed the early postdiluvians, and have filled their minds with many anxious conjectures and melancholy forebodings. Hence a singularly accurate recollection of the precise time, when this abbreviation commenced, was preserved by the Gentiles: it was supposed, that the life of man began to be shortened from the days of Iapetus.[2] Exactly agreeable to this opinion is the scriptural narrative. Immediately after the deluge, and consequently at the precise era when Japhet and his children flourished, the longevity of the human race was first curtailed: and it henceforth experienced a gradual diminution, until the present age of man became the average standard.

From the same source plainly originates the doctrine of the Burmas, that in the course of every mundane revolution the life of the human species becomes shorter and shorter; and that afterwards it is gradually extended until it again reaches its first duration, when the same abridgment once more commences. The first man, they say, attained an almost inconceivable age: but his children and grandchildren had successively shorter lives as they became less virtuous; and this decrease continued, until men came to live

[1] Couplet Præfat. ad Sin. Chronol. p. 5.

[2] Horat. Carm. lib. i. od. 3. The language of Horace is so remarkable, that his words deserve to be transcribed.

Semotique prius tarda necessitas
Lethi corripuit gradum.

BOOK III. only ten years, the span of mortal existence during the period of the greatest wickedness. The progeny of these, considering the cause of such an awful abbreviation, dedicated themselves more to the practice of virtue, and became worthy of living twenty years. Afterwards their posterity, increasing in the performance of good works, had their lives protracted, until at length they again reached the age of the first man. Then commenced another diminution, which was followed by another prolongation: and this alternate decrease and increase must take place sixty four times after the reproduction of a world, before that world will be again destroyed.[1]

A somewhat similar idea prevails among the Buddhists of Ceylon. During the continuance of the present mundane system, which is the faithfully reflected image of every former system, there will be a successive diminution in the lives of men, until they are reduced so low as not to continue beyond five years; and, when they are at the shortest, every one will commit unheard of crimes. A terrible rain will then sweep from off the face of the earth all except a small number of good people, who will receive timely notice of the evil and thus avoid it. All the wicked, after being drowned, will be changed into beasts: until at length Buddha, or the great father, will appear and establish a new order of things.[2] Little need be said respecting this fable: it is palpably built on the theory of a succession of similar worlds; and, because the life of man began to be shortened from the commencement of the *present* postdiluvian world, while the *former* world terminated with an universal flood, a parallel abbreviation and a parallel end by water is made to characterize *every* fictitious mundane system.

IX. The number of generations from Adam to Noah is represented in Scripture as being ten, each of those patriarchs being included in the series; so that Noah stands in the ninth place of descent from Adam. This number was well known to the Gentiles: and it was from their traditional acquaintance with it added to the established doctrine of a succession of similar worlds, that Abraham, as we have already seen, was esteemed a manifestation of Cronus or Menu.

The Hindoos celebrate ten antediluvian children of Brahma, and describe

[1] Asiat. Res. vol. vi. p. 181, 182. [2] Asiat. Res. vol. vii. p. 415.

them as being succeeded by the seven Rishis. These last I take to be really the same as the seven Menus, exhibited anew under a different modification. The seven Menus are said to be sprung from the ten Brahmadicas or children of Brahma; while the seven Rishis are pronounced to be the immediate offspring of Brahma himself. Now the seven Rishis, with an eighth person the head of their family, escape in a boat from the general destruction produced by an universal deluge. The seven Rishis therefore with their leader Menu are plainly the eight arkite mariners. But the seven Menus are seven supposed manifestations of the great father, from the epoch of the creation to that of the deluge. Hence in *this* respect they are *not* the same as the seven Rishis. Yet their mutual connection appears from the identity of the numbers: and it is so perfectly arbitrary to say, that there were seven Menus between the creation and the deluge, while Noah had really seven companions in the Ark, that the Menus must have been pronounced to be seven because the Rishis were seven. Thus far therefore they *agree*. And now, when we call to mind the prevailing belief in transmigration and reappearance, it will not be unreasonable to conjecture with Mr. Wilford, that, whatever distinction may have been made between them, the seven Menus and the seven Rishis are ultimately the same seven individual persons. The conjecture is rendered the more probable by our finding, that the Brahmadicas are pronounced sometimes to be ten, and sometimes only seven, in number; and that Atri, who must evidently be identified with Edris or Idris, is described as being at once a Brahmadica and a Rishi. From this last circumstance we must necessarily conclude, that, when the Brahmadicas are represented as ten, they shadow out the ten antediluvian generations; and that, when they appear as only seven, they coalesce with the seven Rishis and seven Menus.

Much the same variation may be observed in the number of the Cabiric gods: sometimes, by the name of *the Idèi Dactyli*, they are said to have been ten; sometimes they are described as seven; and sometimes, when the head of their family is joined to them, they are spoken of as eight. The confusion originated almost necessarily from the causes which have been just specified. *Every dynasty ends with a total destruction of the human race, except the Menu or ruler of the next period, who makes his escape in a boat with the seven Rishis. The same events take place: the same per-*

sons, though sometimes under different names, reappear. It being thus known that there were ten generations *before* the flood, and it being argued that when ten more had elapsed *after* the flood the world would be again destroyed; Abraham, appearing in the ninth postdiluvian place of descent from Shem as Noah had appeared in the ninth antediluvian place of descent from Adam, and also flourishing when the cities of the plain were overwhelmed by a mixed deluge of fire and water, was thence pronounced to be the expected manifestation of a new Cronus or Menu or Ilus.[1]

The Hindoos, having assigned seven Menus to the period before the flood, and strongly maintaining the mutual similarity of all the successive worlds, were in consequence led to place seven Menus after the flood: and thus they produced a series of fourteen Menus. There is great reason to believe, that the fourteen periods of this double series are the very same as the reigns of the fourteen Mahabads of Iran; for Mahabad is clearly no other than Menu or Buddha: and they are likewise closely connected with the seven fabled mundane successions of that nation. In this last case, when the bird Simorgh tells Caherman, that she had lived to see the earth seven times filled with creatures and seven times a perfect void, we have only the simple number *seven* instead of the reduplicate number *fourteen*.

It may be observed, that, as the ten antediluvian children of Brahma are sometimes reduced to seven which is the number of the arkite Rishis; so at other times they are said to have been nine, which is still the same as ten when their parent Brahma or Menu-Swayambhuva is included; while at other times again they are declared to have been no more than three, who are then pronounced to have been the sons of Adima. These are all variations, or rather subdivisions, of the original number ten, so contrived as to exhibit the equally important numbers of seven and three: and the close connection of the seven Brahmadicas, the seven Menus, and the seven Rishis, for which I have contended with Mr. Wilford, sufficiently appears from the curious manner in which the Hindoos blend them together. The

[1] From Adam to Noah inclusive, were ten generations: and these were succeeded by ten other generations, from Shem to Abraham also inclusive. Abraham therefore was the tenth person of the second decad, as Noah was the tenth person of the first: but Abraham was the ninth in descent from Shem, as Noah was the ninth in descent from Adam.

seven great ancestors of mankind were first Brahmadicas, created for the purpose of replenishing the earth with inhabitants: when they had fulfilled their mission, they became Menus or mundane sovereigns: and in their old age, when they withdrew to solitary places to prepare for death, they became Rishis or holy penitents.

There is yet another modification of the fable, in which we may still trace the same studied attention to the numbers *ten*, *seven*, and *three*. Swayambhuva, or Brahma incarnate in Adima, is said to have divided the world among seven of his ten sons, while three embraced the eremitical life. An exactly similar story is told of Priyavrata, the grandson of Adima; whence it is evident, that one character is represented by each of them. This second story terminates with an ogdoad of sons, in whose time the earth was again divided. To what era the last division is to be ascribed, may be collected from the character of Ila the reputed sister of these eight persons; who is sometimes thought to be the daughter of Bharata, and is sometimes described as the child of Satyavrata who was saved in an ark at the time of the deluge. Such modifications teach us how we are to understand the varying legends, which now assign to Brahma ten sons, now nine, now seven, and now three: they retain the number ten, but subdivide it so as to produce the other sacred numbers.

The Hindoos however do not always describe the ten antediluvian generations in this compound and perplexed manner: when they quit the regions of mysticism and condescend to literal matter of fact, they then draw out ten *successive* descents precisely in the manner of Scripture, beginning with Adim and Iva, and terminating with a pious prince named *Prithu*, who is plainly the same as Noah or Menu-Satyavrata. When Prithu was born, both gods and men came to make obeisance to him and to celebrate his appearance upon earth. He was a highly religious character, and addicted himself to agricultural pursuits. He was thought to have espoused a form of Lacshmi or the great mother: and it was during his days, that his mystical consort, in the shape of a cow, ascended to the summit of the Paradisiaco-diluvian Meru or Ararat. Little need be said in explanation of this legend. The cow was the universal symbol of the great mother, who united in herself the two characters of the Earth and the Ark. She was the same as the ship

 Argha or Argo; and by the Syrians she was denominated *Theba*, which properly signifies *an ark*. The cow therefore of Prithu the husbandman, the ninth in descent from Adim, when stationed on the top of Meru, is the Ark of Noah, mystically united with the Earth, when resting on the summit of Ararat.[1]

I am inclined to believe, that the precise number of the Hindoo Avatars of Vishnou has been determined to be ten in reference to the same ten antediluvian generations. They doubtless indeed commence with the deluge, and the last is believed to be yet future: but, when we recollect how strongly the doctrine of a succession of similar worlds is maintained by the Brahmenical philosophers, we shall not find in this circumstance any argument to disprove such an opinion. The tenth Avatar, in fact, is a complete diluvian symbol. Vishnou, arrayed with the attributes of the destroying regenerator Siva, appears, as an armed warrior, to sweep away the incorrigible inhabitants of the earth. The white horse, which accompanies him, is one of the most common hieroglyphics of the great father, as the mare is of the great mother; for this mode of representation has prevailed from Japan in the east to Britain in the west.[2] And, though the mundane dissolution, which he is to accomplish, is ostensibly future; it must no less, according to a favourite dogma of the Hindoos, be considered as long since past: for they believe, as I have had occasion so frequently to observe, that every world is succeeded, as it has been preceded, by a perfectly similar world; that the great father is manifested as a destroyer at the close, and as a regenerator at the commencement, of each system; and that world after world, in endless series, is overwhelmed by a deluge, from which a Menu with seven Rishis is preserved in an ark.

A recollection of the ten antediluvian generations was equally preserved among the ancient Atlantians. Plato informs us, that a marine hero-god, to whom he gives the Greek appellation of *Posidon* or *Neptune*, divided the

[1] Asiat. Res. vol. v. p. 244—255. vol. ii. p. 346. vol. viii. p. 286, 334, 335. Instit. of Menu. chap. i. p. 5.

[2] Asiat. Res. vol. i. p. 236. Maurice's Hist. of Hind. vol. ii. p. 503. Kæmpfer's Japan. p. 247. Davies's Mythol. of Brit. Druids. p. 257, 258. See my Dissert. on the Cabiri. chap. vii.

island Atlantis among his ten sons; just as Brahma or Adima similarly divided the earth among his children. The first inhabitants of that island were remarkable for their piety: but, afterwards degenerating and becoming guilty of all sorts of violence and impurity, they were overwhelmed, together with their country, by the waves of the ocean. Atlantis then, like the earth which Adima divided among his offspring, must have been the antediluvian world: and, if so, the ten sons of Neptune, who inhabited it previous to its submersion, must be viewed as shadowing out the ten antediluvian generations. The opinion is confirmed, both by the gradual deterioration of manners ascribed to its inhabitants, and by an old tradition preserved by Cosmas Indico-Pleustes, that it was formerly tenanted by Noah, and that, when it sank, he sailed in an ark to the continent.[1] CHAP. II.

A very distinct remembrance of the same ten antediluvian generations prevailed also among the ancient Chaldèans: for Berosus, Abydenus, and Alexander Polyhistor, all agree in reckoning ten inclusive descents from the first man Alorus to the pious Xisuthrus, who was saved with his family in an ark when the earth was inundated by the waters of an universal flood.[2]

[1] See my Dissert. on the Cab. vol. ii. p. 283—288. I shall have occasion hereafter to discuss the fable of the island Atlantis more at large. Vide infra book iii. c. 6. §. I. 1.

[2] Syncell. Chronog. p. 30, 38, 39.

CHAPTER III.

On the antediluvian and diluvian history as exhibited in the Zend-Avesta.

But perhaps the most generally consistent detail of antediluvian history, terminating with the catastrophè of the flood and the manifestation of the second great father of mankind, has been preserved in the Zend-Àvesta of the ancient Persians.

I. I have already had occasion to notice their dividing the period of the creation into six different intervals, analogous to the Mosaical division of it into six days: and I then intimated my intention of offering some additional observations on this curious legend, when a suitable opportunity should occur.[1] I now proceed to fulfil my engagement.

Where the cosmogony of the Persians terminates, their narrative of antediluvian transactions is properly made to commence. In the sixth and last interval, as we have seen, man alone was created: but he is supposed to have been mysteriously divided into two characters, distinguished from each other as *the man* and *the man-bull.* These were the first of beings, and did not spring from the union of male and female, but were formed immediately by the hand of God. The man was called *Kaiomorts* or *Key-*

[1] Vide supra book I. chap. 5. § V.

Umursh;[1] and the bull, *Aboudad* or *Ab-Boud-Tat*.[2] The man lived, and spoke: the bull died, and did not speak. That man was the beginning of all generations. But the man and the bull were compounded together, constituting jointly one being; so that the man was the pure and holy soul of the man-bull. For some time after the creation of this intelligent being, there was a season of great happiness: and the man-bull resided in an elevated region, which the Deity had assigned to him. At last an evil one, denominated *Ahriman*, corrupted the world. After having dared to visit heaven, he descended to the earth, assumed the form of a serpent, and introduced a number of wicked demons called *Karfesters*. The man-bull was poisoned by his venom, and died in consequence of it. It was said, that the Dews of Maz ndran fought against the fixed stars, and that Ahriman, independently of his machinations against Kaiomorts, had formed the design of destroying the whole world. But the celestial Izeds, during twenty four days and as many nights, fought against Ahriman and all the Dews; until at length they defeated and precipitated them into Douzakh. From the middle of Douzakh, Ahriman went upon the earth. There he threw the whole world into confusion. For that enemy of good mingled himself with every thing, appeared every where, and sought to do mischief both above and below.

The man-bull was now dead, but out of his left arm proceeded a being named *Goschoroun*. He is said to have raised a cry louder than the shout of a thousand men. Approaching Ormuzd the Creator, he thus addressed him. *What chief have you established in the world? Ahriman is employed in rapidly destroying the earth, in hurting the trees, and in drying up their juices by the agency of scalding water. Where is the man, of whom you have spoken? Let him now prepare to engage himself to make good the evil that has been done.* Ormuzd replied to him. *The bull, O Goschoroun, has fallen sick of the malady, with which Ahriman has infected him. But that man is reserved for an earth, for a time, when Ahriman will not be able to exercise his violence.* Goschoroun was now full of joy: he consented to

[1] M. Anquetil writes the word *Kaiomorts*: but the appellation is a compound one.

[2] This name is also a compound.

BOOK III. that, which Ormuzd demanded of him: and he said, *I will take care of all the creatures in the world.*

After this it was resolved to put Ahriman to flight, and to destroy all those wicked persons whom he had introduced upon the earth; for there was now an universal opposition to the supreme God Ormuzd. At this time a second man-bull appeared, who bore the name of *Taschter*. He is spoken of, both as a star, and as the sun: yet he is also mentioned, as a person who existed upon earth under three forms. To Taschter was committed the charge of bringing on the deluge.

Meanwhile Ahriman went on in his rebellion, and was joined by the wicked race of the Darvands. The chief of them accosted the evil spirit in the following words. *O Ahriman, raise yourself up with me. I go to fight and bind Ormuzd and the Amschaspands.* Then he, the origin of evil, twice counted the Dews separately, and was not content. Ahriman wished to quit that abject state, to which the sight of the pure man had reduced him. The Darvand Dje said to him. *Raise yourself with me to enter into this war. What evils will I bring upon the pure man and upon the bull! After they have suffered what I shall inflict upon them, they will no longer be able to live, I will corrupt their light: I will be in the water: I will be in the trees: I will be in the fire of Ormuzd: I will be in every thing that Ormuzd has made.* He, whose every action is evil, then proceeded twice to review his troops. But the daring rebellion was speedily crushed; Ahriman was put to flight; and the victory remained with Ormuzd.

On this it was thought necessary to bring over the face of the earth an universal deluge of waters, that all impurity might be washed away: and, as the second man-bull Taschter was the person appointed to effect this great work, he forthwith set about it. Taschter was seconded by Bahman, by Hom-Ized, and by Beni-Barzo-Ized. The pure souls watched with care over his safety. On this occasion, he had, as it were, three bodies; the body of a man, the body of a horse, and the body of a bull. His light shone on high during thirty days and thirty nights, and he caused rain to descend under each body for the space of ten days. Every drop of that rain was like a large salver. The earth was wholly covered with water to the height of a man: and, the streams penetrating to its very inmost re-

cesses, all the Kharfesters perished in the mighty inundation. So prodigious was the quantity of rain: and it fell in drops, each of which equalled in bulk the head of an ox.

At length the waters began to retire, and were again confined within their proper bounds: for a violent wind, during three days, agitated them on all sides upon the earth. Meanwhile God the creator drove back all the waters from the Arg-Roud.[1] Then he caused mount Albordi to appear, and afterwards the other mountains. All these mountains multiplied themselves from the root of Albordi, as suckers are propagated from a tree: and at last the surface of the whole earth became visible. The particular region, in which Albordi was situated, bore the name of *Ferakh-kand:* and there Ormuzd planted the germs of all the Kharfesters, who remained, and from whom all things were destined to spring. Here another bull was framed, which was the author of all abundance. We are likewise told, that two animals of this species were produced, a male and a female: and from them the Universe was derived. The mode of their production is not a little remarkable. The seed of the first-mentioned bull was purified in the moon: it was then formed into a living body: and out of that body sprang a bull and a cow. From them all kinds of animals, and birds, and fishes, originated.[2]

II. With respect to the genuineness of the Zend-Avesta, whence the preceding citation is taken, it is not to be dissembled, that various opinions have been entertained. Mr. Bryant is disposed to admit it, as an authentic relic of antiquity:[3] Dr. Prideaux strongly maintains it to be a mere garbled compilation from the Hebrew Scriptures, the work of Zeradusht, who flourished in the time of Darius Hystaspis and who had been a servant of the prophet Daniel:[4] Sir William Jones, on the authority of Mohsan the author of the Dabistan, seems to think, that the present Zend-Avesta is a compilation

[1] M. Perron's French is *dans l'Arg-Roud;* but the sense seems to me to require, that the original should have been translated *from,* not *in.*

[2] Zend-Avesta, vol. iii. p. 348—371. vol. i. p. 353, 351, 354, 334, 352, 356, 359. apud Bryant.

[3] Anal. vol. iii. p. 599, 600.

[4] Prideaux's Connect. part i. b. iv. p. 219 et infra.

BOOK III. from the work of Zeradusht which itself is no longer in existence:[1] and Mr. Richardson broadly asserts, that *it carries palpable marks of the total or partial fabrication of modern times.*[2] Of these opinions, it is obvious, that those of Bryant and Richardson form the two extremes.

Equally various have been the sentiments concerning its reputed author. Prideaux and Hyde allow the existence of only one Zeradusht, called by the Greeks *Zoroaster:* Bryant maintains, that the name *Zoroaster* and the name *Zeradusht* are wholly different: and Richardson tells us, that the two characters have so little resemblance to each other, that, *unless Dr. Hyde and other orientalists had resolved at all events to reconcile the identity of their persons, we should have much difficulty to discover a single similar feature.* Amidst these discordant views of the subject, it requires some caution to determine, what degree of credit is due to the mythological history of the Zend-Avesta.

So far as I can judge, the moderate opinion of Sir William Jones bids the fairest to be the truth. Internal evidence, to which alone we must ultimately resort, appears to me equally to set aside those of Prideaux and Richardson: for, though *the outline* of the Zend-Avestaic story corresponds with the Mosaical narrative, *the mode of telling it* is altogether pagan and does not bear the least resemblance to the plain detail of the Jewish lawgiver; and it is so replete with those remarkable mythologic and symbolical notions, which are common to the whole gentile world, that its *groundwork* cannot possibly be a mere modern *invention,* if such be the idea which Mr. Richardson wishes us to ascribe to his term *fabrication.* This last is Mr. Bryant's argument to prove the genuine antiquity of the present Zend-Avesta: and it avails, I think, to prove that *the groundwork* of it must be authentic; but it is insufficient to prove, especially against those able orientalists who are best qualified to decide the point, the absolute authenticity of *the composition itself.* The Zend-Avesta may be a compilation of *modern* times, though *how far* modern I will not pretend to determine: yet the *materials,* which it contains, may nevertheless be most curious and valuable

[1] Discourse on the Persians. Asiat. Res. vol. ii. p. 51.

[2] Richardson's Dissert. sect. ii.

fragments of *real antiquity*. Thus the writings of Tzetzes and the other Greek scholiasts are comparatively modern: yet they contain some of the most precious relics, which we have, of old pagan mythology. No one ever suspects, that they *invented* the fables which they relate, though many of them now occur no where else: I see not therefore, why we should imagine, in plain contradiction to internal evidence, that the contents of the Zend-Avesta are a modern *fabrication*, by this term meaning *invention*.

Sir William Jones, if I do not misunderstand him, ascribes the original Zend-Avesta to Zeradusht, whom he places a small matter earlier than Dr. Prideaux.[1] If it were the work of a person who was contemporary with Darius Hystaspis, I should suspect that neither was he the *inventor* of it, but that he had either copied from some yet older book (of which his production might be esteemed a then modernized edition), or that (like Ovid) he had collected together into one volume various scattered legends. The probability of this opinion will appear in the sequel: at present I shall consider the hypothesis of Dr. Prideaux, who roundly declares the Zend-Avesta to be a mere compilation from the Pentateuch made by a slave of Daniel in the time of Darius Hystaspis.

1. This point I should conceive to be the most satisfactorily determined (at least so far as the preceding citations are concerned, in the fate of which *alone* I am interested) by comparing them with the writings, whence they are supposed to have been taken.

Now it appears to me, that, except the regular and systematic arrangement of the story and the dogma of the world having been created at six successive times, there is not only nothing which might not have been just as well borrowed from the general mythology of the old heathens as from the Pentateuch; but nearly the whole narrative is couched in terms, which *must* have been taken from ancient symbolical mythology, and which in their present form *could not* have been taken from the Pentateuch. Zeradusht had no occasion to resort to the book of Genesis, in order to learn either the

[1] Dr. Prideaux, on the authority of Clemens Alexandrinus, represents Pythagoras as having been his pupil, whereas Sir William Jones thinks it barely possible that they could have conversed together. They agree however in fixing him to the age of Gushtasb or Darius Hystaspis.

history of the creation in its great outline, or the Paradisiacal happiness of the first man, or his fall in consequence of yielding to the temptation of an evil being who assumed the form of a serpent, or the universal wickedness of mankind before the flood: still less did he require to have received his information respecting the deluge from the Hebrew lawgiver. These matters were well known throughout the whole world both eastern and western, though perhaps in no other ancient system are they all successively detailed with so much regularity and method. But Zeradusht relates them in a manner, which he *could not* have learned from the Pentateuch, and which (supposing him to be *entirely* the author of the Zend-Avesta) he *must* have altogether learned from the old symbolical mythology. Thus Moses might have taught him, that Adam was the first man of the antediluvian world, and Noah the first man of the postdiluvian world: but the idea of representing the one as a sort of revival of the other and of considering the two as a first and second man-bull, while it perfectly accords with the gentile notion of a succession of similar worlds and with the gentile practice of typifying by a bull the transmigrating great father or Adam reappearing in the person of Noah; such an idea could not have been borrowed from the book of Genesis. Thus also Moses might have told him, that the first woman was deceived by a serpent, that death was the consequence of yielding to the temptation, that a Saviour was obscurely promised who should bruise the head of the serpent, and that the flood was the punishment of antediluvian wickedness: but, though *the facts* detailed in the Zend-Avesta coincide sufficiently with those related in the Pentateuch to prove their identity; yet *the manner*, in which they are detailed, is so peculiar, and differs so widely from the simple narrative of Moses, that it is hard to conceive how the one history could have been a mere transcript of the other. From various gentile legends it might have been learned, that certain evil beings had been cast out of heaven, that they were opposers of God, and that they were closely connected with the serpent: but Moses does not positively tell us any thing of the kind. In the story of Goschoroun, and in the promise of some holy man who should hereafter appear, we may easily recognize a corrupted belief in a future Deliverer, from whatever source such a belief might originate: but in the Pentateuch there is nothing, that *in detail* bears the least resemblance to these legends. The notion, that

the evil principle was in the waters and that the deluge proceeded from him, was prevalent both in Egypt and Hindostan and Greece; and may be recognized in the fables of Typhon, Hayagriva, the Asoors, and the serpent Python: but no such notion could have been drawn from the narrative of Moses. When Zeradusht tells us, that the second man-bull was assisted in the task of bringing on the flood by three other personages, he might indeed have learned the existence of such characters from the Pentateuch; but the mythology of perhaps every nation upon the face of the earth would have equally impressed him with the belief in a great diluvian triad, emanating from, and intimately blended with, a paternal monad. On the contrary, when he informs us, that this same man-bull triplicated himself into three bodies, that of a man, that of a horse, and that of a bull; we find nothing like such an opinion in the book of Genesis: but we *do* find, that the great father was believed to have been mysteriously triplicated, as the ancient hierophants delighted to express the simple fact of his having three sons; we *do* find, that the bull and the horse were universally symbols of this primeval character, by whatever name he might be venerated. So again: the purification of the seed or offspring of the man-bull within the Moon precisely at the time of the flood, and the deducing the postdiluvian origin of all things from that planet, quite agree with the universal heathen practice of astronomically representing the Ark by the lunette: but, in whatever light the Moon might be considered by the early patriarchs, there are no traces of any such speculations in the plain historical narrative of Moses. Equally improbable is it, that the Zend-Avesta should have been a fabrication from the Pentateuch, if we consider its striking omissions, as we have hitherto done its palpable deviations. When the pretended servant of Daniel sat down to his labour of forgery with the writings of the Hebrew lawgiver before him, he would obviously embellish his detail with the history of Cain and Abel, and would not fail to notice the specious miracle of the translation of Enoch: at any rate, if these matters were passed over in silence, it is impossible to believe, that in a professed account of the deluge he would totally neglect to mention the Ark. Yet such is the case with the legend before us: nothing is said of the murder of Abel; nothing, of the rapture of Enōch; nothing, literally and ostensibly, of the Ship within which the tauric patriarch and his family

BOOK III. were preserved. This last *is* indeed mentioned: but it is mentioned in a manner so purely mystical, that none but the initiated would understand what was meant. The Arg-Roud is plainly enough the ship Argha; and the Moon, which is described as the parent of the Universe at the exact time of the deluge, will easily be recognized by the mythologist as the astronomical symbol of the Ark: but *such* a mode of noticing the Ship of the great father, if it prove *any* thing, will much rather prove, that the author of the Zend-Avesta had *not* seen the Pentateuch, than that he *had*. In short, if this book be *wholly* the work of a Zeradusht who flourished in the time of Darius Hystaspis, and if that Zeradusht had conversed with Daniel (which is allowing the whole that Dr. Prideaux calls upon us to allow as necessary to his conclusion, and much more than we are any way *bound* to allow): even then it would appear to me, from the mere force of internal evidence, that little of the legend beyond its systematic arrangement could have been borrowed from the Pentateuch, and that the great mass of materials must have been derived from quite another source; namely the old and generally received system of mythology, with which we must unavoidably conclude Zeradusht to have been well acquainted.

Supposing then that the Zend-Avesta was the *sole* work of a *sole* Zeradusht, as Dr. Prideaux contends, I should certainly conclude from internal evidence, that its author had taken the sacred traditional fables of his country, and had wrought them up into a regular chronological form on the model afforded him by the Pentateuch: or, to explain my meaning by a somewhat parallel instance, if we admit that Ovid had perused the Greek translation of the Seventy (which I think more than probable), I should conceive that he composed the beginning of his Metamorphoses, much in the same manner as Zeradusht composed the Zend-Avesta. No one can properly say, that the narrative of the Latin poet is a mere garbled compilation from Scripture, though to his acquaintance with the Greek translation it perhaps owes that chronological regularity and consistency, which we vainly look for in the writings of Hesiod: and I think we can, with as little shew of reason and propriety, set aside unceremoniously and in the gross the whole Zend-Avesta of the Persian, even admitting his acquaintance with the exordium of Genesis. Any person, even the most moderately conversant with old mythology,

cannnot but see, that, however Zeradusht may have *systematized* his work in consequence of his intercourse with the Jews of the Babylonian captivity, its *materials* must have been borrowed from the ample fund of Paganism: and *no* acquaintance with mythology is necessary to produce the conviction, that they *cannot* have been furnished by the primeval history of the Pentateuch.

Such would be my conclusion, if it had been proved that the Zend-Avesta was the *sole* production of a *sole* Zeradusht, who was contemporary with Darius Hystaspis and who had conversed with the prophet Daniel: but this point does not appear to me to have *been* proved. There is reason to think, that the present Zend-Avesta is a comparatively modern compilation from the Zend-Avesta of a Zeradusht who probably flourished in the time of Darius Hystaspis: but I am strongly inclined to believe, that even *this* work was not an *original* one, nor its author the *sole* Zeradusht. I am strongly inclined to believe, that there was a *yet prior* and *most remotely ancient* Zend-Avesta; that it was ascribed to a *primitive* Zeradusht, as the sacred books of the Brahmenists and Buddhists are to a primitive Menu or Buddha; and that it was the *ground-work* of a *later* (the parent of the *present*) Zend-Avesta, corrected and edited by a *later* and *totally different* Zeradusht.

To this opinion I lean from the mere force of internal evidence: I am disposed to adopt it even independently of Sir William Jones's citation from the Dabistan of Mohsan, which however remarkably confirms it. Mohsan informs us, that, according to the most intelligent of those Persians who professed the faith of Hushang, the first king both of Persia and of all the earth was Mahabad. This prince divided the people into four orders; the sacerdotal, the military, the commercial, and the servile: and gave appellations to them, unquestionably the same in their origin with those, which are now applied to the four primary classes of Hindostan. He is said to have received from the Creator, and to have promulgated among men, a sacred book in a heavenly language: and it was believed, that fourteen Mahabads had appeared or would appear in human shapes for the government of the world. The whole of this legend is so palpably Hindoo, that the system of the ancient Persians must have been the very same as that, which, under certain modifications, is alike maintained both by Brahmenists and Buddhists. The sacred book of Mahabad is the code, which in one word

BOOK III. may be denominated *the Veda:* the fourteen Mahabads are the fourteen Menus: and Mahabad himself, the first sovereign of Persia and of the earth, is that great father; who is thought to appear and to reign at the commencement of every mundane system, who is successively the Menu-Swayambhuva and the Menu-Satyavrata of Hindostan, and who in plain language is Adam supposed to be manifested anew in the person of Noah. Sir William Jones remarks, that the word *Mahabad* is apparently Sanscrit. It seems indeed very evidently to be the compound appellation *Maha-Bad* or *the great Buddha:* and Buddha is in all respects the same mixed character as Menu, and is plainly to be identified with him; each is the great father successively manifested for the government of the Universe. According then to this account, there was an ancient sacred book received among the Persians *anterior* to the time of the later Zeradusht, which Sir William Jones does not hesitate to identify with *the Institutes of Menu;* a book, that is the standard at this moment of all religious and moral duties among the Hindoos. The primeval theology of the Persians, if we may rely on the authorities adduced by Mohsan, was pure theism: but this simple mode of worship was of no long duration among them; it speedily gave place to polytheism. The accession of Cayumers to the throne of Persia, in the eighth or ninth century before Christ, seems to have been accompanied by a considerable revolution both in government and religion: and he probably began the new system of national faith, which Hushang, whose name it bears, completed.[1] But the reformation was partial: for, while the Persians rejected the complex polytheism of their predecessors, they retained the laws of the sacred book of Mahabad, and superstitiously venerated, the Sun, the Planets, and the element of Fire. At length, in the days of Zeradusht, the reformation of the old religion was completed; and the system acquired that form, which it retained until the country was subdued by the Musulmans. Zeradusht preserved some of the ancient superstitious usages, and introduced others of his own invention: but he was chiefly remarkable, as the author of a *new* work which he pretended to have received from heaven, and as having established the actual adoration of one Supreme Being. *This* Zeradusht, according to

[1] See below book vi. c. 2. § II. 2. and Append. Tab. v.

Mohsan, flourished contemporaneously with Gushtasb or Darius Hystaspis; and he is said to have travelled into Hindostan for the purpose of receiving theological and ethical information from the Brahmens: consequently, he must be the person, who, with whatever reason, is supposed by Dr. Prideaux to have conversed with Daniel.[1]

Now, if the preceding account of Mohsan may be depended upon, it seems to me decidedly to confirm the opinion which I have advanced: and I should conclude from it, when I view it in connection even with the *present* Zend-Avesta, that the immediate parent of that work, the pretended *new* book of Zeradusht, was nothing more than a corrected edition of the *original* holy book of Mahabad. In short, I should conclude, that Mahabad himself was the *primitive* Zeradusht; that his name had been assumed by a *later* impostor, who, as a reformer and a legislative prophet, was esteemed a manifestation of the great transmigrating father; that he was the same as the Menu, to whom the Hindoos ascribe *the Institutes;* and that his holy book, the remote groundwork of the present Zend-Avesta, was much the same as the most ancient Veda.

Such a supposition will account satisfactorily for the strong resemblance between the preceding extracts from the Zend-Avesta, and the legends of the Hindoos relative to the same period. The evil principle Ahriman acts the very same part with respect to the deluge, that the demon Hayagriva does in one of the Hindoo traditions and the god Siva himself in another of them.[2] The Dews, his associates, are the Dewtahs of Brahmenical theology. Mount Albordi is the same as mount Mandar and mount Meru, though the story may possibly have been corrected and rendered more simple from the inspired account of Ararat: yet the notion of all the other hills being the offspring of Albordi nearly resembles the Hindoo idea, that every sacred mount, whether natural or artificial, is a smaller Meru and a splinter of the original holy mountain. And the three forms of the second man-bull; the horse, the bull, and the man; appear conspicuously in the third of the Hindoo Avatars, which evidently relates to the great catastrophè of the deluge.[3] Thus, the more I consider the early history contained in the

[1] Asiat. Res. vol. ii. p. 60.

[2] Maurice's Hist. of Hind. vol. 1. p. 503.

[3] See the print in Maur. Hist. of Hind. vol. 1. p. 581.

BOOK III. Zend-Avesta, the more I incline to deduce it from old mythology, and the less I can bring myself to believe that it is a mere transcript from the writings of Moses first made in the time of the prophet Daniel.[1]

2. The present supposition necessarily leads me to contradict Dr. Hyde and Dr. Prideaux in another particular; I mean their belief in the existence of only *one* Zeradusht, whom they place in the reign of Gushtasb or Darius Hystaspis.

As for the name itself, whether Mr. Bryant's opinion, that *Zoroaster* and *Zeradusht* are two entirely distinct appellations of one or more persons, be well or ill founded; and whether his derivation of the word *Zoroaster* from the compound term *Sor-Aster,* which he interprets to denote *the bull-star* or *the star of the bull,* be right or wrong: his circumstantial evidence to prove the remote antiquity of a character, whom the Persians appear to have called *Zeradusht* and whom the Greeks certainly denominated *Zoroaster,* is most valuable and decisive.[2] Such evidence, in my mind, far out-

[1] Dr. Prideaux says, that Abraham, Moses, Joseph, and Solomon, are spoken of in the Zend-Avesta conformably with their scriptural history. This circumstance will only prove, that the knowledge of those characters had been derived from the Jews, and that so far the Zend-Avesta had been indebted to Scripture: but it will not prove, in direct opposition to the circumstantial evidence which has been adduced, that the *early* history contained in that book was similarly derived. Dr. Prideaux likewise imagines, that the Zoroastrian veneration of fire was borrowed from the appearance of God in the Shechinah between the Cherubim. This opinion might have been deemed plausible, had such veneration been *confined* to Persia: but the fact is, the veneration of the Sun, and thence of his emblem the sacred immortal fire, pervaded more or less the mythology of *every* nation.

[2] Agathias certainly *seems* to warrant the opinion, that *Zoroaster* and *Zeradusht* are in themselves distinct appellations, although borne by one man. He says, *Ουτος δε ο Ζωροαστρος ητοι Ζαραδης· διττη γαρ επ' αυτω επωνυμια. This Zoroaster is Zarades, for he has two names.* Agath. de Pers. lib. ii. p. 62. In this passage, *Zarades* is evidently an attempt to express in Greek characters the Persian word *Zeradusht:* and we are told, that the person spoken of bore two names, *Zarades* (or *Zeradusht)* and *Zoroaster.* Yet I greatly doubt, whether such testimony will quite warrant Mr. Bryant's supposition. Agathias seems only to have meant that the person, whom the Greeks called *Zoroaster,* was in his own country denominated *Zarades* or *Zeradusht;* and that the real name had been so transmuted, that *Zoroaster* and *Zarades* might well pass for two distinct titles. I am the more led to adopt this interpretation of the passage, both because we know how strangely the Greeks were wont to corrupt any

weighs that of any comparatively modern Persian historians, who seem to have preserved the recollection of only the *later* Zeradusht: and the more so, because, according to Mr. Richardson, no two histories can be more perfectly dissimilar, than the Persian history from about the year 600 before the Christian era to the Macedonian conquest as written by the Persians themselves, and the same history as written by the Greeks.[1] In *the former* (so at least we are told), no mention is made of Cyrus; nor does any prince occur, whose actions at all resemble his:[2] there is not a syllable respecting the expedition of Cambyses against the Egyptians: nor can we discover a vestige of the battles of Marathon, Thermopylæ, Salamis, Platæa, or Mycalè; nor of the mighty force, which Xerxes led out of Asia to overwhelm the states of Greece. But the great outline of *the latter* is confirmed by Holy Scripture;[3] and both it and Scripture accord with the canon of Ptole- CHAP. III.

foreign term which offended the delicacy of their ears; and because I have been assured by a valued connection of my own, who is allowed to be one of the first orientalists of the present day, that the Persians are wholly ignorant of any such appellation as *Zoroaster*. This, I grant, does not absolutely *prove* the non-existence of such a name among their *forefathers*: but it renders the matter at least so suspicious, that it is imprudent to assign any etymology to the word *Zoroaster*, which may be merely a Greek corruption of a very different name.

[1] *From the year before Christ* 610, says Mr. Richardson, *till the Macedonian conquest, we have the history of the Persians as given us by the Greeks, and the history of the Persians as written by themselves. Between those classes of writers, we might naturally expect some difference of facts; but we should as naturally look for a few great lines, which might mark some similarity of story: yet, from every search which I have had an opportunity to make, there seems to be nearly as much resemblance between the annals of England and Japan, as between the Europèan and Asiatic relations of the same empire.*

[2] I speak with the mouth of Mr. Richardson: but Sir William Jones not only pronounces, *without fear of contradiction*, that the Greek *Cyrus* is the Persian *Cai-Khosrau*; but tells us, that the actions ascribed to this prince in the epic poem of Firdausi minutely correspond with the actions ascribed to Cyrus by Herodotus. In short, as he strongly expresses himself, when he doubts the identity of *Louis Quatorze* and *Lewis the fourteenth*, then, and not till then, will he doubt the identity of *Cyrus* and *Cai-Khosrau*. Asiat. Res. vol. ii. p. 45. I, who am no orientalist, pretend not to decide between these two eminent scholars; *Arcades ambo!* I can only say, that, if the Persian histories be what Mr. Richardson represents them to be, I do not believe one syllable of their contents. Dr. Hales has some good remarks on this subject. See Chronol. vol. iii. p. 47. note *.

[3] Exclusive of the direct mention of *Cyrus* or *Choresh*, and exclusive of the predictions

BOOK III. my, which is founded on astronomical observations: so that, even putting the *divine* authority of the Hebrew writings out of the question and viewing them merely as historical records, we must surely allow, that two *ancient* testimonies, the one occidental, the other oriental, and both confirmed by the mathematical evidence deduced from the actual calculation of eclipses, far overbalance one comparatively *modern* testimony. When I call to mind the various revolutions which Persia has undergone, particularly that which introduced the religion of Mohammed, I can never be persuaded to place the least reliance on a history so strangely contradictory both to Scripture, to Ptolemy, and to the Greek historians.[1] But Mr. Bryant's evidence for the

and history of his taking Babylon which remarkably accord with the Greek writers, Daniel foretells the expedition of Xerxes into Greece, and assigns to him the very same place in the succession from Cyrus which profane authors do. See Dan. xi. 2. and Bp. Newton's Dissert. in loc.

[1] According to Sir William Jones, who speaks with his usual good sense on the subject, the present Persians have no authentic history which reaches higher than the accession of the Sassanian dynasty: consequently, though they may have preserved a tradition of the great Cyrus which corresponds with the narrative of Herodotus, their history down to the Macedonian conquest, which Mr. Richardson confronts with the Greek history of the same period, cannot be at all depended upon. The matter seems to me of considerable importance, because Mr. Richardson exhibits the Persians as producing a history which can never be reconciled either with Scripture or with the Greek historians: *unless therefore we are willing to give up the verity of the latter, we must deny the authenticity of the former.* But let us hear the judicious observations of Sir William on the subject, and our faith will probably not be much shaken by the discrepancy in question.

It may seem strange, that the ancient history of so distinguished an empire should be yet so imperfectly known; but very satisfactory reasons may be assigned for our ignorance of it: the principal of them are the superficial knowledge of the Greeks and the Jews, and the loss of Persian archives or historical compositions. That the Greek writers before Xenophon had no *acquaintance with Persia, and that all their accounts of it are* wholly *fabulous, is a paradox too extravagant to be seriously maintained: but their connection with it in peace or war had indeed been generally confined to bordering kingdoms under feudatory princes; and the first Persian emperor, whose life and character they seem to have known with tolerable accuracy, was the great Cyrus, whom I call, without fear of contradiction, Cai-Khosrau.*

As to the Persians themselves, who were contemporary with the Greeks and Jews, they must have been acquainted with the history of their own times and with the traditional accounts of past ages: but, in the numerous distractions which followed the overthrow of Dara, especially in the great revolution on the defeat of Yezdegird by the Saracens A. D. 637—651, *their civil*

existence of *a primeval Zeradusht* is deduced from the authentic source of Greek writers: while the opinion, that there was *only one later Zeradusht* who lived in the reign of Darius Hystaspis, rests, so far as I can understand the question, upon the testimony of authors; who, flourishing in a comparatively modern age, are in complete discordance with every record, sacred and profane, that can be deemed genuine. I cannot therefore hesitate for a moment to decide in favour of the evidence brought forward by Mr. Bryant: whence I conclude, that there was a *primeval* Zeradusht, the same personage as Menu or Mahabad or Buddha; who was long anterior to that *later* Zeradusht, who assumed the name and imitated the heaven-descended book of his remote predecessor. CHAP. III.

Mr. Richardson says, that no two characters can be more unlike, than that of the Persian Zeradusht and that of the Greek Zoroaster: and he very justly, I think, censures Dr. Hyde and other orientalists for painfully labouring to identify them.[1] In fact, there is nothing very wonderful, that two persons, who for the most part are entirely distinct, should have no mutual resemblance. The Persian Zeradusht, according to Sir William Jones and in the judgment of the Persian writers, is that later Zeradusht, who seems to have flourished in the reign of Darius Hystaspis and to have been

histories were lost, as those of India have unhappily been. Hence it happened, that nothing remains of genuine Persian history before the dynasty of Sasan, except a few rustic traditions and fables, which furnish materials for the Shahnamah and which are still supposed to exist in the Pahlavi language. All the annals of the Pishdadi or Assyrian race must be considered as dark and fabulous; and those of the Cayani family or the Medes and Persians, as heroic and poetical: though the lunar eclipses, said to be mentioned by Ptolemy, fix the time of Gushtasb, the prince by whom Zeradusht was protected. Of the Parthian kings, descended from Arshac or Arsaces, we know little more than the names: but the Sasanis had so long an intercourse with the emperors of Rome and Byzantium, that the period of their dominion may be called an historical age. Asiat. Res. vol. ii. p. 45—49.

The sum is this: neither Jews nor Greeks seem to have known much of Persia before the time of Cyrus; but from *his* reign their accounts accord, and are checked by the astronomical canon of Ptolemy. Are we then to give up *their* accounts, which undesignedly correspond with each other, in favour of the mere fables of the modern Persians; whose genuine history, so far as it is preserved by themselves, reaches no higher than the time of Yezdegird? I think not.

[1] Richardson's Dissert. sect. ii.

the compiler of the work whence the present Zend-Avesta has been taken. The Zoroaster of the Greek writers, on the contrary, is, generally speaking, a different and primeval Zeradusht; the same character as the Indian Menu, or the transmigrating great father. To him, I conceive, the genuine heaven-descended Zend-Avesta was ascribed: and, if the account of the Mahabadians given in the Dabistan of Mohsan be not altogether spurious, I am firmly persuaded, that the primitive mythological Zeradusht (the Zoroaster of the Greeks) was no other than Mahabad or the great Buddha, whom Sir William Jones rightly identifies with Menu; and that the real prototype and groundwork both of the present Zend-Avesta, and of its predecessor the Zend-Avesta which the later Zeradusht pretended to be of heavenly origin, was that sacred book in a celestial language which Mahabad is said to have received immediately from the Creator. At any rate, the internal evidence, afforded by the contents even of the Zend-Avesta which we now possess, appears to me directly to contradict the opinion of Dr. Prideaux, that its history of the early ages was a mere plagiarism from the Pentateuch. I am willing therefore to rest in the belief, that this history is composed of certain curious fragments of genuine antiquity, wrought up into a more regularly chronological form, either by a later Zeradusht who had conversed with the Jews of the captivity, or by the more modern compiler of the present Zend-Avesta; much in the same manner as Ovid, probably from his having perused the translation of the Seventy, has arranged more systematically the materials afforded him by Hesiod and other old writers.

If we may credit the testimony of the Greek and Latin authors, there were several Zoroasters in different parts of the East; some of whom appear to be the same as the later Zeradusht of Hyde and Prideaux, while others are plainly far anterior, and seem at the bottom to be that compound primeval character who under various appellations was reverenced as the great universal father. There was a Zoroaster in Assyria, another in Media, another in Armenia, another in Bactria, and another (according to Hyde himself) even in China.[1] All these I take to be that one transmigrating ancient person;

[1] Suid. Lex. Arnob. adv. gent. lib. i. p. 31. Clem. Alex. Strom. lib. i. p. 399. lib. v. p. 711. Justin. lib. i. c. 1. Syncell. Chronog. p. 167. Hyde de rel. vet. Pers. p. 315. Huet. Demons. Evan. prop. iv. p. 89. cited by Bryant.

who, by the name of *Buddha* or *Fohi* or *Menu* or *Mahabad* or *Saca*, was worshipped so extensively: and the ascribing of them to different countries imports no more than this; that a hero-god decorated with the attributes of the great father was every where adored, and that the genealogy of all nations ultimately terminated in Noah and Adam.

The Armenian Zoroaster was the reputed son of Armenius: and, like Bacchus, Osiris, and Adonis, he is said to have experienced a renewal of life and to have learned many things of the gods during the time that he lay dead. This is plainly a diluvian fable; and is nothing more than a modification of the Hindoo legend, that, during the period between two successive worlds, the great father reposes in a deathlike sleep on the surface of an universal inundation. Armenia was the country where the Ark rested; and the death and revival of Zoroaster is the mystic death and revival of the great father: his death, as Adam or the Menu of the antediluvian world, when he entered into the Ark; his revival, as Noah or the Menu of the postdiluvian world, when he quitted it. Sometimes the egress was esteemed a new birth, as well as a resurrection from the dead. Hence this Zoroaster is reported to have been born on one of the Gordièan mountains; that is to say, precisely in that hilly region, where the Ark grounded, and where Noah was born from it. He is also feigned to have had an intercourse with the Deity on a mountain of Armenia, and to have been preserved unhurt though it burned with fire. This fable originated, agreeably to the double character of the great father, in part from the manifestation of the Cherubim before the garden of Eden; and in part from the sacrifice of Noah, and his conversation with God revealed in the Shechinah, immediately on his quitting the Ark. Each took place in the same mountainous country of Armenia: for, where Zoroaster is feigned to have been born and to have held high converse with the Deity; there Adam was first created, there Paradise once flourished, there the Ark rested, and there Noah was born a second time from the womb of the mystic great mother.[1]

The Bactrian Zoroaster is said to have lived in the time of Ninus, and to have been a contemporary of Semiramis. This likewise brings us to the

[1] Abulfeda apud Hyde. p. 312. Dion. Chrysostom. Orat. Borysth. p. 448. apud Bryant.

BOOK III. diluvian age: for the fabulous Semiramis was supposed to be the daughter of Derceto or Atargatis or the Syrian goddess, and to have been changed into a dove; as her reputed parent, who was no other than the Ark, assumed the shape of a fish to escape from the rage of Typhon or the diluvian ocean. The son of Derceto, and therefore the imaginary brother of Semiramis, was called *Icthys* or *the Fish*. He was no doubt the same as Dagon or Noah: for *Icthys* is a mere Greek translation of *Dagon;* and *Dagon* is the title, under which the Philistines or Palli of old venerated the great father, as their brethren the Chasas or Indo-Scythæ of Bokhara and Cashgar and Ava do at the present day.[1] Among the latter, *Dagun* is still an appellation of Buddha or the sovereign prince in the belly of the fish: and Buddha is thought to have been born in the very same high region with the Bactrian Zoroaster; that region, which, comprehending Bokhara and Cashgar, may be distinguished by the general appellation of *the Indian Caucasus*. Such are the characters, with whom Zoroaster is made contemporary: nor was it without reason; for the land of his pretended nativity is the precise country of mount Meru, and he himself is the very same character as Buddha or Menu or Dagon.

As for the period, in which the Zoroaster of the Greek writers flourished, it cannot possibly be reconciled with the reign of Darius Hystaspis. Xanthus the Lydian makes him six hundred years prior to that prince. Suidas, on the authority of an anonymous writer, places him five centuries before the siege of Troy. Hermodorus, Hermippus, and Plutarch, concur in fixing him no less than five thousand years before the same era. Eudoxus supposes him to have lived six thousand years before the death of Plato. Pliny ascribes to him an antiquity many thousand years higher than that of Moses; and represents him, from Hermippus, as being the pupil of Azonac, who makes a conspicuous figure in the Chaldèan oracles, and who like Zoroaster himself is the great father. He moreover tells us, that he laughed on the day of his nativity; a fable, which exactly corresponds with the Samothracian tradition of the laughter of the new-born Jupiter. Lastly, Plato supposes him to be

[1] Luc. de dea Syra. sect. 14. Artemid. Oniroc. lib. i. c. 9. Euseb. Præp. Evan. lib. i. c. 10. Glyc. Annal. p. 184. Ovid. Metam. lib. iv. ver. 44. Athenag. Legat. p. 33. Athen. Deipnos. lib. viii. p. 346. Dissert. on Cabiri. vol. i. p. 85—87. Symes's Embass. to Ava. vol. ii. p. 110.

the son of Ormuzd, the highest god of the Persians; who in the Zend-Avesta undoubtedly appears as the Supreme Being, but who (I believe) was really no other than the great father clothed with the attributes of Deity.[1]

These varying accounts, while they concur in proving that a primitive Zoroaster ought to be placed in a most remote age, plainly shew, that such a character as that which *they* describe could not have lived in the reign of Darius Hystaspis; for, if there had been only a *single* Zeradusht (as Hyde and Prideaux contend) and *he* a contemporary of Darius, it is incredible that the western writers should have made such enormous chronological blunders respecting him; they must have known, that both he and his religion were comparatively modern. In fact, the primeval Zoroaster, who (I am persuaded) was the same as Buddha or Menu, lived in an age or (to speak more properly) in ages, to which the *traditions* indeed of the Gentiles extended, though not their regular chronological *history*. He lived, for he was a compound character, in the Paradisiacal and diluvian ages: and, like Buddha or Menu, was in the first instance Adam reappearing in the person of Noah; though, agreeably to the notion of every eminent patriarch or reformer being an intermediate manifestation of the great father, he may also be in some sort identified both with Ham and with Cush, the ancestors of all the Gothic or Scuthic tribes. Thus Cassian very reasonably thinks, that he was Ham; and Annius of Viterbo makes his false Berosus assert the same: while Gregory of Tours supposes him to have been Cush.[2] Indeed some such opinion must necessarily result from his being ascribed to so very remote a period: and the manner, in which I have stated it, best accords with the doctrines that prevailed so extensively throughout the pagan world; Zoroaster was, in one word, the Buddha or Menu of the Chusas of Iran.

It is a curious circumstance, that the ancient Irish should also have had a Zeradusht, and that both they and the Persians (who in this instance seem

[1] Diog. Laer. in proœm. p. 3. Suid. Lex. Plin. Nat. Hist. lib. vii. c. 16. lib. xxx. c. 1. Plut. de Isid. et Osir. p. 369. Plat. in Alcib. lib. i. p. 122. Mos. Choren. p. 16, 47. Euseb. Chron. p. 32. Syncell. Chronog. p. 167. apud Bryant. Ptol. Heph. Nov. Hist. lib. vii. Dissert. on Cabiri. vol. ii. p. 153—158.

[2] Cassian. Collat. c. 21. apud Vallancey. Beros. Ant. lib. ii. fol. 25. Greg. Turon. Rer. Franc. lib. i. apud Bryant.

BOOK III. to have confounded together the primitive and the later Zeradusht) should have designated his mother by the name of *Doghdu* or *Daghda*.[1] The close resemblance between the religion of Persia and that of the British isles was observed by Borlase; and the complete identity of the old superstitions of the Druids, the Magi, and the Brahmens, has been since satisfactorily established by Vallancey, Wilford, Maurice, and Davies: so that the appearance of this mythological character in Ireland may be accounted for without much difficulty. *Doghdu* or *Daghda* or *Dag-Deva* signifies *the fish-goddess*. This fabulous personage, the allegorical consort of Dagon or Buddha in one point of view and his parent in another, is certainly the Ark: whence Buddha, whom I contend to be the same as Zoroaster, and who bears the masculine title of *Dagon* or *Dagun*, is sometimes styled *the sovereign prince of the belly of the fish*. Among the Syrians she appears as the fish-goddess Derceto or Atargatis; who was esteemed the universal receptacle or hiding-place of the hero-gods, who was the reputed parent of the dove Semiramis and the fish-god Icthys or Dagon, who was thence said to be contemporary with the primeval Zoroaster, and who is evidently the watery goddess Dearg and Durga of the ancient Irish and Hindoos. In the old Celtic mythology of Ireland, the children of this Zeradusht were called *Mithr* or *Midhr*; an appellation palpably the same as the title of the Persian Mithras, who was reported to have triplicated himself. The offspring therefore of Zeradusht was Mithras triplicated; as Mithras in unity was Zeradusht viewed separately from his children: and this self-triplication, which equally occurs in the mythology of Hindostan and indeed of every other ancient nation, means only, that the great father, whether Adam or Noah, was the parent of three sons, with whom each similar successive world invariably commenced.[2]

[1] Vallancey's Vindic. of anc. hist. of Ireland. Collect. de reb. Hibern. vol. iv. p. 197, 198. Hyde de rel. vet. Pers. p. 312.

[2] Gen. Vallancey says, that the Irish have preserved and ascribe to their Zeradusht the very prophecy respecting the advent of the Messiah, which Abulpharagius attributes to the Persian Zeradusht. As it is difficult to conceive how this could have been a forgery of the monks in the middle ages, we seem obliged to conclude, either that the prophecy was really contained in some more ancient Zend-Avesta, or that an emigration to Ireland took place

But though the classical writers justly ascribe the Magianism of Persia to a very ancient Zoroaster, long anterior to the time of Darius Hystaspis; for Aristotle places Zoroaster as long before Plato as Eudoxus does, and tells us (very truly, I believe) that the Magi of Persia were prior even to the Egyptians:[1] they were not ignorant of the existence of a later Zoroaster, who is certainly the Zeradusht of Hyde, Prideaux, and Sir William Jones, and who seems to have flourished during the reigns of Darius and his son Xerxes. Thus Pliny ascribes a Zoroaster to the age of the latter of these princes; and therefore of course distinguishes him from that primeval Zoroaster, whom he himself places many thousand years before the days of Moses: thus Clemens Alexandrinus mentions a Persian Zoroaster, who was visited by Pythagoras: and thus Agathias speaks of a Zoroaster, who lived in the time of Hystaspes, though he confesses himself unable to ascertain who this person was.[2] All these seem plainly to be that Zeradusht, who reformed the Magianism of Hushang as he had reformed that of his predecessors, and who was probably the compiler and editor of the work whence the present Zend-Avesta has been taken. But, when I consider the texture of the early history contained in it, I can no more persuade myself either that he was the *inventor* of it or that he *stole* it from the Pentateuch, than I can believe that the beginning of the Metamorphoses was the *sole* and *original* production of Ovid or that Tzetzes was the *author* of the fables contained in the scholia on Lycophron.

III. I may now proceed to offer a few observations on the curious legend, which has produced this long discussion, and which from the internal evidence afforded by it I suppose to be a genuine relic of ancient eastern mythology new modelled and corrected by the later Zeradusht and his successors. Such observations therefore will be made with a special eye to the Pentateuch; in order that it may thus clearly appear, that the materials of the

subsequent to the time of Darius Hystaspis. Vind. in Collect. de reb. Hib. vol. iv. p. 196, 200, 201.

[1] Huet. Demons. Evan. prop. iv. p. 88, 89. Diog. Laer. in proœm. p. 6.

[2] Plin. Nat. Hist. lib. xxx. c. 1. Clem. Alex. Strom. lib. i. p. 357. Agath. de Pers. lib. ii. p. 62. apud Bryant.

BOOK III. Zend-Avestaic mythology could not have been borrowed from the sacred volume during the period of the Babylonian captivity.

1. The Dabistan of Mohsan leads us to conclude, that the early superstition of the Iranian Magi was substantially the same as that of the Indian Brahmens: and, accordingly, we find a very close resemblance between the theology of the Zend-Avesta and that of the Puranas. Several points of this resemblance have already been incidentally noticed; and others, as we advance in the inquiry, will continue to present themselves to our view.

From the sacred records of Hindostan we learn, that, at the beginning of the world, numerous celestial spirits *were formed capable of perfection, but with the powers of imperfection, both depending on their voluntary choice; that a considerable part of the angelic bands rebelled; that they were cast, together with Mahasoor their leader, into Onderah or the abyss of intense darkness; and that there they continued for an immense period in penal torments.* Here the Mahasoor of the Brahmens is evidently the Ahriman of the Zend-Avesta: and the Onderah and the Dewtahs of the former are no less evidently the Douzakh and the Dews of the latter. The resemblance is too close to be accidental: yet, from whatever source the compiler of the Zend-Avesta might borrow such a tenet, he certainly could not have received it from the Pentateuch. We may indeed, from the Mosaical history of the fall, covertly gather the existence of a malignant and evil spirit: but we have no account of the manner, in which he deflected from his original purity; nor is the least mention made, either of his daring associates, or of any place of torment to which they were consigned.

2. In the Zend-Avesta, the first man-bull Key-Umursh is clearly Adam: and the second man-bull Taschter, who appears at the time of the deluge, can only be Noah. Of these, the latter was deemed a transmigratory revival of the former. For the title *Key-Umursh*, which in the Sanscrit denotes *the great lord of the World*, is, throughout the legends of Persia, indifferently applied both to Noah and to Adam. Hence it will follow, that Taschter was viewed as a reappearance of the primeval Key-Umursh.[1]

The whole of this perfectly accords with the general tenor of old mytho-

[1] Asiat. Res. vol. vi. p. 530. vol. ii. p. 61.

logy; in which the second great father was esteemed a transmigratory manifestation of the first, and in which the symbol of a bull or a man-bull was invariably used to represent that ancient personage. But we find no traces of any such speculations or practices in the Pentateuch: the naked history of Adam and Noah is there soberly and literally detailed, without the least hint being given us either of the doctrine of the Metempsychosis or of the use of any tauric symbol being employed to shadow out those two patriarchs. Hence again the compiler of the Zend-Avesta could not have been indebted to Moses for his materials. CHAP. III.

3. While the Zend-Avesta gives a very full account of the flood, it may seem not a little extraordinary, that no direct mention should be made in it either of the Ark or of the preservation of the second man-bull. Such however is doubtless the case: yet, notwithstanding this apparent deficiency, the ship of the deluge is by no means passed over in silence; it is noticed obscurely and symbolically, if not ostensibly and literally.

When mount Albordi appears above the boundless inundation, the waters are said to retire from the Arg-Roud. If then the waters retired from the Arg-Roud, when the summit of Albordi began to emerge from the flood, the Arg-Roud must necessarily have been something on the top of Albordi. But Albordi is evidently the scriptural Ararat; because each is similarly represented as rising out of the waters of the deluge. The Arg-Roud therefore on the top of Albordi can only be the Ark on the top of Ararat. Now with such a conclusion its name exactly accords. The word *Arg-Rad*, or (as M. Perron expresses it) *Arg-Roud*, is a Persic compound; of which the first syllable is the familiar appellation of the sacred ship Argha or Argo, while the second denotes *a Magus* or *Druid*. Hence the name *Arg-Rad* is equivalent to *the Argha of the Magus:* and by *the Magus* we are obviously to understand the primeval Zeradusht, or Noah in his fabled character of the first Archimage.[1] This part of the legend therefore, when analysed, *coincides* indeed minutely with the narrative of Moses; but could not have been directly *borrowed* from it. Consequently, the editor of the Zend-Avesta must have received it from some other source: and that other source

[1] Vallancey's Vind. Collect. de reb. Hib. vol. iv. p. 198.

 can only have been the old theological system of his country, which was the same as the general theological system of Paganism in every part of the world.

The same remark will apply with yet greater force to the symbolical manner, in which the Ark is covertly pointed out by that writer in the accredited phraseology of the ancient Mysteries. We are told, that the seed or offspring of the second man-bull was, during the prevalence of the flood, purified in the Moon; and that from it every thing postdiluvian afterwards proceeded. Now in the Pentateuch there is nothing that at all resembles this extraordinary fable: yet the history, whether told by Moses or by Zeradusht, is fundamentally the same. The Moon, exhibiting as it does the form of a boat during its first and last quarters, was universally adopted by the Gentiles as the astronomical type of the Ark: and the confinement of the Noetic family within this floating Moon was viewed in the light of a penance, which effected the purification of the temporary prisoners.

4. The name, which the mountain of the Arg-Roud bears in the Zend-Avesta, is *Albordi*. Here again we have a proof, that at least the *materials*, out of which that work has been compiled, were ancient and original pagan documents. The peak of the Ark is by Moses styled *Ararat;* a word, which bears not the least resemblance to *Albordi*. Hence it is clear, that the Zend-Avestaic appellation of the sacred hill has not been taken from the Pentateuch. Yet it is sufficiently easy to discover the source, whence it *has* been received: and that source is real Paganism. The old mythological names, bestowed upon the Armenian hill where the Ark was believed to have grounded, were *Baris*, *Luban*, and *Lubar*. Of these, the last seems to be a compound of the other two: and, if it be somewhat more fully expressed *Labard* or *Albard*, we shall have the precise appellation of the holy Persic mount *Albordi*. The import of the word, as I have elsewhere had occasion to observe, is *the Ship of the Moon:* but the Moon, of which the diluvian peak Albordi was one of the many sacred mountains or high places, is that very symbolical Moon, within which the offspring of the second man-bull is feigned to have been purified at the time of the deluge, and from which all things were subsequently produced.

5. We learn from the Dabistan, that in the old Iranian theology the uni-

versal father was called *Maha-Bad* or *the great Buddha:* and what we are thus taught by Mohsan perfectly accords with the legend contained in the Zend-Avesta. CHAP. III.

The sacred bull, which was animated by the soul of the first man-bull Key-Umursh just as the Egyptian Apis was supposed to be animated by the soul of Osiris, is said to have been called *Aboudad.* This I take to be the compound appellation *Ab-Boud-Tat,* which signifies *father Buddha-Tat:* for *Boud* is but one of the many various modes of writing *Buddha;* and *Tat* or *Taut* or *Teut* is a name of this deity equally familiar to the Hindoos, the Phenicians, the Egyptians, the Celts, and the Goths.

The early worship therefore of Iran, according to the Zend-Avesta, was the worship of Buddha or Tat under the form of a bull compounded with the human form of the great universal father. But neither such names, nor such notions, nor such an application of the tauric symbol, could have been borrowed from the Pentateuch.

6. At the time of the deluge, Aboudad reappears in the character of the second man-bull Taschter, precisely as the tauric Menu-Swayambhuva of Hindostan reappears in the character of the tauric Menu-Satyavrata. The Zend-Avesta describes this transmigrating personage, as having three combined bodies; that of a man, that of a bull, and that of a horse: and represents him, as attended by three inferior associates who were jointly employed with himself in bringing on the catastrophè of the deluge.

Here the legend partially agrees, and partially disagrees, with the Pentateuch. The three associates of Taschter are manifestly the three sons of Noah: but, to acquire the knowledge of such a triad, the compiler of the Zend-Avesta had no occasion to consult the writings of Moses. Three principal demon-gods, the offspring of a yet older demon-god, were venerated in almost every system of pagan theology: and, that the fable before us was borrowed from this universal veneration of a triad and not from the diluvian history contained in the Pentateuch, may safely be inferred from that part of it which bears not the least resemblance to the simple narrative of the inspired penman. As Taschter is literally said to have been attended by three companions: so, when the same idea was expressed symbolically, he is feigned to have been a monster uniting three bodies in a single form. Now

BOOK III. such a composition produces the exact figure of the Centaur, the equine man-bull of classical superstition: for this hieroglyphical being had the head, shoulders, and arms, of a man; the body of a horse; and the tail and cloven feet of a bull.[1] By some he was thought to be Chiron, the son of Saturn: but, according to Lycophron, he was Saturn himself; that is to say, he was Noah.[2] Between these two opinions however there is no real difference: for Saturn and Chiron, though described as father and son, are in reality one and the same personage viewed under somewhat different aspects. On the sphere, the Centaur appears issuing from the ship Argo and bearing a victim towards an altar: while the dove, the raven, and the great sea-serpent, are in his immediate vicinity. Such a group, when we recollect the Cuthic or Babylonic origin of the constellations as depicted on the celestial globe, certainly represents, to adopt the phraseology of the Zend-Avesta, the equine man-bull Taschter issuing from the Arg-Roud as it rested on the summit of Albordi.

7. There is one more particular in the early history of the Zend-Avesta; which deserves our attention, as alike connecting it with old mythology, and as shewing that the materials of which it is composed could not have been borrowed from Scripture: Taschter, though he existed upon earth, is yet spoken of both as the Sun and as a Star.

(1.) In the theology of the Gentiles, all those deities, whose history proves them to be in their human capacity the great father, were yet in their celestial character venerated as being the Sun. Of this twofold nature, accordingly, Taschter is represented as partaking: he is at once Noah and the orb of day.

(2.) But he is moreover said to be a Star: and his light is spoken of as shining on high during thirty days and thirty nights, while the waters of the deluge were increasing. This notion of a Star appearing at the epoch of the flood is not confined to the early history of the Zend-Avesta. Sanchoniatho

[1] The licence of painters is apt to lose sight of the tauric part of the Centaur, though it is so clearly insinuated in the very name of the symbol, and to delineate nothing more than a man united to a fiery horse: but the true form is accurately exhibited in the print illustrative of Hygin. Poet. Astron. lib. iii. c. 37.

[2] Lycoph. Cassan. ver. 1200—1203. Κενταυρος, ηγουν ὁ Κρονος. Tzetz. in loc.

tells us, that, while Astartè or the great arkite mother, whose womb comprehended all the hero-gods, was rambling about the world; she found a Star falling from the sky, which she afterwards consecrated at Tyre: Pliny mentions an old tradition of a comet having appeared during the reign of Typhon, that is to say, during the prevalence of the diluvian ocean, the effects of which were extremely tremendous: Hyginus informs us, that, when Phaëthon, the son of Apollo, had set the whole world on fire by mismanaging the chariot of his father; Jupiter, to quench the flames, caused a general inundation, from which Pyrrha and Deucalion alone escaped in an ark: and from the ancient mythological writers we learn, that there were originally seven stars in the constellation of the Pleiades; but that one of them, Electra the mother of Dardanus, who was reported to have been saved from a deluge both in Arcadia and Samothrace, suddenly quitted her station in the heavens, and wandering about with dishevelled hair became a comet.[1] Now there is nothing set forth in the narrative of Moses to warrant the opinion, that some unusual Star became visible at the time of the deluge; but it was very prevalent, we see, in the gentile world: from primitive gentile tradition therefore must Zeradusht have borrowed the Star of Taschter.[2]

I think it probable, that this diluvian Star of Taschter, Astartè, Typhon, and Dardanus, was the Star of Moloch or Remphan mentioned by the prophet Amos and the protomartyr Stephen.[3] The compound word *Remphan* or

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Plin. Nat. Hist. lib. ii. c. 25. Hyg. Fab. 152, 192. Serv. in Virg. Georg. lib. i. ver. 138. Dionys. Halic. Ant. Rom. lib. i. c. 61. Tzetz. in Lycoph. ver. 29. It may be observed, that, according to Hyginus, Electra became a comet on account of her grief for the loss of her son Dardanus; and, according to Servius, on account of his death. His loss and his death mean the same as the fabled aphanism of Osiris; that is to say, the inclosure of Noah within the Ark, which was his allegorical loss or death. The Hindoos, like the Greeks, suppose the Pleiades to have been once seven in number: for they make them to be the sidereal representatives of the wives of the seven arkite Rishis. Asiat. Res. vol. ix. p. 85.

[2] My old friend and schoolfellow, Mr. Hoyle, ventures, in his fine poem of *Exodus*, to make Moses himself speak of a comet, as being one of the causes of the deluge. This is perfectly allowable in poetry, and the circumstance was probably a real matter of fact: but the Pentateuch is silent on the subject. See Hoyle's Exodus. book vi. ver. 627—645.

[3] Amos v. 26. Acts vii. 43.

BOOK III. *Ram-Phan* may either signify *the lofty Phanes,* or may possibly be the name of the Indo-Scythic Rama united with that of Phanes or Pan. This deity is rightly judged by Selden and Beyer, either to be the same as Saturn, or to be immediately connected with him under the appellation of *Chiun.*[1] He is doubtless, I think, that great Pan or Mendes, whom the Egyptians reckoned the most ancient of the gods, and whom they placed at the head of their famous ogdoad of navicular deities: and Pan is the same as Phanes or Dionusus, whom the Orphic poët makes one of his primeval triad. He is certainly the same also as Moloch, with whom he is associated: and Moloch again identifies himself with the Centaur Cronus or Taschter. According to Rabbi Simeon as cited by Paul Fagius, his face was that of a calf.[2] He seems, in fact, like Taschter and the Minotaur, to have been a figure compounded of a man and a bull; for, whether a human face and body was attached to the body of a bull or the head of a bull to a human body, the hieroglyphic is in each case radically the same: we may pronounce him therefore to be the man-bull of the Canaanites. The Star of Castor and Pollux is nearly allied to that of Taschter and Remphan. They were styled *Dioscori,* which is a title of the Cabiri: and, as the whole history of the great gods of Samothrace and Phenicia refers them to the deluge, so the Star of the Dioscori was esteemed peculiarly auspicious to mariners. The origin of the notion is sufficiently obvious: in the midst of a tempest which overwhelmed a whole world, the real or simulated Star of Noah shone with no baleful lustre on the favoured ship which preserved himself and his family.

It may not be improper to notice, at the close of these remarks, the period, which the author of the Zend-Avesta ascribes to the increase of the waters and to the malignant influence of the Star of Taschter. Moses simply informs us, that rain was upon the face of the earth forty days and forty nights.[3] Now, if the fabulous history of the Zend-Avesta were a mere servile transcript of the Pentateuch, I see no reason, why the compiler should not have expressed himself precisely in the same manner as his supposed prototype. But such is not the case: while he curiously preserves the sum total of forty

[1] Seld. de diis Syr. synt. ii. c. 14. Beyer. Addit. in loc.

[2] Seld. de diis Syr. synt. i. c. 6.

[3] Gen. vii. 12.

days, he tells his story in such a manner as to shew that it must have been derived from a totally different source. During thirty days and thirty nights, the sidereal light of Taschter shone on high over a perishing world: and, during the space of ten additional days, he caused incessant rain to descend from under each of his three bodies. Here we have indeed the complete forty days: but the mode of specifying them can never have been borrowed from the Jewish lawgiver.

8. The internal evidence, which has been produced, may now perhaps enable us to judge, whether we must not necessarily conclude, that the materials (I argue only for *the materials*), out of which the early history of the Zend-Avesta has been compiled, are genuine relics of ancient mythology. The commencement of the book of Genesis it resembles in nothing but its grand outline: while every part of it teems with the notions common to the old mythologists in all parts of the world. Such notions the later Zeradusht could not have borrowed from the plain narrative of Moses: and their remarkable coincidence with the theological speculations of Paganism forbids the incredible supposition, that they were the novel productions of his own inventive brain. Whatever particulars therefore may have been transferred into the present Zend-Avesta from the Hebrew Scriptures, the *materials*, out of which its early history has been framed, must unavoidably be esteemed fragments of primeval symbolizing tradition.

If this opinion be well founded, and I see no reason to doubt it, I need scarcely observe, what a strong attestation we have to the veracity of the antediluvian and diluvian history of Moses.

IV. After these remarks on the Zend-Avesta, I may be allowed to adduce two prayers of the Parsees: the one addressed to the Moon; the other, to the sacred Bull. They exhibit in strong colours the nature of their worship; and shew with sufficient clearness, that the Moon which they adored was not solely and exclusively the planet, but that it was the planet considered as the astronomical symbol of that vessel in which were preserved the rudiments of a future world.

1. The first prayer is an invocation of the Moon.

I adore Ormuzd; I adore the Amschaspands; I adore the Moon, which preserves the seed of the Bull: I adore, looking on high; I adore, looking

BOOK III. *below. May the Moon be favourable to me: she, who preserveth the seed of the Bull; she, who hath been created the only one of her kind; she, from whom proceeded animals of various descriptions. I make to her izeschnè and neaesch.*

I adore Ormuzd; I adore the Amschaspands; I adore the Moon, which preserves the seed of the Bull: I adore, looking on high; I adore, looking below. As the Moon increases, so she likewise decreases: during fifteen days she increases; during fifteen days she decreases. When she increases, we ought to adore her; when she decreases, we ought to adore her: but, above all, when she increases, it is our especial duty to adore her. O Moon, who increasest and wanest; thou Moon, who preservest the seed of the Bull; thou, who art holy, pure, and great; I make to thee izeschnè.

I regard that Moon on high: I honour that Moon, which is elevated: I regard on high the light of the Moon: I honour the light of the Moon, which is elevated.

When the light of the Moon diffuses heat, she causes trees to grow of the colour of gold: she multiplies the verdure upon the earth with the new Moon: with the full Moon come all productions.

I make izeschnè to the new Moon, holy, pure, and great: I make izeschne to the full Moon, holy, pure, and great: I make izeschnè to the Moon, which caused every thing to be born, holy, pure, and great.

I invoke the Moon, which preserves the seed of the Bull: I adore, looking on high; I adore, looking below.[1]

2. The second prayer is addressed to the sacred Bull: but its form is mandatory.

Address your prayer to the excellent Bull: address your prayer to the pure Bull: address your prayer to those principles of all good: address your prayer to the rain, the source of plenty: address your prayer to the Bull, become pure, celestial, holy; who has never been engendered, who is holy.

When Dje ravages the world, when the impure Aschmogh weakens man who is devoted to him, the water spreads itself on high; it descends in

[1] Perron's Zend-Avesta. vol. iii. p. 17. apud Bryant.

abundance; that water dissolves into a thousand, into ten thousand showers of rain. I tell you, O pure Zoroaster, Let envy, let death, be upon the earth: still the water smites envy, which is upon the earth; still it smites death, which is upon the earth. Let the Dew Dje multiply himself: if it be at sun-rise that he desolates the world, still the rain places every thing in order again when the day is pure; if it be in the night that Dje desolates the world, still the rain reëstablishes every thing to Oshen. It falls in abundance: then the water renews itself, the earth renews itself; the trees renew themselves, health renews itself; he, who gives health, renews himself.

When the water spreads itself in the river Voorokeschè, it raises itself, and mixes the grains with the earth and the earth with the grains. The water, which raises itself, is the means of abundance: the grains given by Ormuzd spring up and are multiplied. The Sun, like a vigorous courser, darts with majesty from the summit of the terrible Albordi, and gives light to the world. From that mountain which he possesses, a mountain given by Ormuzd, he rules over the world: this is the way to the two destinies, above the grains given in abundance and above the water. Whether it be before you have done the evil, or before you have read the excellent word, I cause every thing to spring up for you in abundance; I, who then wash you with water. By water I purify a thousand things, which I have given to you.

When the water spreads itself in the river Voorokeschè, part of it raises itself, which falling in rain mixes the grains with the earth and the earth with the grains. The water, which raises itself, is the means of abundance. Every thing increases, every thing multiplies itself, upon the earth given by Ormuzd. The Moon, the depository of the seed of the Bull, darts with majesty from the summit of the terrible Albordi, and gives light to the world. From that mountain which she possesses, a mountain given by Ormuzd, she rules over the world: this is the way to the two destinies, above thegrains given in abundance and upon the water.

When the water spreads itself in the river Voorokeschè, part of it raises itself, which falling in rain mixes the grains with the earth and the earth with the grains. The water, which raises itself, is the means of abundance. The cruel Dje, master of the magic art, raises himself imperiously; he

BOOK III. *wishes to exercise his violence. But the rain drives away Aschere, drives away Eghouerè, drives away Eghranm, drives away envy, drives away death. It drives away the serpent, drives away falsehood: it drives away the wickedness, corruption, and impurity, which Ahriman has produced in the bodies of men.*[1]

V. These prayers, wild as they appear, are evidently constructed on that early history of the Zend-Avesta, which I have recently discussed. Hence it is manifest, that the persons, who used them, received that history as the acknowledged basis of their popular theology. This circumstance therefore affords another proof, that the *materials* at least of the history are genuine relics of pagan antiquity. We find the notions, which distinguish it, entering into the forms of public worship: which we can scarcely suppose would have been the case, had the whole from beginning to end been a novel figment of the later Zeradusht, differing altogether from the mythological speculations of his predecessors. But, that the history does not differ from such speculations, may be safely inferred from the striking resemblance which it bears to the peculiar notions prevalent throughout the whole pagan world. The very ideas, which characterize the theologies of Egypt, Hindostan, Phenicia, Asia Minor, Greece, Italy, and Britain, may be clearly recognized in the Zend-Avesta and in the prayers formed upon its early history.

1. The Moon, that preserves and purifies the seed or offspring of the second man-bull, while the waters of the deluge cleanse the earth from the abominations introduced by the serpent Ahriman; the Moon, that is invoked as the great universal mother, as the fruitful parent of all animals, as the holy birth-place of every postdiluvian production: that Moon, which precisely corresponds with the Moon celebrated by the Hindoos and Egyptians, as the mother of the World, and as the receptacle of him who was preserved in an Ark during the period of a general flood: that Moon, I say, must plainly possess a character, superadded to its proper literal character of one of the great lights of heaven. If the second man-bull, who flourished at the time of the deluge, and who is described as having three inferior companions, be the patriarch Noah: the Moon, which preserved his offspring while the

[1] Zend-Avesta. vol. ii. p. 424. apud Bryant.

waters covered the earth, and which subsequently became the parent both of the animal and vegetable creation, must inevitably be the Ark; which the old mythologists, in every part of the world, venerated under the astronomical symbol of the navicular crescent.

As the Ark is thus typified by the Moon; so likewise Noah or the second man-bull, in exact accordance with the theological systems of other nations, is celebrated in the Zend-Avesta as being the Sun: for that very person, who astronomically is the bright orb of day, is yet, when assisted by three subordinate persons and himself assuming three forms upon earth, declared to have been the delegated human agent that produced the deluge.

With these Sabian speculations, which extended themselves from Babel to every quarter of the earth, the two prayers now under consideration perfectly agree—In the former of them, we are explicitly taught, that the Moon, which was the object of Persic veneration, was both of a celestial and of a terrestrial nature. *I adore the Moon*, says the devout votary, *looking up to heaven on high; I adore the Moon, looking down to the earth below*—In the latter of them, both the Sun and the Moon are represented as proceeding from the summit of mount Albordi, and as thence ruling the whole world. But this can only be true of Noah, and of the Ark: of Noah, the giver of health or (according to the parallel mythology of Hindostan) the great regenerative physician, who with all nature renewed himself after the deluge; of the Ark, in which his offspring was preserved and purified during the prevalence of the waters, and from which it was believed to be born again into a new and more holy state of existence. For mount Albordi, the gift of Ormuzd and the favourite seat of universal dominion to the mystic Sun and Moon, was the first land which appeared above the retiring deluge, when the waters retreated on all sides from the Arg-Roud or from the Argha of the Magus Zeradusht. And the primitive Zeradusht, as we have seen, was himself, no less than the second man-bull Taschter, the patriarch Noah considered as a reappearance of Adam or the first man-bull Key-Umursh Aboudad. Hence, we may observe, the prayer of the aspirant is addressed, not only to the pure Bull, but likewise to the pure Zoroaster.[1]

[1] M. Perron uses the word *Zoroastre*, which I have accordingly translated *Zoroaster:* but, whether he substitutes the classical appellation for the oriental *Zeradusht*, or whether

BOOK III. By the use of such a key, which is equally afforded by the Zend-Avesta itself and by other concurring mythological systems, the two prayers are sufficiently intelligible, though partly obscured by a sort of mystic jargon. The whole context of them, particularly when viewed in connection with the legendary history itself which furnishes the best explanation of their meaning, decidedly proves them to have a diluvian reference, mixed however, like the history, with an allusion to the fall of man and to the gross wickedness which was the procuring cause of the flood.

The Amschaspands, who are invoked along with Ormuzd and the Moon, were thought to be seven primitive celestial spirits.[1] Their number, joined to the general context of the prayers and of the history, points out very unequivocally what persons are intended by them. They are palpably the same as the seven inferior Rishis of Hindostan, who were saved with the head of their family in an ark; the same as the seven ancient personages, who alone returned with the British just man Hu from the dale of the grievous waters, when he navigated an ocean without shore in the mystic ship which was a form of the great mother Ceridwen; the same as the seven Heliadæ, whose father Helias or the Sun once crossed the sea in a golden cup, and who was represented by the Egyptians sailing in a boat; the same as the seven Titans, who were the children of the older Titan, Cronus or Saturn or Noah;[2] the same as the seven Corybantes, who were the offspring of Corybas by the nymph Theba or the Ark; and the same as the seven Phenician Cabiri, who were the sons of Sydyk or the just man, who were thought to have built the first ship, and who consecrated the relics of the ocean to Neptune at Berytus. They are the same likewise as the seven primeval celestial spirits of the Japanese: and, to return to the Zend-Avesta, they are the same also as those Karfesters, who are described as escaping from the deluge and as commencing the parents of a new race on the summit of mount Albordi. For, as Cronus and the seven Titans were exempted from the general de-

the very name *Zoroaster* here occurs in the original, I have no means of positively ascertaining. I suspect however the former to be the case, as I am assured that the name *Zoroaster* is wholly unknown to the Persians.

[1] Les sept premieres esprits celestes.

[2] The Orphic poet addresses Cronus by the appellation of αλκιμε Τιταν. Hymn. xii.

struction which befell all the other Titans:[1] so, in the Zend-Avesta, amidst the general destruction of the impious Karfesters by the waters of the deluge, some of the same race were nevertheless preserved on the top of mount Albordi to be the principles of the renovated world. Accordingly, while the Orphic poet, in allusion to the submersion of the first race of mortals, places the Titans as a body beneath the earth in the deep recesses of Tartarus; he yet speaks of them as the ancestors and the primordial fountains both of men, of fishes, of birds, and of beasts: *from you*, says he, *originates every generation throughout the Universe.*[2] Like the preserved Karfesters, they were the germina whence the new world proceeded: and we may equally trace the Noetic ogdoad in the seven Titans with their parent the hippocentaur Cronus at their head, and in the seven Amschaspands with the hippocentaur Taschter at their head; for, as Taschter is the equine man-bull of Persia, so Cronus is the equine man-bull of classical mythology.

2. The imagery however of the second prayer is more *literally* diluvian than that of the first, which throughout is highly symbolical.

(1.) While the aspirant celebrates the cleansing and fructifying powers of rain in *general;* it is easy to see, what *particular* rain is the real burden of his song. Supplications are to be addressed to the pure Bull and to rain, as the principles of all good. Though the evil one may ravage the world, and bring destruction upon man so unhappily devoted to him: yet, when the diluvian tempest of desolation is abated, when the day is again serene; the rain replaces every thing in right order. As we may learn by comparing the prayer with the history, water, in exact accordance with the mythological notions both of Hindostan and Britain, is not only the instrument of ruin, but likewise the agent employed for the purification and regeneration of a corrupted world. The same idea is afterwards expressed in the prayer with greater clearness and more pointed application. The evil principle furiously goes forth to the work of destruction: but the rain chases away all his adherents; puts to flight the great serpent; and washes out those stains of falsehood, vice, and impurity, with which the bodies of men had been infested by the machinations of Ahriman.

[1] See my Dissert. on the Cabiri. chap. ix.

[2] Orph. Hymn. xxxvi.

BOOK III. (2.) This serpent is said to be the form, which Ahriman assumed in order to poison the first man-bull: from its influence likewise the deluge is represented as proceeding.

Here then we are unequivocally and unreservedly informed, what I have already intimated to be the case, that the Gentiles symbolized the flood by a vast serpent, *because* they believed it to have originated from the evil principle.[1] The serpent Ahriman, existing in the water (to use the remarkable phraseology of the Zend-Avesta), and thence producing the deluge, is clearly the same two-fold mythological character as the Egyptian Typhon, the Greek Python, the Indian Vasookee, and the huge Gothic water-snake of Midgard. Plutarch rightly tells us, that the dragon Typhon was a personification of the ocean; and, that he represented the ocean at the precise time of the flood, is evident from his being the agent, who compelled Osiris to enter into the ark and Horus or the renovated Osiris to take refuge in the sacred floating island. But he did not typify the ocean *simply* and *exclusively*: he was distinguished also, like Ahriman, by the characteristic marks of the evil principle. Hence the Egyptians and the Persians equally viewed the sea with abhorrence, and were peculiarly unwilling to trust themselves on its waters; though it was highly venerated by both as a powerful divinity, and though by the mystic theocrasia which is so prominent a feature of ancient Paganism it was often esteemed one of the material forms of the great father.

(3.) As we proceed in our inquiry, additional light will be thrown on the character of the serpent. *Ormuzd the just judge said to Neriosengh: After having made this pure place, the beauty of which displayed itself afar, I was marching in the greatness of my majesty. Then the serpent perceived me: then that serpent, that Ahriman, full of death, produced abundantly against me, by thousands and by myriads, universal envy and opposition.*[2] Yet all his efforts should eventually prove ineffectual. Though he might desolate the world by bringing upon it the waters of a mighty inundation, yet the rain would reëstablish every thing in its right order against the days of Oschen.

[1] Vide supra book ii. chap. 7. § I. 1, 2.

[2] Vendidad Sadi in Zend-Avesta. vol. ii. p. 429. apud Bryant.

We have here, if I mistake not, a very curious, though not singular, instance of the manner, in which the characters of Noah and the predicted Messiah were sometimes confounded together in the gentile world. Noah is one of the most eminent types of Christ: so eminent indeed, that the phraseology and machinery (if I may so speak) both of the Hebrew and of the Greek Scriptures is in a great measure constructed upon a continued allusion to his eventful history. It was this resemblance between the type and the antitype, which produced that otherwise unaccountable coincidence in many points of the character of our Saviour with that of the great father of the Gentiles: a coincidence, which has been alleged for the worst of purposes by certain modern infidel writers, and which cannot be wholly solved by the theory that many particulars were pilfered from the genuine or spurious gospels and fraudulently employed to decorate the chief god of the eastern pagans. That much indeed has been done in this way, cannot for a moment be doubted: but, that many characteristics of the great father, which in due season proved to be characteristics of the Messiah, actually served to distinguish the great father long before the advent of the Messiah, can, I think, be as little doubted. It was in fact this partial resemblance, which caused the very abuse in question. When the ministry of Christ was closed, the resemblance was soon observed by the curious orientalists. This resemblance produced most of the early heresies, with which the speculative east was infected: for the votaries of the great father, embracing indeed Christianity, but unwilling to relinquish their long-fostered superstition, soon contended, that Jesus was but one of the numerous manifestations of him; who ever appeared, as a preacher of righteousness, as the reformer of an iron age, and as the introducer of a new age of gold. When once they were prepossessed with this wild, though (according to *their* notions) specious, fancy; the rest followed of course. The whole history of Christ was applied to the great father: but it was so applied, only because a certain degree of resemblance had *already* been found to subsist between them. Thus, in the instance now before us, the Neriosengh of the Zend-Avesta is evidently the Hindoo Nara-Sing or lion-avatar of Vishnou: and Oschen, from the context of the passage, must be Noah; because we are told, that against *his* days the waters of the deluge would reëstablish every thing in

order. Yet, since in the mythology of Egypt, Hindostan, and Greece, Noah is equally described as being pursued by the serpent or the evil principle bringing on the flood; and since the original promise foretold, that the serpent should bruise the heel of him who should eminently be the seed of the woman: we find, with that strange degree of evidence which can scarcely be controverted, that in the person of Oschen, who is primarily Noah or the great father, the Magi from a very early period expected some mighty deliverer of man from the tyranny of the serpent and from the bondage of corruption.

(4.) Oschen is palpably the same as Oshander-begha. But Oshander-begha is said to have been foretold by Zeradusht in the Zend-Avesta as a just man, who should appear in the latter days to bless the world by the introduction of holiness and religion. In his time there was likewise to appear a malignant demon, who should oppose his plans and trouble his empire for the space of twenty years. Afterwards Osider-begha, who seems to be Oshander-begha under another appellation, was to revive the practice of justice, put an end to injuries, and reëstablish such customs as are immutable in their nature. To him kings were to be obedient and to advance his affairs; the cause of true religion was to flourish; peace and tranquillity were to prevail; and discord and trouble were to cease.[1]

It is easy to see, that this predicted Oschen or Oshander-begha is the person, whose manifestation on earth, at a time when the power of Ahriman should be greatly restrained, is promised by Ormuzd to Goschoroun immediately upon the death of the first man-bull: and it is equally easy to see, that every part of the two-fold character of Oshander-begha and Osider-begha accurately corresponds with the two-fold character of the just man Noah antediluvian and postdiluvian, as he is represented in ancient mythology, combating and finally subduing, though not without being first constrained to flee himself, the serpent Typhon, or Python, or Ahriman, or Caliya. The difference consists only in the struggle of the great father being *past*, while this of Oshander-begha is spoken of by Zeradusht as yet *future*. But, after all, the difference is rather apparent than real. It was the grand doctrine of ancient Paganism, a doctrine which eminently pre-

[1] See the original of this prediction in Hyde de rel. vet. Pers. c. xxxi.

vailed in the east, that what had once occurred was to occur again; that, as the great father or the just man had been revealed at the commencement of the present world in conflict with the serpent which brought on the deluge, so he would again be revealed similarly in conflict with him at the beginning of another age; that, as he had heretofore been victorious, so he would again be victorious; that, as he had already been an universal sovereign and had introduced a golden age of religious holiness, so he would again rule over all the kings of the earth, and usher in a remarkable period of justice and piety. All this would have been taught by Zeradusht, merely in accordance with the leading tenet of that ancient Babylonian superstition which spread itself from Shinar over the face of the whole earth, and without any necessary reference to the expected Messiah of Jews and Christians. And that *this* supposed prophecy at least had no such reference, though at first sight it might appear to have, may be very plainly collected from the character of Oschen; who is certainly Noah, because the waters of the deluge were to reëstablish every thing in order against his days. Hence, when Zeradusht predicted a future Oschen, who should again successfully contend with the evil principle, he in fact merely asserted a future deluge and the manifestation of a future Menu at the beginning of a new world.

But, if we advance yet further, and observe how this personage is additionally decorated in a more explicit prophecy also ascribed to Zeradusht, we shall probably be obliged to conclude, that, in whatever light Oschen might have been originally viewed, the character of the Messiah was in him, at some time or other, superadded to that of the great father. According to Abulpharagius, Zeradusht, the preceptor of the Magi, taught the Persians concerning the manifestation of Christ; and ordered them to bring gifts to him, in token of their reverence and submission. He declared, that in the latter days a pure virgin would conceive; and that, as soon as the child was born, a star would appear, blazing even at noon-day with undiminished lustre. *You, my sons,* exclaimed the seer, *will perceive its rising before any other nation. As soon therefore as you shall behold the star, follow it whithersoever it shall lead you; and adore that mysterious child, offering your gifts to him with profound humility. He is the Almighty Word, which created the heavens.*[1]

[1] Abulphar. apud Hyde de rel. vet. Pers. c. xxxi.

Now, although from very remote times the great father was occasionally believed to have been born from a virgin, although in reference to that birth he was often viewed as existing in a state of infancy, and although he was frequently distinguished by a remarkable star possibly on account of the appearance of a comet at the epoch of the deluge: though all these particulars are certainly to be found in the multifarious history of the great father; yet, when we consider them *as they stand connected together* in the prophecy ascribed to Zeradusht, it is almost impossible not to feel persuaded, that the author of it must have seen the predictions of Balaam and Isaiah. The only question therefore is, whether the plagiarism was effected *before* or *after* the nativity of Christ.

(5.) I am strongly inclined myself to believe, that it was effected *before* the Christian era. My reasons are these.

It is well known, that an universal expectation of some mighty deliverer prevailed throughout the east *previous* to the time when our Lord was manifested in the flesh: and it is certain, that such a deliverer was actually expected by the Magi, and that some unusual star was believed by them to be his appointed harbinger, because we find them journeying in quest of him as soon as they beheld the star. Now the sacred account of this very extraordinary transaction is, in my mind, a strong proof, that the later Zeradusht really delivered to the Magi some such prophecy, as that ascribed to him by Abulpharagius: not, of course, that I suppose *him* to have been inspired; but we seem to have it proved to us, that he communicated to his disciples the predictions of Balaam and Isaiah under the pretence of their being his own. I trace the proof in the following manner.

The Magi, noticed by St. Matthew, lived in a country directly east of Judèa: this at once shuts out Arabia, and directs our attention to Chaldèa and Persia. They are especially styled *Magi:* their name therefore, no less than their geographical locality, compels us to look to the same region for them; because, although there were numerous colonies of the Maghas to the east and south-east of Persia, and although some of them had penetrated into Europe by a north-westerly direction, yet, if we travel due east from Judèa (the route prescribed by St. Matthew), I doubt whether we shall find any of them before we reach Babylonia and the Persian territories. If then they were Persians (and the same conclusion will follow, if

they were natives of some other country), they must have been traditionally taught by their predecessors, as those predecessors are said to have been taught by the later Zeradusht: for, if this were not the case, it is utterly impossible to account for the grounds of their conduct. We are explicitly told, that, *while they were yet in the east*, they beheld an unusual star; that they argued from its appearance the birth of the long-expected deliverer; that they knew the deliverer would be born king of the Jews; and that they undertook a journey from their native land for the express purpose of worshipping him and of offering to him presents.[1] But nothing of this sort could have been done by them; if they had not known the particulars, *previous* to the advent of Christ, which Zeradusht is said by Abulpharagius to have revealed, in his stolen prophecy, to their forefathers. For, *without* this antecedent knowledge, though they might have *seen* the star, they never could have imagined that it announced the birth of a great deliverer the king of the Jews; and, though they might have indulged in many astronomical speculations respecting it, they never would have dreamt of travelling into Palestine in search of a wonderful infant: all this, *without* some antecedent knowledge, they would no more have done, than a modern astronomer would take a voyage to America on a similar errand, because he had recently observed some remarkable comet. The whole narrative therefore of St. Matthew supposes and requires this *antecedent* knowledge: and, as he gives us not the slightest intimation that their acquaintance with the purport of the star was *recently* and *specially* derived from a divine communication, we have no warrant for solving the question in *that* manner. He simply represents them as declaring, that they had seen the star in the east, and that they well knew what such a phenomenon signified. All this knowledge therefore they possessed *before* the birth of Christ: and, however it might be acquired by them, it is at any rate precisely that knowledge which the later Zeradusht is said to have communicated to their predecessors. They acted, in short, in the identical manner in which they *would* have acted, supposing Zeradusht to have really made the communication in question: and, as their actions imply previous knowledge acquired in *some* manner, and as that precise knowledge is said to have been conveyed to

CHAP. III.

[1] See Matth. ii.

BOOK III. them by Zeradusht which he himself might easily have acquired from the Hebrew Scriptures during the Babylonian captivity, I really see no sufficient grounds for litigating the general authenticity of the prediction ascribed to him by Abulpharagius. In this opinion I am the more confirmed by a very singular part of the declaration of the Magi themselves, as recorded by St. Matthew: they not only know, that the star announced the birth of a deliverer in general, but that it signified the nativity of some wonderful Jewish king in particular. How did they learn this last circumstance; with which, it appears, they were already well acquainted *before* the manifestation of Christ? The answer is perfectly easy, if we admit the authenticity of Zeradusht's prediction: and the fact is precisely what might have been expected, if we suppose (what in *that* case we *must* suppose) that he fabricated his self-appropriated vaticination out of the prophecies of Holy Writ. From them he would learn, that the star was to come out of Jacob; that the virgin-born Immanuel was to be the sovereign of Judah; that the expected infant was to be the Mighty God and the Prince of peace; and that, although his government should ever be upon the increase, he should specially sit upon the throne of his father David.[1] Hence, I think, we may clearly perceive, how the eastern Magi came to know that the star-announced deliverer was to be a Jewish prince, and how Zeradusht was enabled to communicate that knowledge to them long before the advent of Christ.

But there is yet another reason for believing, that the plagiarism of Zeradusht was effected *previous* to the birth of our Lord, and that the prediction ascribed to him by Abulpharagius is not a forgery manufactured *subsequent* to it. The connection between the Druids of the British isles and the Magi of Persia was inferred by Borlase from the palpable identity of their rites and tenets, even before the progress first of the Celts and afterwards of the Goths had been satisfactorily traced from the East. Now it is a remarkable circumstance, that in the old Irish history a parallel prophecy should be ascribed to a person called *Zeradusht*: and it is equally remarkable, that the prediction should be said to have been first delivered by a Daru or Druid of Bokhara, which was the supposed abode of the Persian

[1] Compare Numb. xxiv. 17, 18, 19. Isaiah vii. 14. viii. 8. ix. 6, 7.

Zeradusht.[1] I see not, how this minute coincidence can be satisfactorily accounted for on the supposition that the Irish legend was the *mere* forgery of some monk of the middle ages: because, even if a person of that description had been guilty, in the first instance and entirely from his own imagination, of the pious fraud of putting the prophecy of a future deliverer into the mouth of Zeradusht, he could not possibly have known, that that very prophecy was ascribed in the east by Abulpharagius to a Zeradusht who was actually a Daru or Druid of Bokhara. This circumstance, so far I am able to judge of evidence, removes the suspicion of at least a *thorough-paced* forgery. Many of the Popish saints are undoubtedly nothing more than the gods of the Gentiles, whose fabulous history has been strangely transmuted into a pseudo-christian legend: but, if a romancing monk of the dark ages had *merely* found an ancient personage, revered by the pagan Irish as a prophet under the name of *Zeradusht*, and if he had been disposed to ascribe to this personage a prophecy respecting the Messiah; he could not have moulded the prophecy and the history attached to it into their present form. Supposing him to have possessed a sufficiency of learning to know that an ancient Persian legislator was mentioned by the Greek and Latin writers under the title of *Zoroaster*, he never could have imagined, that the Zeradusht of the Irish history had any thing in common with this Zoroaster, because he could scarcely have known that by the Persians Zoroaster was called *Zeradusht*. But, without such knowledge, which I see not how he could well acquire, it never would have entered into his head to affirm, that the Zeradusht who delivered the prophecy was a Druid or Magus of Bokhara. Or, if he had unaccountably and at hazard made such an affirmation, how happens it, that it should actually turn out to be the truth? For the identical prophecy, which by the old Irish in the west is ascribed to Zeradusht of Bokhara, is given by Abulpharagius in the east to the very same person; a circumstance, of which a monk in the middle ages could scarcely have been aware.

The necessary result from this coincidence is both curious and important.

[1] See Vallancey's Vindic. of anc. hist. of Ireland. Collect. de reb. Hibern. vol. iv. p. 196—201.

 There must have been an emigration from Persia to Ireland, by the usual north-westerly route, subsequent to the original production of the prophecy of Zeradusht. But that prophecy could not have been manufactured prior to the time, when the later Zeradusht conversed with Daniel or with some Jews of the captivity; because it exhibits internal evidence of having been stolen from the Hebrew Scriptures. Neither could it have been manufactured subsequent to the birth of Christ: because the actions of the Magi, as recorded by St. Matthew, prove, that they must have possessed the very knowledge which it conveys when they first beheld the star in their own country. Hence the emigration from Persia to Ireland must have taken place between the time of Darius Hystaspis, in whose reign the later Zeradusht is with reason believed to have flourished, and the birth of Christ, which called the expecting Magi out of Persia or Chaldèa. But, if it took place *before* the birth of Christ, then the prophecy ascribed to Zeradusht must also have been composed before the same era: because, since it has been discovered in Ireland, it can only have been brought there by the prechristian emigrants from Persia.

(6.) I think we may not obscurely collect, that the sentiments of Zeradusht himself, respecting the *future* deliverer, were much the same as those entertained of him, by many of the early eastern heretics, after he *had* been manifested.

Oschen, we have seen, was equally a title of the just man Noah, for whom the world was renovated by the waters of the deluge, and of the expected just man, who was again to contend with the evil principle in the last ages. Now, since Zeradusht, agreeably to the prevailing dogma of Paganism, already maintained, that Oschen or Key-Umursh or the great father would hereafter appear at the beginning of a new world as he had heretofore appeared at the beginning of the present and the antediluvian worlds; and, since he further knew, that that same great father, whether designated by the name of *Taschter* or *Aboudad* or *Mahabad* or *Buddha*, was eminently distinguished by a star and was sometimes thought to have been born of a virgin: since these would be the doctrines and speculations of Zeradusht, in common with the other philosophizing theologists of the east, *previous* to his having seen the prophecies of Balaam and Isaiah, it is easy to anticipate the

theory which he would be apt to adopt *after* he had seen them. He would immediately conclude, that the predicted Messiah, whenever he should be revealed, would be nothing more than one of those reappearances of the great father, which his own mythological system taught him at stated intervals to expect. And such, which we may collect to have been the notion of Zeradusht from the circumstance of his applying the same title of *Oschen* to the just man whether *past* or *future*, was the precise idea of those mischievous philosophizing heretics who so early disturbed the peace of the church. They held, as their successors have done after them, that Christ was a descent of the virgin-born Buddha or Salivahana: and they garbled the already existing legend of the great father, by introducing into it various particulars from the history of Jesus, and by applying them to the character of their transmigrating hero-god.

Whether the Magi, who travelled from the east to worship the infant Messiah, became converts to unadulterated Christianity and renounced the theory which was probably handed down to them from Zeradusht, we are not informed. They returned to their own country, and we hear nothing more of them. But, whether they did or did not acquire more just sentiments by conversing with Mary and Joseph, the report, which they must have brought back with them, would have a strong tendency to sow in the minds of their brethren, already impressed with the belief that the great father was about to be manifested for the purpose of reforming a corrupt world, those seeds, which afterwards produced so abundant a crop of Gnosticism and Manicheism.

(7.) The mighty river Voorokeschè, which is mentioned very conspicuously in the second prayer, though it does not appear in the history, I take to be the principal sacred Paradisiacal river of the Persian mythologists. It was to them, what the Nile was to the Egyptians, the Danube to the Celts, the Tanais to the Tauric Scythians, and the Euphrates to the Babylonians: it was to them, in short, what the Ganges has long been, and still is, to the Indo-Scythæ and Hindoos. The original chief sacred river, of which all the others were but locally-appropriated transcripts, is certainly the Euphrates; because it really flows from the Paradisiaco-diluvian region of Ararat or Lubar: and, since the Albordi of the Zend-Avesta is clearly the arkite mountain, whether the Persians supposed it

BOOK III. *literally* to coincide with the Armenian Ararat or with the more eastern Meru of Hindoo theology, the prototype of the Voorokeschè must be the Euphrates, though it may *literally* have been identified with some other stream.[1] This sacred river, from the circumstance of its flowing from the mountainous country where the Ark rested, was esteemed a symbol of the oceanic deluge: whence conversely it became a familiar notion with the ancients to consider the sea as an enormous river. Thus the mythological poet Homer speaks continually of the streams of the ocean:[2] thus the Egyptians were wont to designate by the very same title the ocean, on which the Ark of Noah floated, and the Nile, which supported on its waters the ark of Osiris:[3] thus also the Eridanus of the sphere, which by some was thought to be the Nile, was, as we may easily collect from the peculiar neighbourhood in which it is placed, no other than the sea or the deluge:[4] and thus, to pass from profane to sacred, Jeremiah, when predicting the future state of Babylon in consequence of the manner in which it was taken by Cyrus, calls the Euphrates *the sea.*[5] Accordingly, from Voorokeschè arises that rain, which is appointed not only to fructify the earth, but likewise to drive away the evil demons that produce the deluge and to purify the world from corruption.

VI. Thus I have argued, in favour of the genuine antiquity of at least the *materials* out of which the Zend-Avesta has been composed, from the total dissimilitude of the ideas, prevalent both in the history and in the prayers, to the simple narrative of Moses, on the one hand; and from their perfect similitude to the old mythological notions of the universal pagan world, on the other hand.

The points, which I wished to establish, were these: that the early history, contained in the present Zend-Avesta could neither be a mere transcript from the book of Genesis, nor a total or partial fabrication of modern times,

[1] The Oxus or Gihon for instance, on which Darab is feigned to have been set afloat in a wooden ark, like Osiris on the Nile.

[2] Ωκεανοιο ῥοαων. Hence our Milton has borrowed his *ocean stream.*

[3] Diod. Bibl. Hist. lib. 1. p. 12.

[4] Eratos. Catast. *Eridanus.*

[5] Compare Jerem. li. 42. with Bp. Newton's Dissert. x. vol. i. p. 298, 309.

whatever may be the age of the compilation in which it appears; but that the groundwork of this history, like the fables and traditions (for instance) collected by Tzetzes and Ovid, is an authentic fragment of very remote antiquity. The Zend-Avesta therefore, *in its present form*, may be a comparatively recent production: but internal evidence proves the genuineness of *the materials* out of which it has been compiled. This is sufficient for my argument, and all that I wish to insist upon. CHAP. III.

Now, from the examination to which the history and the prayers have been subjected, I will venture to avow my belief, that they can neither have been the original arbitrary invention of a late writer, nor yet a garbled transcript from the Pentateuch; though an acquaintance with the sacred volume may have produced a chronological regularity of arrangement. Whoever *compiled* the Zend-Avesta, the early history contained in it is no *modern figment*.

The minute accordance of its mythology with the ancient mythologies of other nations, more especially in those particulars where the accordance has very little the semblance of being industriously laboured or designed, shews, that, let who may be its author, he must either have written from old materials, or have been most profoundly skilled in the arcana of the pagan Mysteries. The theology, particularly in the doctrine of the reappearance of the great father, in the exhibiting of him under the symbol of a man-bull, in the describing of him as being astronomically the Sun, and in the mystic intercommunion of the Ark and the Moon; the theology, in all these points, is undoubtedly the same as the theology of Greece, Egypt, Hindostan, Palestine, and Britain: and, though (as I have just stated) the author may have been enabled to reduce his story into a regular chronological form through his becoming acquainted with the writings of Moses during or after the Babylonian captivity; yet his *mode* of telling that story is not scriptural, but strictly pagan.

Nor is this all: as the theological opinions, which pervade both the legend and the prayers, are precisely those opinions, which have prevailed from the remotest ages throughout the whole gentile world; so they correspond with and interpret the sculptured rock temples of Mithras, which are still in existence, and which at this very hour bear testimony to the genuine antiquity of those materials out of which the Zend-Avesta has been composed. Thevenot has given a curious delineation of the carved front of one of these

BOOK III. sacred caverns; the imagery of which closely corresponds with the mythology of the Zend-Avesta. On the propitious sign of the rainbow is seated a winged Eros or Cupid, whom the ancient hierophants rightly deemed the oldest of the gods. On his left hand appears the Sun, with the flame of an altar rising towards it. On his right, kneels an adoring Magus. And, behind the votary, is seen a phallus or conical pillar surmounted by a bull's head. Beneath these are eighteen naked men: and the whole groupe is supported by two pillars, the capitals of which are each composed of the duplicated head of a steer.[1] The head on the pillar certainly represents the tauric Mithras; viewed, as the great father always was viewed, in the light of the chief generative or regenerative power; for Porphyry tells us, that Mithras was depicted riding on the bull of Venus, who was the same as Isis, Astartè, or Mylitta; that, like that bull, he was the lord of generation and the creator of the world; that he was immediately connected with the mystic birth and egress of souls from the Moon, symbolized by a cow; and that he was styled *Buclopus* or *the stealer of oxen,* which name that writer seems to consider as equivalent to *one who by stealth attends to generation.*[2] This tauric Mithras is declared to be the Sun:[3] and there was a notion, that he triplicated himself or produced a triple offspring; whence the Greeks denominated him *Triplasius.* But the man-bull Taschter is also said to be the Sun; while, in his human character of the producer of the deluge, he is said to have been assisted by three inferior attendants. The solari-tauric Mithras therefore is evidently the solar man-bull Taschter; and the triplication of the one relates solely to the three attendants of the other.

Such and so varied are the testimonies, which may be brought to the genuine antiquity of the mythological system, taught in the early history of the Zend-Avesta.

[1] See the print in Bryant's Anal. vol. ii. p. 426.

[2] Porph. de ant. nymph. p. 260, 261, 262, 265.

[3] Μιθρας ὁ ἡλιος παρα Περσαις. Hesych. Lex.

CHAPTER IV.

Pagan accounts of an universal deluge.

We have observed, that pagan accounts of the creation generally contain some strong allusions to the deluge: in a similar manner we shall find, that pagan accounts of the deluge are frequently marked by references to the history of the creation. The cause of this apparent confusion is in both instances the same.

Agreeably to the established doctrine of a succession of similar worlds, the creation of the antediluvian system was not esteemed a proper creation or a production of something out of nothing; but was considered only as a new organization of matter subsequent to a flood, which had destroyed a former world, and on the surface of which the great father floated in profound repose during the period that intervened between that world and its successor. And, analogously to such an idea, the reappearance of the face of the earth, when the deluge retired into the central abyss, was viewed as the creation of a new mundane system out of the fragments of a prior system; the great father with his seven companions having again floated upon the face of the deep, during the appointed intermediate period, either on the lotos, or the sacred leaf, or the navicular sea-serpent, or the mystic ship. Hence, as the proper creation was *believed* to have been preceded by a flood, which de-

BOOK III. stroyed a former world; and as our present system was *really* preceded by a flood, and was in some sort a new production out of preëxisting materials: it is obvious, that, according to the philosophy of Paganism, there was no essential difference between the real creation of the world and its renovation after the deluge. Such being the case, that heathen cosmogonies and heathen accounts of the flood would be much intermingled together, is in fact nothing more than what might have been naturally anticipated. If however we make due allowances for this circumstance, we shall still find, that many of the more ancient nations have preserved almost literal accounts of an universal deluge, which correspond in a very wonderful manner with the history of it as detailed by Moses.

I. I shall begin with that of the Chaldèans or Babylonians, as we have it handed down to us, from the now lost history of Berosus, by Eusebius, Syncellus, Abydenus, and Josephus.

Xisuthrus, or (as his name is sometimes written) Seisithrus, was, like Noah, the ninth in descent from the first-created man of the former mundane system. *In his time happened the great deluge, the history of which is given in this manner.*

The god Cronus appeared to him in a vision; and gave him notice, that, on the fifteenth day of the month Desius, there would be a flood, by which all mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion, of all things, down to the present term; and to bury these accounts securely in the city of the Sun at Sippara or Sisparnis. He then ordered him to build a vessel; to take with him into it his friends and relations; and to trust himself fearlessly to the deep. The command was implicitly obeyed. Xisuthrus, having carried on board every thing necessary to support life, took in likewise all kinds of animals, that either fly through the air or rove on the surface of the earth. He then asked the deity, whither he was to go; and was answered, To the gods: upon which he offered up a prayer for the good of mankind. Thus he obeyed the divine admonition. The vessel, which he built, was five stadia in length, and two in breadth. Into this he put every thing, which he had got ready; and conveyed into it last of all his wife, his children, and his friends. After the flood had covered the earth, and

when at length it began to abate, Xisuthrus sent out some birds from the vessel; which, finding neither food nor place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time: and they now came back with their feet tinged with mud. A third time he made trial with them; but they then returned to him no more: hence he formed a judgment, that the surface of the earth had appeared above the waters. He now therefore opened the vessel; and found, upon looking out, that it was driven to the side of a mountain. Upon this, he immediately quitted it, attended by his wife, his children, and his pilot.[1] *First he paid his adoration to the earth: and then, having built an altar, he offered sacrifices to the gods. When these things had been duly performed, both Xisuthrus, and those who came out of the vessel with him, disappeared. They who remained within, finding that their late companions did not return, now quitted the ship with many lamentations, and called incessantly on the name of Xisuthrus. Him however they saw no more: but they distinguished his voice in the air, and could hear him admonish them to pay due regard to the gods. He likewise informed them, that on account of his piety, he was translated to live with the gods; and that his wife, and his children, and his pilot, had obtained the same honour. To this he added, that he would have them make the best of their way to Babylonia, and search at Sippara for the writings which were to be made known to all mankind. The place, where these things happened, was in Armenia. The remainder, having heard his words, offered sacrifices to the gods; and, taking a circuit, journeyed towards Babylonia. Berosus remarks, that the remains of the vessel were to be seen in his time upon one of the Corcyrèan or Cordyèan mountains in Armenia; and that people were wont to scrape off the bitumen with which it had been outwardly coated, and to use it by way of an alexi-*

[1] Mr. Bryant remarks, that *this is scarcely a true account. Berosus would hardly suppose a pilot (κυβερνητης), where a vessel was totally shut up, and confessedly driven at the will of the winds and waves. I can easily imagine, that a Grecian interpreter would run into the mistake, when he was adapting the history to his own taste.* Thus, when the history of the Ark was transmuted into the legend of the Argo, Tiphys was made its pilot. Hyg. Fab. 14. He seems to be the same person as Canobus, whom the Greeks fancied to be the pilot of Menelaus, and whose star on the sphere is placed in the rudder of the Argo.

BOOK III. *pharmic and amulet. In this manner, they returned to Babylon; and, having found the writings at Sippara, they began to build cities and to erect temples. Thus was Babylon inhabited again.*[1]

II. The Greek account of the deluge, which may also be esteemed the Syrian, is no less explicit, as it stands preserved by Lucian, than that of the Babylonians.

This generation and the present race of men, says he, *were not the first: for all those of that former generation perished. But these are of a second race; which increased from a single person, named Deucalion, to its present multitude. Concerning those men they relate the following tale. Being of a violent and ferocious temper, they were guilty of every sort of lawlessness. They neither regarded the obligation of oaths, nor the rights of hospitality, nor the prayers of the suppliant: wherefore a great calamity befell them. The earth suddenly poured forth a vast body of water; heavy torrents of rain descended; the rivers overflowed their banks; and the sea arose above its ordinary level: until the whole world was inundated, and all that were in it perished. In the midst of the general destruction, Deucalion alone was left to another generation, on account of his extraordinary wisdom and piety. Now his preservation was thus effected. He caused his sons and their wives to enter into a large ark, which he had provided; and afterwards went into it himself. But, while he was embarking, swine, and horses, and lions, and serpents, and all other animals that live upon the face of the earth, came to him in pairs. These he took in with him: and they injured him not; but, on the contrary, the greatest harmony subsisted between them through the influence of the deity. Thus they all sailed together in one ark, so long as the waters prevailed. Such is the narrative of the Greeks: but the Syrians of Hierapolis add to it a wonderful account of the whole deluge being swallowed up by a vast chasm in their country. Deucalion, they say, when all these matters had taken place, erected altars, and built a temple to Juno over the chasm. I myself saw this chasm; and, at that time, it was but a small aperture beneath the*

[1] Syncell. Chronog. p. 30. Abyd. apud Euseb. Chron. p. 8. Joseph. Ant. Jud. lib. i. c. 3. § 6.

temple: whether it was once larger, and afterwards decreased to its present size, I shall not pretend to say; what I at least saw was but a small orifice. Of the truth however of this account they adduce the following proof. Twice in each year water is brought from the sea to the temple: and not only the priests, but all Syria and Arabia, nay even many persons from beyond the Euphrates, take the trouble of going down to the sea; whence they all bring a certain quantity of water. This, as they convey it, they first pour out upon the floor of the temple. From the floor it finds its way to the chasm: and the chasm, small as it now is, swallows up without difficulty a vast quantity of water. Respecting the ceremony they have an ancient tradition, that it was instituted by Deucalion himself, in memory at once of his calamity and his deliverance.[1] CHAP. IV.

1. In the preceding narrative Lucian does not introduce the emission of the dove; but the defect is amply supplied by Plutarch. That writer, in his treatise on the sagacity of animals, informs us, that *it was maintained by mythologists, that Deucalion sent a dove out of the ark; which, when it returned to him, shewed that the storm was not yet abated; but, when he saw it no more, he concluded that the sky was become serene again.*[2] How strong indeed traditions of this nature were in Syria, remarkably appears from a medal struck at Apamea, in the immediate neighbourhood of Hierapolis, during the reign of Philip the elder. Upon the reverse of it is represented a kind of square chest floating upon the waters. Out of the chest a man and a woman are advancing upon dry land, while two other persons remain within. Above it flutters a dove, bearing an olive branch: and another bird, probably designed for a raven, is perched upon its roof. In one of the pannels of the chest appears the word *Noe* in Greek characters.[3]

2. The appulse of Deucalion is variously related agreeably to the humour of local appropriation, which fixed the mountain of the Ark in so many different regions.

[1] Lucian de dea Syra.

[2] Plutarch. de solert. animal. p. 968.

[3] See the print in Bryant's Anal. vol. ii. p. 230. At the end of this great work is a tract expressly on the subject in answer to Mr. Barrington, Mr. Combe, and others, who had controverted the opinion of Mr. Bryant.

BOOK III.

The Syrians brought him to shore in the neighbourhood of Hierapolis; probably upon that range of hills, which, like the mountainous tract in the eastern part of Armenia, bore the name of *Taurus* or *Tabris*, as being the supposed resting place of the ship Baris: Hyginus represents mount Etna in Sicily as being the scene of his debarkation:[1] Servius makes him land on mount Athos:[2] and Apollodorus and Ovid concur in assigning that honour to Parnassus.[3] Apollodorus however describes the deluge as being partial and limited to Greece; but in all the main particulars he agrees with the account detailed by Lucian. Deucalion builds a large ark of wood; and, after placing in it every thing necessary for life, he embarks himself along with his wife Pyrrha. The deluge then commences, and covers the greatest part of Greece; insomuch that all perish except a few, who escape to the tops of the highest mountains. The ark in due time rests on mount Parnassus; and Deucalion, quitting it, builds an altar to Jupiter the deliverer. Ovid, on the contrary, speaks of the deluge as being universal: but he departs from the true history, by making Deucalion and Pyrrha escape only in a small bark. Yet he accurately adheres to it in another particular; exhibiting Deucalion, like Noah, as a man of eminent piety and justice.

3. The name of Deucalion seems to have been well known to the Hindoos. In the Puranas, he is called *Cala-Yavana;* but, in the vulgar dialects, and in common conversation, *Calyun* and *Caljun*. His acknowledged divine extraction entitled him to the epithet of *Deva* or *Deo:* but it appears to have been withheld from him in India on account of his presuming to oppose Crishna, though it was duly applied to him in Greece; for *Deucalion* is what a Hindoo would write *Deva-Cala-Yavana,* or in the common dialect *Deo-Calyun.* The Syrians and the Hellenes certainly received the name from the Chasas or Indo-Scythæ; for Lucian expressly calls Deucalion *a Scythian:* and it was doubtless equally well known to the Chasas of all the three Caucasi. The Hindoos however do not ascribe to him any escape from a deluge of water: but they have a confused legend of his perishing by a flood

[1] Hyg. Fab. 152, 153.

[2] Serv. in Virg. Eclog. vi. ver. 41.

[3] Apollod. Bibl. lib. 1. c. 7. § 2. Ovid Metam. lib. 1. ver. 317.

of fire. This has arisen from the notion, that the world, in the course of its many revolutions, was to be destroyed sometimes by an inundation of the one element, and sometimes by an inundation of the other. Either of these catastrophès is in the Sanscrit called *Pralaya.*[1] CHAP. IV.

III. But, though the Hindoos do not speak of the preservation of their Deucalion from the waters of the deluge, they have some most remarkable traditions of that great event both direct and indirect, blended however with much of the wild imagery of mythologic fiction.

1. The following narrative respecting Menu-Satyavrata, who is esteemed the seventh manifestation of the great father from Menu-Swayambhuva, was literally translated by Sir William Jones from the Bhagavat; and it constitutes the subject of the first Purana, entitled that of the Matsya or fish.

Desiring the preservation of herds and of Brahmens, of genii and of virtuous men, of the Vedas of law and of precious things, the lord of the universe assumes many bodily shapes: but, though he pervades, like the air, a variety of beings; yet he is himself unvaried, since he has no quality subject to change. At the close of the last Calpa, there was a general destruction occasioned by the sleep of Brahma; whence his creatures in different worlds were drowned in a vast ocean. Brahma being inclined to slumber, desiring repose after a lapse of ages, the strong demon Hayagriva came near him, and stole the Vedas which had flowed from his lips. When Heri, the preserver of the universe, discovered this deed of the prince of Danavas, he took the shape of a minute fish called Saphari. A holy king, named Satyavrata, then reigned, a servant of the spirit which moved on the waves, and so devout that water was his only sustenance. He was the child of the Sun; and, in the present Calpa, is invested by Narayan in the office of Menu, by the name of Sraddadeva or the god of obsequies. One day, as he was making a libation in the river Critamala, and held water in the palm of his hand, he perceived a small fish moving in it. The king of Dr'avira immediately dropped the fish into the river together with the water which he had taken from it, when the Saphari thus pathetically addressed the benevolent monarch: How canst thou, O king, who shewest affection to the op-

[1] Asiat. Res. vol. vi. p. 496.

BOOK III. *pressed, leave me in this river water, where I am too weak to resist the monsters of the stream, who fill me with dread? He, not knowing who had assumed the form of a fish, applied his mind to the preservation of the Saphari, both from good nature and from regard to his own soul; and, having heard its very suppliant address, he kindly placed it under his protection in a small vase full of water. But in a single night its bulk was so increased, that it could not be contained in the jar; and it thus again addressed the illustrious prince: I am not pleased with living miserably in this little vase; make me a large mansion, where I may dwell in comfort. The king, removing it thence, placed it in the water of a cistern; but it grew three cubits in less than fifty minutes, and said: O king, it pleases me not to stay vainly in this narrow cistern; since thou hast granted me an asylum, give me a spacious habitation. He then removed it, and placed it in a pool; where, having ample space around its body, it became a fish of considerable size. This abode, O king, is not convenient for me, who must swim at large in the waters: exert thyself for my safety, and remove me to a deep lake. Thus addressed, the pious monarch threw the suppliant into a lake; and, when it grew of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spoke to Satyavrata: Here the horned sharks, and other monsters of great strength, will devour me; thou shouldst not, O valiant man, leave me in this ocean. Thus repeatedly deluded by the fish who had addressed him with gentle words, the king said: Who art thou, that beguilest me in that assumed shape? Never before have I seen or heard of so prodigious an inhabitant of the waters; who, like thee, hast filled up in a single day a lake of a hundred leagues in circumference. Surely thou art Bhagavat, who appearest before me; the great Heri, whose dwelling was on the waves, and who now in compassion to thy servants bearest the form of the natives of the deep. Salutation and praise to thee, O first male; the lord of creation, of preservation, of destruction! Thou art the highest object, O supreme ruler, of us thy adorers who piously seek thee. All thy delusive descents in this world give existence to various beings: yet I am anxious to know for what cause that shape has been assumed by thee. Let me not, O lotos-eyed, approach in vain the feet of a deity, whose perfect benevolence has been extended to all;*

when thou hast shewn, to our amazement, the appearance of other bodies, not in reality existing but successively exhibited. The lord of the Universe, loving the pious man who thus implored him, and intending to preserve him from the sea of destruction caused by the depravity of the age, thus told him how he was to act. In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waters, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean, O chief of men, until a night of Brahma shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme godhead. By my favour all thy questions shall be answered, and thy mind abundantly instructed. Heri, having thus directed the monarch, disappeared; and Satyavrata humbly waited for the time, which the ruler of our senses had appointed. The pious king, having scattered towards the east the pointed blades of the grass darbha, and turning his face towards the north, sat meditating on the feet of the god who had borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds. He, still meditating on the command of Bhagavat, saw the vessel advancing; and entered it with the chiefs of Brahmens, having carried into it the medicinal creepers and conformed to the directions of Heri. The saints thus addressed him: O king, meditate on Cesava, who will surely deliver us from this danger, and grant us prosperity. The god, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish, blazing like gold, extending a million of leagues, with one stupendous horn: on which the king, as he had been before commanded by Heri, tied the ship with a cable made of a vast serpent; and, happy in his preservation, stood praising the destroyer of Madhu. When the monarch had finished his hymn, the primeval male

Bhagavat, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred Purana, which contained the rules of the Sanchya philosophy: but it was an infinite mystery to be concealed within the breast of Satyavrata; who, sitting in the vessel with the saints, heard the principle of the soul, the eternal being, proclaimed by the preserving power. Then Heri, rising together with Brahma from the destructive deluge which was abated, slew the demon Hayagriva, and recovered the sacred books. Satyavrata, instructed in all divine and human knowledge, was appointed in the present Calpa, by the favour of Vishnou, the seventh Menu, surnamed Vaivaswata: but the appearance of a horned fish to the religious monarch was Maya or delusion; and he, who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin.[1]

Laboriously to particularize the points, in which this curious tradition agrees with the Mosaical narrative, would be alike useless and impertinent: it must be obvious to every one, that the history contained in each is fundamentally the same, though severally told in a somewhat different manner. The account given by Moses is plain, literal, and unambiguous: that given in the first Indian Purana, though literal and unequivocal to a considerable degree, is yet mingled with hieroglyphical allegory. It is remarkable enough, that towards the close of the legend this is expressly avowed: the whole is termed an allegorical narrative, and the appearance of the horned fish is peculiarly specified as being altogether delusion.

(1.) The fish was a sacred symbol: consequently, its introduction into the story being *figurative*, it was *therefore* a fantastic delusion, not to be understood by the votary as a naked matter of fact, but to be received agreeably to the well-known rules of hieroglyphical interpretation. In the Hindoo delineation of this Avatar, Vishnou does not appear simply as a fish, but as a man issuing out of the mouth of a fish.[2] Such was the form of the Philistèan Dagon: such also was the form of the Babylonian Oannes or Odacon: and such, allowing for the difference of sex, was nearly the form of the

[1] Asiat. Res. vol. i. p. 230—234.

[2] See the print in Maurice's Hist. of Hind. vol. i. p. 507.

Syrian goddess, who was the same as the marine Venus or Derceto or Atargatis. The male deity represented Noah: the female deity, his allegorical consort the Ark. Sometimes the masculine divinity appeared attached to the fish, and sometimes proceeding out of it. The latter mode of delineation probably constituted the genuine hieroglyphic: and it was used to depict Noah issuing from the Ark, which was symbolized not unaptly by a huge sea-fish. Yet the former ought not to be too hastily rejected as a mere corruption: for, agreeably to the constant system of the old mythologists, if the great mother were typified by a mermaid, the great father would of course be typified by a merman. At any rate, each figure was certainly used by the symbolizing pagans: and, how we are to understand the hieroglyphic of a man issuing out of the mouth of a fish, may be collected very unequivocally from the name bestowed upon a supposed ancient king, whose tomb is shewn at Naulakhi in Cabul. The Buddhists say, that he is Buddha-Narayana or Buddha dwelling in the waters: and the Hindoos, who live in that country, call him *Machodar-Nath* or *the sovereign prince in the belly of the fish*. Buddha however is the same person as Menu: and the region, where his tomb is shewn, is the precise tract of land, to which the Hindoos and the Chasas unite in ascribing the appulse of the Ark. That very Menu therefore, who is literally said to have been preserved in an ark and who is emphatically described as the dweller in the waters, is figuratively spoken of as being the sovereign prince in the belly of the fish. Hence it is sufficiently obvious, that the belly of the fish and the interior of the Ark mean the same thing.[1]

(2.) These remarks will serve to explain a peculiarity in the character of the great father, which seems at first to involve a contradiction.

In the preceding legend, Vishnou appears distinct from Menu, and personates the Supreme Being: yet, single, he is certainly Noah or Menu himself; as one of a triad of gods springing from a fourth still older deity, he is a son of Noah; and, in his astronomical character, as the Hindoos themselves assure us, he is the Sun.[2] For Vishnou, as is evident from the legend, is the sovereign prince in the belly of the fish; which nevertheless is the precise

[1] Asiat. Res. vol. vi. p. 479, 480. [2] Asiat. Res. vol. iii. p. 144. vol. v. p. 254.

 character, that belongs to Menu-Satyavrata, the ancient prince who is feigned to have been buried at Naulakhi: and Buddha, who is also the sovereign prince in the belly of the fish, is at once an allowed incarnation of Vishnou and the very same person as the diluvian Menu.

This intermixture, which is openly acknowledged in the mythology of Hindostan and which may be readily traced in the similar systems of other nations, was in fact no more than the natural consequence of the deification of mortals. When such were raised to the rank of gods by the blind veneration of their posterity, consistency required, that the actions and attributes of the Supreme Being should be ascribed to them; whence some have groundlessly imagined, that the pagans really worshipped the true God: but, if we look more closely into the matter, we shall soon perceive, that other actions and a certain distinct character of their own plainly enough point out, what these pretended deities properly were. The confusion in question is noticed by Mr. Wilford, so far as the Hindoo mythology is concerned. Satyavrata, considered as Vaivaswata, is, according to the Puranas, an incarnation of that identical Vishnou, who in the form of a fish preserves him from the calamity of the deluge; while, as Satyavrata, he is thought to be mysteriously distinct from him: and, in a similar manner, the Trimurti is supposed to be incarnate in the triple offspring of every Menu, as well as in the person of every Menu himself, who successively appears at the commencement of each new world.[1] This distinction indeed is not *perfectly* in point, because we are assured that Vishnou as well as the other persons of the Trimurti is astronomically the Sun: yet, since the attributes of the Supreme Being are ascribed to him, while he ultimately resolves himself into the great father who with seven companions is preserved in an Ark during the prevalence of an universal deluge; we may easily perceive what character the Gentiles worshipped in the place of the true God, and may thence learn the strict propriety of St. Paul's declaration that they were really no better than atheists.[2] It is worthy of observation, that, in the Chaldee account of the deluge, Cronus sustains the very same part in reference to Xisuthrus, that Vishnou does in reference to Satyavrata: yet fundamentally

[1] Asiat. Res. vol. vi. p. 479.

[2] Αθεοι εν τῳ κοσμῳ.

Cronus was Xisuthrus himself; for he was the parent of three sons among whom he divided the whole world, and every part of his history proves him to be the great father or Adam reappearing in Noah.

(3.) The deluge is said to have continued during what is called a night of Brahma, and the sleep of that god is made exactly commensurate with the duration of the flood: for he awakes at the end of it; and, rising with Vishnou from the retiring waters, slays the demon Hayagriva, and recovers the sacred books.

This sleep of Brahma, who is acknowledged ultimately to identify himself with Vishnou and Menu, is the same as the sleep or death celebrated in the Mysteries. It means the allegorical sleep or death of the great father within the Ark, during the period which intervened between two worlds: and its length is represented as being equal to a single night (a night indeed of Brahma); because in the eastern phraseology a day stood for a year, and the duration of Noah's gloomy confinement was limited to that space of time. It is also the same as Vishnou's fabled sleep of a millenary on the serpent Ananta; which is coiled up in the form of a boat, and which thus supporting the god floats upon the surface of the ocean: for a day, a year, and a millenary, were used as convertible terms.

(4.) We are told, that Menu-Satyavrata was constituted the god of obsequies; that is to say, he was made the presiding deity of the pagan Inferum.

This declaration is very remarkable; because it clearly serves to point out what we are to understand by the mythological Hades. The hero-god of the Ark, we find, is avowedly the chief divinity of the infernal regions: and he was so constituted at the time of the deluge. Hence, as I have already shewn, the Hades of the Gentiles was the womb of the great mother: and the death, or sleep, or descent, or disappearance, of its principal deity equally related to the allegorical sleep or death of Noah on the surface of the ocean within his reputed grave or coffin the Ark. On this account the ancient Mysteries were invariably funereal. They described first the death of some person, and his inclosure within an ark which was deemed his coffin; and afterwards they celebrated his revival and egress. The phraseology was occasionally varied, but the object was still the same.[1] Thus the identical

[1] Vide infra book v. c. 6. § III. 2. VII.

BOOK III. person, who in a state of death or death-like sleep was said to have been shut up in an ark and set afloat upon the waters, was likewise feigned to have vanished or to have descended into the infernal regions: and he, who was supposed to have been wonderfully restored to life and to have quitted the ark within which he had been confined, was also thought to have reappeared or to have returned from the realms of Hades. The entrance therefore into Hades and into the Ark evidently means the same thing: and he, who was preserved at the time of the general deluge, was constituted the god of obsequies on account of his fabled descent into Inferum. It was in reference to this state of gloom and death, that the Mysteries were always celebrated in the night. Thus the Orphic poet speaks of the Orgies of Bacchus or Dio-Nus as being certain ineffable oracles of the night, and of the Mysteries of Osiris as being the mournful solemnization of his funeral.[1] The night of Bacchus or Bromius is the night of Brahma; the birth of Bacchus from the floating egg is the birth of Brahma from the floating egg; and the exposure of Bacchus in an ark on the surface of the ocean is equivalent to the mystic floating of Brahma during the prevalence of the deluge in the cup of the aquatic lotos. In a similar manner, the Egyptian god of obsequies, who is indifferently said to have been slain by the sea, to have descended into Hades, and to have been shut up in an ark, is evidently the same character as that Menu-Satyavrata; who is literally declared to have been saved in an ark at the time of the deluge, and who is allegorically feigned to have been constituted the god of obsequies or the regent of Hades.

(5.) As for the demon Hayagriva, he must doubtless be identified with the Typhon of Egypt, the Python of Greece, and the Ahriman of Persia: that is to say, he is the evil principle, considered as producing the deluge and as finally overcome by the great father when the waters retired into the central abyss.

2. Such is the history, which seems to be veiled under the first of the Indian Avatars: and very nearly allied to it is the second.

When Adima or Menu-Swayambhuva was newly born, *Brahma ordered him to stock the world with creatures of his own species. Menu submissively*

[1] Orph. Argon. ver. 28, 32.

intreated a place convenient for the purpose of residing and multiplying his kind, as at that time the whole surface of the earth was covered with water: for the demon Hirinacheren had rolled it up into a shapeless mass, and had carried it down to the abyss. *Brahma resumed his posture of contemplation and penance, to obtain the means of raising up the earth ; and poured forth the following prayer to the almighty, in profound humility of soul. O Bhagavat! since thou broughtest me from non-entity into existence for a particular purpose, accomplish that purpose by thy benevolence! In this situation, by the power of god, there issued from the essence of Brahma a being shaped like a boar, white and exceedingly small. This being, in the space of one hour, grew to the size of an elephant of the largest magnitude, and remained in the air. Brahma was astonished on beholding this figure; and discovered by the force of internal penetration, that it could be nothing but the power of the omnipotent, which had assumed a body and become visible. He now felt that god is all, and that all is from him and in him ; and he said to Mareechee and his sons:*[1] *A wonderful animal has emanated from my essence ; at first of the smallest size, it has in one hour increased to this enormous bulk, and without doubt it is a portion of the almighty power. They were engaged in this conversation, when that Vara, or boar-form, suddenly uttered a sound like the loudest thunder, and the echo reverberated and shook all the quarters of the universe: but still, under this dreadful awe of heaven, a certain wonderful divine confidence secretly animated the hearts of Brahma, Mareechee, and the other genii; who immediately began praises and thanksgivings. The Vara figure, hearing the power of the Vedas and Mantras from their mouths, again made a loud noise, and became a dreadful spectacle. Shaking the full-flowing mane which hung down his neck on both sides, and erecting the humid hairs of his body, he proudly displayed his two most exceedingly white tusks ; then, rolling around his wine-coloured eyes and erecting his tail, he descended from the region of the air, and plunged head-foremost into the water. The whole body of water was convulsed by the motion, and began to rise in waves ; while the guardian spirit of the sea, being terrified, began to tremble for his domain and to cry out for*

[1] Attendant genii.

BOOK III. *mercy. At this the devotees and Rishis again commenced their praises in honour of Bhagavat, who by one glance of his eye illumined the whole world of water. As the power of the omnipotent had assumed the body of Vara, on that account he condescended to use the particular instinct of that animal; and began to smell about, that he might discover the place where the earth was submerged. At length, having divided the water and arriving at the bottom, he saw the earth lying a mighty and barren stratum. Then he* slew the demon Hirinacheren, *took up the ponderous globe freed from the water, and raised it high on his tusk. One would say, that it was a beautiful lotos blossoming on the tip of his tusk. In a moment, with one leap coming to the surface, by the all-directing power of the omnipotent creator, he spread it, like a carpet, on the face of the water, and then vanished from the sight of Brahma. Brahma, contemplating the whole earth, performed due reverence to Bhagavat; and, rejoicing exceedingly, began the means of peopling the renovated world. Menu and Satarupa then, having again received Brahma's order to increase and multiply their kind, began to people the world, by means of the bond of marriage, in the kingdom of Brahma-Verte-Vreete.*[1] *They had two sons, Preeve-Veete and Outanabada,* exclusive of a third named *Daksha* who was slain by his brother at a sacrifice; *and three daughters, Akootee, Deivehoote, and Presootee. Akoote was married to Roochee; Deivehoote, to Cardam; and Presootee, to Daksha:*[2] *and by them and their posterity, in succeeding ages, the whole world was peopled.*[3]

(1.) Mr. Halhed thinks, that this Avatar relates to the creation; but it is said to be more generally considered by Hindoo historians as allusive to the deluge: and with them Sir William Jones inclines to agree.[4] The fact is, that *both* opinions are right: for it has a reference *at once* to the deluge and to the creation.

Menu-Swayambhuva is certainly Adam: and he is described as preceding by several generations Menu-Satyavrata, who *as* certainly is Noah. Now the present Avatar has for its hero the *former* Menu; as such therefore it

[1] Pyag, now called *Allahabad*.

[2] That is to say, to their three brothers under different names.

[3] Purana apud Maur. Hist. of Hind. vol. i. p. 409—411. and Asiat. Res. vol. i. p. 154.

[4] Maur. Hist. of Hind. vol. i. p. 575.

must relate to *the creation:* yet it is placed *successively* to the fish Avatar, CHAP. IV.
of which the *latter* Menu is the hero; as such therefore it must relate also to *the deluge.* Agreeably to this singular arrangement, by which, in the enumeration of the Avatars, the history of the *seventh* Menu or Noah is given *previous* to that of the *first* Menu or Adam, the legend now before us exhibits the two properly distinct accounts of the creation and the flood curiously and intimately blended together. The reason of such a mixture is that, which has already been assigned: in the lower sense of *renovation,* the world was supposed to have been equally created in the days both of Adam and Noah; and the mundane systems, over which each of those patriarchs severally presided, were alike believed to have been preceded by an universal deluge, and to have commenced by a precisely similar process and with precisely similar events. Thus Swayambhuva and Satarupa, or Adima and Iva, are clearly the Adam and Eve of Scripture: and the emerging of the earth from the water, when considered with reference to *them,* must mean the rising of the solid dry land out of the confused chaotic mucilage. Yet, since we find the very Avatar, which treats of these matters, placed chronologically *subsequent* to the first Avatar, which almost literally details the history of the deluge in the time of the seventh Menu or Noah; the emerging of the earth from the inundation which covered it must, in *this* case, be the emerging of the dry land from the waters of the Noetic flood: for, if the first Avatar describe the deluge itself, the second, which describes an emerging of the earth from a superfused inundation, must, when thus considered, exhibit to us a circumstance which immediately succeeded the deluge.

(2.) With this conclusion a large portion of the legend will be found to agree, both as it has already been detailed, and as it is still ordinarily represented in paintings. The history of the present Avatar still appears depicted on the walls of some of the old Pagodas. Vishnou is there described as a man, having four arms and the head of a boar. His hands hold a sword, a sea-shell, the sacred book of the antediluvian writings, and the mystic ring. His feet trample on the gigantic demon-prince Hirinacheren, who floats extended many a rood in the midst of the waters. His tusks support the crescent or lunar boat: and, within the crescent thus supported, is the globe of the Earth; which characteristically displays buildings, mountains, and trees.

BOOK III. Beneath, the full Moon appears in the water, attached to a pole which Hirinacheren holds in his hand.[1]

The whole of this imagery is diluvian: and it is applicable to the era of the creation no further, than as the proper creation was itself believed to have been preceded by a flood and a yet prior world. The demon Hirinacheren, like the kindred demon Hayagriva in the Matsya Avatar, is a personification of the deluge considered as the work of the evil principle. His carrying the Earth therefore down to the bottom of the abyss is nothing more than its submersion beneath the flood: and the death of the monster by which Vishnou effects its recovery, is the allegorical victory obtained over the deluge, when its waters were constrained to retire and when the surface of the globe again became visible. In a similar manner, th eMoon, which Hirinacheren holds in his hand while both himself and the planet are floating on the waves, is the astronomical symbol of the Ark: and it was this method of representing that vessel, which produced all the various strange fables respecting the regent of the night that occur so frequently in ancient mythology. One of these legends is curiously exemplified in the upper part of the painting. The Earth within the navicular lunette, which Vishnou supports upon his tusks, is but a graphical representation of a doctrine common alike toEgypt and to Hindostan, that *the Moon was the mother of the World:* and the meaning of the doctrine is, that the regenerated Universe was produced from the womb of the arkite Ship.

3. I shall now proceed to a consideration of the Courma or Tortoise Avatar, which, like the two preceding ones, seems to me, as it did to Sir William Jones and Mr. Maurice, plainly to relate to the deluge, though mixed with allusions to the creation.

The Soors or good genii, being assembled in solemn consultation upon the sparkling summit of the great golden mountain Meru or Sommeir, were meditating the discovery of the Amrita or water of immortality. The sea was to be deeply agitated by the impetuous rotation of the mountain Mandar: but, as the united bands of Dewtahs were unable to remove this mountain, they went before Vishnou who was sitting with Brahma, and addressed them in

[1] See the print of this Avatar in Maur. Hist. of Hind. vol. i. p. 575.

these words. Exert, sovereign beings, your most superior wisdom to remove the mountain Mandar, and employ your utmost power for our good. Vishnou and Brahma having replied, It shall be done according to your wish, he with the lotos eye directed the king of serpents to appear. Ananta arose, and was instructed in that work by Brahma, and commanded by Narayan[1] *to perform it. Then Ananta, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the Soors accompanied him into the presence of the Ocean, whom they addressed, saying, We will stir up thy waters to obtain the Amreeta. And the lord of the waters replied, Let me also have a share, seeing I am to bear the violent agitations that will be caused by the whirling of the mountain. The Soors and Assoors spake unto Courma-Rajah, the king of the tortoises, upon the strand of the ocean, and said; My lord is able to be the supporter of this mountain. The tortoise replied, Be it so: and it was placed upon his back. So the mountain being set upon the back of the tortoise, Eendra began to whirl it about as it were a machine. The mountain Mandar served as a churn; and the serpent Vasookee for the rope: and thus, in former days, did the Dewtahs, the Assoors, and the Danoos, begin to stir up the waters of the ocean for the discovery of the Amrita. The mighty Assoors were employed on the side of the serpent's head, whilst all the Soors assembled about his tail. Ananta, that sovereign Dew, stood near Narayan. They now pull forth the serpent's head repeatedly, and as often let it go: while there issued from his mouth, thus violently drawn to and fro by the Soors and Assoors, a continual stream of fire and smoke and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands who were already fatigued with their labour, whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both Soors and Assoors. In the mean time, the roaring of the ocean, whilst violently agitated with the whirling of the mountain Mandar by the Soors and Assoors, was like the bellowing of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihi-*

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[1] *The mover on the waters*, a title of Vishnou.

BOOK III. *lated; whilst, from the violent agitation of the mountain, the forest-trees were dashed against each other and precipitated from its utmost height with all the birds thereon: from the violent confrication of which a raging fire was produced, involving the whole mountain with smoke and flame as with a dark blue cloud and the vivid flash of lightning. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being and every individual object are consumed in the general conflagration. The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal Eendra. And now a heterogeneous stream of the concocted juice of various trees and plants ran down into the briny flood. It was from this milk-like stream of juices, produced from those streams, trees, and plants, and a mixture of melted gold, that the Soors obtained their immortality. The waters of the ocean, now being assimilated with those juices, were converted into milk; and from that milk a kind of butter was presently produced: when the heavenly bands went again into the presence of Brahma, the granter of boons, and addressed him, saying: Except Narayan, every other Soor and Assoor is fatigued with his labour, and still the Amreeta doth not appear; wherefore the churning of the ocean is at a stand. Then Brahma said unto Narayan; Endue them with recruited strength, for thou art their support. And Narayan answered, and said: I will give fresh vigour to such as coöperate in the work; let Mandar be whirled about, and the bed of the ocean be kept steady. When they heard the words of Narayan, they all returned again to the work, and began to stir about with great force that butter of the ocean: when there presently arose from out of the troubled deep first the Moon, with a pleasing countenance, shining with ten thousand beams of gentle light. Next followed Sree, the goddess of fortune, whose seat is the white lily of the waters; then Soora-Devi, the goddess of wine; and the white horse, called Oochisrava. And after these there was produced from the unctuous mass the jewel Kowstoobh, that glorious sparkling gem worn by Narayan on his breast: then Pareejat the tree of plenty; and Soorabhee, the cow that granted every heart's desire. The Moon, Soora-Devi, the goddess Sree, and the horse as swift as thought, instantly marched away towards the Dews, keeping in the path of the sun. Then the Dew Dhanwantaree, in human shape, came forth, holding in his hand a white vessel filled with the immortal*

juice Amrita. When the Assoors beheld these wondrous things appear, they raised their tumultuous voices for the Amrita, and each of them clamorously exclaimed, This of right is mine. In the mean time, Iravat, a mighty elephant, arose, now kept by the god of thunder: and, as they continued to churn the ocean more than enough, that deadly poison issued from its bed burning like a raging fire, whose dreadful fumes in a moment spread through the world, confounding the three regions of the universe with its mortal stench; until Siva, at the word of Brahma, swallowed the fatal drug to save mankind.[1]

We may, I think, discover in this legend that mixture of Paradisiacal and diluvian ideas, which would naturally result from the circumstance of the Ark having rested in that identical mountainous region where the garden of Eden was once planted.

(1.) It opens with a consultation of the hero-gods held on the summit of Meru: and the object of their consultation is, how the lost water of immortality may be best regained.

This part of the fable, when the identity of Meru and Paradise is recollected, must necessarily, I think, relate in the first instance to the obscurely promised recovery of that perpetual life, which was forfeited by the transgression of Adam and Eve. Yet, as the mythological history of Meru is completely blended with diluvianism (for Meru is but a locally appropriated transcript of the Paradisiacal Ararat); and as the world with its inhabitants was, after the flood, restored (as it were) to a new life within the very precincts of Eden: the recovery of the lost Amrita is placed at the close of the deluge, and is thus studiously confounded or identified with the renovation of the desolated earth.

(2.) A principal instrument in the work is said to be mount Mandar. But Mandar is the very same mythological hill as Meru. This is manifest, both from its form, and from its locality.

In the Hindoo delineation of the Courma Avatar, mount Mandar appears as an inverted cone: and by the divines of Thibet mount Meru is thought to resemble an inverted conical pyramid.[2] The forms of both

[1] Wilkins's Geeta: p. 146—149.

[2] See the print in Maur. Hist. of Hind. vol. i. p. 581. and Asiat. Res. vol. viii. p. 273.

BOOK III. therefore are so perfectly alike, as to prove sufficiently, that *Mandar* and *Meru* are but different names of one mountain.

And this conclusion is decidedly established by a reference to geography. The *literal* Meru, or the local Ararat of Hindostan, has been shown to be the high country at the head of the holy river Ganges. But the *literal* Mandar, which, precisely like Casi and Meru, is esteemed a favourite retreat of the ark-supported Siva and the navicular hero-gods, is similarly situated at the source of the very same river.[1]

Thus we have as distinct a proof as can be desired of the identity of Meru and Mandar: and, with it, both the import of the word *Mandar*, and the use to which in the legend the hill is applied, will be found exactly to agree. The word itself signifies *a mountain dividing the waters:*[2] and this appellation, which is most accurately descriptive of Meru or Albordi or Baris or Ararat, clearly relates to the circumstance of the arkite mountain being esteemed the first land that divided the waters of the subsiding deluge by emerging from beneath them. Hence it is made the fabled instrument of churning the ocean, and of thus recovering the lost water of immortality. We shall be brought to the very same conclusion by an interesting particular in the delineation of the Courma Avatar, though that particular is not specified in the legend itself. Vishnou appears sitting upon a lotos, which rests on the summit of mount Mandar. Now the lotos is declared to be a symbol of the ship Argha; which wafted the great father over the waters of the retiring flood, and which therefore must certainly be the Ark. Such then being the import of the hieroglyphic, it is easy to understand the allusion, with which it is here introduced. The fish-god Vishnou, seated in the calix of this aquatic flower which rests on the summit of the diluvian mount of Paradise, is certainly Noah in the Ark when it grounded on the top of mount Ararat.

(3.) As for the various pretious things produced from the churned ocean, they have all some reference either to the flood or to the sacred garden. The Moon, the cow of plenty, and the two goddesses of fortune and of wine, equally shadow out the mundane Ark: the mystic fruit-tree, and the white

[1] Asiat. Res. vol. iii. p. 193. [2] Asiat. Res. vol. iii. p. 74.

vessel filled with the immortal juice Amrita, are but corruptions of the tree of knowledge and the ambrosial fruit springing from the tree of life: while the elephant, under which form Buddha is believed to have been incarnate, and the seven-headed horse, which has been a familiar symbol in so many different parts of the globe, alike represent the great universal father as presiding over the seven members of his family. The same mythological character, that is to say, Adam manifested anew in the person of Noah, appears again as the physician Dew-Dhanwantaree, who emerges from the ocean holding in his hand the vessel of Amrita. In the painting, he stands upon the water in the attitude of prayer: and near him, likewise on the water, is a bow, which seems to be placed there in allusion to the rainbow. As the restorer of the ruined world, he is properly made to bear the vase, which contains the recovered waters of immortality: and, as the destined comforter and healer of the anathematized earth, he is exhibited in the light of a skilful physician, the Apollo and Esculapius of the west, who is well able to heal the deep wounds of convulsed nature.[1]

(4.) We may remark in the present fable, that, although the scene of it is laid in the ocean, although heavy torrents of rain are said to descend while the hill Mandar is impetuously whirled round, and although the universal creation is represented as being overwhelmed in the great abyss; yet a terrible conflagration is spoken of, as being the accompaniment of this destructive flood.

It is curious to note, how frequently the old pagan accounts agree in that particular, and likewise in the appearance of some unusual star at the time of the deluge. I must confess, that so general an accordance, which I have already had occasion to point out, strongly inclines me to the adoption of Mr. Whiston's theory, that the instrumental cause of the flood was the too near approach of a comet. On such a supposition, the prevailing notion, that the deluge was either preceded or attended by a conflagration and that some remarkable star hung in the firmament during the period of its continuance, will be naturally and easily accounted for: but, otherwise, it will be difficult to assign any satisfactory reason for it.

IV. The diluvian traditions, which prevailed among the Celtic Druids,

[1] Gen. v. 29.

bear in many respects a close resemblance to those, which still constitute so prominent a part of the theological code of Hindostan. The sum of them, according to Mr. Davies, is briefly as follows.

The profligacy of mankind had provoked the Great Supreme to send a pestilential wind upon the earth. A pure poison descended: every blast was death. At this time the patriarch, distinguished for his integrity, was shut up, together with his seven select companions, in the floating island or sacred inclosure with the strong door. Here the just ones were safe from injury. Presently, a tempest of fire arose. It split the earth asunder to the great deep. The lake Llion burst its bounds: the waves of the sea lifted themselves on high, round the borders of Britain: the rain poured down from heaven: and the water covered the earth. But that water was intended as a lustration, to purify the polluted globe, to render it meet for the renewal of life, and to wash away the contagion of its former inhabitants into the chasms of the abyss. The flood, which swept away from the surface of the earth the expiring remains of the patriarch's contemporaries, raised his vessel or inclosure on high from the ground, bore it safe upon the summit of the waves, and proved to him and his associates the water of life and renovation.[1]

1. Such is the Druidical account of the deluge: and it is curious to observe, how perpetually the bards, in their sacred poems, recur to the various events of it.

The inundation will surround us, the chief priests of Ked.[2] *Yet complete is my chair in Caer Sidi.*[3] *Neither disorder nor age will oppress him that is within it. It is known to Manawyd*[4] *and Pryderi,*[5] *that three loud*

[1] Davies's Mythol. p. 226.

[2] The ship-goddess Ceridwen.

[3] The inclosure of Sidi or Ceridwen, that is Stonehenge; the circle of which symbolized at once the Ark and the World. Hence the Druids styled it *the Ark of the World:* and hence it was fabled to have sailed over the sea, under the guidance of Merlin, from Ireland to Britain.

[4] Menu-Ida, the arkite or mundane Menu. He is said to have sailed through the ocean, inclosed within the curvatures of the ship-goddess Ked, which he formed for that special purpose. Gwawd Lludd y Mawr. apud Davies's Mythol. p. 563 et infra. He is palpably the same as the Indian Menu, who is preserved with seven companions in an ark supposed to be a form of the ship-goddess Isi or Ida.

[5] *Wisdom,* or *Mental Intellect;* a title of Noah, equivalent to the Greek *Nous,* the San-

strains round the fire will be sung before it: whilst the currents of the sea are round its borders and the copious fountain is open from above, the liquor within it is sweeter than delicious wine.[1]

O thou proprietor of heaven and earth, to whom great wisdom is attributed, a holy sanctuary there is on the surface of the ocean. May its chief be joyful in the splendid festival, and at the time when the sea rises with expanding energy. Frequently does the surge assail the bards over their vessels of mead: and, on the day when the billows are excited, may this inclosure skim away, though the billows come beyond the green spot from the region of the Picts.[2] *A holy sanctuary there is on the wide lake, a city not protected with walls; the sea surrounds it.*[3] *Demandest thou, O Britain, to what this can be meetly applied? Before the lake of the son of Erbin let thy ox be stationed. A holy sanctuary there is upon the ninth wave. Holy are its inhabitants in preserving themselves. They will not associate in the bonds of pollution. A holy sanctuary there is: it is rendered complete by the rehearsal, the hymn, and the birds of the mountain. Smooth are its lays in its periodical festival: and my lord,*[4] *duly observant of the splendid mover,*[5] *before he entered his earthly cell in the border of the circle, gave me mead and wine out of the deep crystal cup. A holy sanctuary there is within the gulf: there every one is kindly presented with his portion. A holy sanctuary there is with its productions of the vessel of Ked.*[6] *The writings of Prydain*[7] *are the first object of anxious regard: should the waves disturb their*

scrit *Menu*, and the Latin *Mens*, or *Menes*. All these are similarly names of the great father, who was deemed the Soul or Mind of the World.

[1] Taliesin's Sons of Llyr, apud Davies's Mythol. p. 506.

[2] The inclosure is Stonehenge, as before: here it is evidently described as a ship.

[3] A lake symbolized the diluvian ocean. Here it is used synonymously with the sea; for the sanctuary is *in a lake*, and yet *the sea* surrounds it.

[4] The hierophant, by whom the bard has been initiated into the Mysteries of the navicular Hu and Ceridwen, the great father and great mother of Celtic theology.

[5] The sun, worshipped in conjunction with the great father.

[6] The cauldron of inspiration; an implement of such importance, that the term was used metaphorically to describe the entire Mysteries of bardism. For an account of this cauldron as used in the Druidical Orgies, see below, book v. c. 6. § VIII. 4.

[7] Or Hu, the helio-arkite Noah.

BOOK III. *foundation, I would again, if necessary, conceal them deep in the cell. A holy sanctuary there is upon the margin of the flood: there shall every one be kindly presented with his wishes.*[1]

Disturbed is the island of the praise of Hu, the island of the severe remunerator;[2] *even Mona of the generous bowls which animate vigour, the island whose barrier is the Mena.*[3] *Deplorable is the fate of the ark of Aeddon,*[4] *since it is perceived, that there neither has been nor will be his equal in the hour of perturbation. When Aeddon came from the land of Gwydion into Seon of the strong door,*[5] *a pure poison diffused itself for four successive nights, whilst the season was as yet serene. His contemporaries fell.*

[1] Taliesin's Min. Dinbych, or a view of the bardic sanctuary. apud Davies.

[2] Noah, in his character of the destroyer; the Siva of the Hindoos, and the Cronus of the Greeks.

[3] The frith between Anglesey and Wales, so called from Menu.

[4] Or Adonis, a title of Hu; the Greek Aidoneus.

[5] *The Ark, and hence the insulated fanes sacred to arkite Mysteries. Gwydion was Hermes:* and Hermes or Buddha was the same as Hu or Noah. *His land may have been the old world, which was overwhelmed by the deluge; as it was his traditional office to conduct the dead into a region beneath the abyss. In this passage we have much arkite mythology.* 1. *The patriarch came from the land of Hermes or the old world.* 2. *He entered the inclosure of Seon or of the nine sacred damsels, which was guarded by the strong door or barrier. This inclosure was the Ark.* 3. *When he was shut up in this sanctuary, the Great Supreme sent forth a poisonous vapour to destroy the wicked world. To this bane the bards often allude. But the messenger of death entered not the inclosure of Seon.* 4. *By this pestilential vapour, which filled the whole atmosphere, the patriarch's wicked contemporaries were destroyed: but the earth was still polluted.* 5. *Then the great magicians with their magic wands set free the purifying elements: one of the effects of which, as described in the triads, was the dreadful tempest of fire, which split the earth to the great deep, and consumed the greatest part of all that lived. Upon this, the waters of Llyn Llion or the great abyss burst forth.* 6. *These powerful agents would have destroyed the patriarch and his family in Caer Seon, had not Hermes counselled him to impress a mystical form, or to strike a peculiar signal, upon his shield.* 7. *This device, together with the integrity of the just ones, preserved them from being overwhelmed by the deluge.* 8. *Hence an imitation of these adventures became a sacred institution, which was duly observed in the Mysteries and conducted by the presiding priest.* Davies in loc.

It is easy to see, that the Arabic fable of the righteous monitory prophet Houd, and of the cold pestilential wind Sarsar which destroys a wicked race that had long been warned in vain, has originated from the same source as the British and Hindoo legends. Mr. Southey has introduced the circumstance from D'Herbelot and Sale into his beautiful poem of *Thalaba*.

The woods afforded them no shelter, when the winds arose in their skirts. Then Math and Eunydd, masters of the magic wand, set the elements at large: but in the living Gwydion and Amaethon there was a resource of counsel to impress the front of his shield with a prevalent form, a form irresistible. Thus the mighty combination of his chosen rank was not overwhelmed by the sea. Disturbed is the island of the praise of Hu, the island of the severe inspector. Before Buddwas[1] *may the community of the Cymry remain in tranquillity; he being the dragon chief, the proprietor, the rightful claimant, in Britain. What shall consume a ruler of the illustrious circle? The four damsels, having ended their lamentation, have performed their last office.*[2] *But the just ones toiled: on the sea, which had no land, long did they dwell: of their integrity it was, that they did not endure the extremity of distress.*[3]

Am I not called Gorlassar, the etherial? My belt has been a rainbow enveloping my foe. Am I not a protecting prince in darkness to him, who presents my form at both ends of the hive?[4] *Am not I a plougher?*[5] *Have not I protected my sanctuary, and with the aid of my friends caused the wrathful ones to vanish? Have I not shed the blood of the indignant in bold warfare against the sons of the giant Nur?*[6] *Have not I imparted of my guardian power a ninth portion in the prowess of Arthur? Did*

[1] A title of Hu, who was venerated under the symbol of a huge serpent and acknowledged as the supreme lord of Britain, where his chief-priest governed as his vicegerent. *Buddwas* is, I am persuaded, the same word as the oriental *Buddha* or *Boudt* or *Budd-Isa*, and as the Greek *Boiotus* or *Butes* or *Boötes*.

[2] These damsels were the arkite priestesses, whose office it was in the Mysteries to bewail the allegorical death of their god; as the Jewish women, who had apostatised to the idolatry of Syria, wept for Thammuz or Adonis. The same rites prevailed in Egypt on account of the supposed death of Osiris.

[3] Taliesin's Elegy of Aeddon of Mona. apud Davies.

[4] A hive was a type of the Ark. Hence both the diluvian priestesses and regenerated souls were called *bees*: hence bees were feigned to be produced from the carcase of a cow, which also symbolized the Ark: and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries.

[5] An allusion to the agricultural character of Noah.

[6] The wicked race of the antediluvian Titans or Nephelim.

 not I give to Henpen the tremendous sword of the enchanter? Did not I perform the rites of purification, when Hearndor[1] *moved with toil to the top of the hill? I was subjected to the yoke for my affliction; but commensurate was my confidence:*[2] *the world had no existence, were it not for my progeny. Privileged on the covered mount,*[3] *O Hu with the expanded wings,*[4] *has been thy son, thy bardic proclaimer, thy deputy,*[5] *O father Deon:*[6] *my voice has recited the death-song, where the mound representing the world is constructed of stone work.*[7] *Let the countenance of Prydain, let the glancing Hu, attend to me.*[8]

The birds of wrath securely went to Mona to demand a sudden shower of the sorcerers: but the goddess of the silver wheel of auspicious mien, the dawn of serenity, the greatest restrainer of sadness, in behalf of the Britons, speedily throws round his hall the stream of the rainbow; a stream, which scares away violence from the earth, and causes the bane of its former state round the circle of the world to subside. The books of the ruler of the mount record no falshood. The chair of the preserver remains here: and, till the doom, shall it continue in Europe.[9]

2. With respect to the genuineness of these remarkable fragments of Druidical mythology, I would adopt a mode of arguing similar to that which has already been adopted in the case of the Zend-Avesta.

To the main question I think it wholly immaterial, by whom the Triads may have been reduced into their present *form:* I rest the matter upon the *contents* of the bardic writings. Now, from the minute resemblance between

[1] Iron-door, Σιδηροθυρη, a title of the Ark.

[2] Noah's state of affliction during the flood was symbolized by a bull submitting to the yoke.

[3] The sacred mount or tumulus, that represented Meru or Ararat.

[4] Thus the Orphic poet celebrates Dionusus, the first-born of the floating egg, as exulting with his golden wings. Hymn. v.2.

[5] The character of the god was sustained by his representative, the archimagus or chief druid.

[6] *Deon* seems to be an abbreviation of the Sanscrit Deonaush and the Greek Dionus.

[7] One of the circular stone temples, probably Stonehénge. These, agreeably to the oriental notion of the Ida-vratta, represented, as we are here told, *the World;* and, as we are elsewhere informed, *the mundane Ark,* to adopt the phraseology of Druidism.

[8] Marnwnad Uthyr Pendragon. apud Davies.

[9] Cadair Ceridwen. apud Davies.

the mythology of the Druids, and that of the Egyptians, the Hindoos, and other eastern nations, no person could have forged those remains in the middle ages without being well acquainted with the religious opinions of those nations: and it is not easy to say, how such an acquaintance, such an *intimate* acquaintance, with them could have been procured at that period. We not only find a general indefinite similarity; but we meet with the same symbols, and even the same titles, of persons, exhibited under exactly similar circumstances. If a bull and a dragon were two eminent emblems throughout the east, not to mention Greece and Italy; they are no less so in the writings of the bards. If the initiated were thought to receive a second and even a third birth in the Mysteries of the Greeks and the Hindoos; the very same potency was ascribed to the Mysteries of the Druids. If circles on the summits of hills were throughout the east esteemed at once types of the Ark and of the World; a notion exactly similar prevailed in Britain. If the Indian Menu is preserved from the deluge in a large vessel, well stored with corn, and bound with a vast sea-serpent; the Druidical Menwydd or Menu-Ida sails through the grievous waters inclosed within the curvatures of Ked, the forepart of which is stored with corn and bound with connected snakes. If the old Greek writers tell us, that Dionusus, Ceres, and Proserpine, were venerated in Britain; and that their orgies were the same as those of the Samothracian Cabiri: on examining the bardic fragments which have come down to us, we find them setting forth the worship of those very three deities, and describing certain Mysteries which closely resemble those of Samothrace.[1] In short, if we advert to the writings of the bards, we there find a religion delineated, which differs from that of Hindostan no more, than the religion of papal Rome (as Mr. Wilford has aptly remarked) differs from that of Geneva. We know however, that the bards of the middle ages, posterior to the Christian era, could have had no communication with Hindostan. How then are we to account for this strange series of coincidences? We cannot reasonably ascribe it to what is usually called *accident*. But, if it be not accidental, then *the substance* of the

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[1] Dionys. Perieg. ver. 565, 575. Artemid. apud Strab. Geog. lib. iv. p. 198. Schol. in Apoll. Argon. lib. i. ver. 917.

bardic writings must exhibit to us the genuine theology of the ancient Druids: because the bards of the age of Taliesin could not have borrowed their materials directly from Hindostan.

On the whole, I see not how we can account for the violent attachment of the Britons to the Mysteries of Hu and Ceridwen even so late as the twelfth century, which is a naked historical fact; unless we suppose that those Mysteries were the Mysteries immemorially celebrated by their fathers agreeably to the positive declarations of the Greek historians. The Britons were remarkably tenacious of old customs: and it is utterly incredible, that, at the very time when they were gradually embracing Christianity, they should suddenly strike out a novel superstition and embrace it in conjunction with the Gospel. Yet, unless we allow the genuineness of the bardic *materials*, we shall be compelled to adopt the inconceivable theory, that the Britons at that precise period not only invented a new superstition, but that they stumbled upon the very theology which still so eminently prevails in Hindostan. Many were the attempts made to wean them from their idolatrous propensities; and many are the indignant allusions to the monks, which are scattered through the writings of the bards. Those writings certainly describe what the Britons were *then* attached to: and I am constrained to believe, by an accumulated mass of evidence, that what *they* were so vehemently attached to was the very theology, to which their fathers from time immemorial had been attached before them.[1]

V. I have already had occasion to notice the Persian account of the deluge, as contained in the Zend-Avesta: and, from the peculiar mode in which the great father is there symbolized, I am inclined to believe, that the groundwork of it is a portion of genuine ancient mythology. The Magi however, according to Dr. Hyde, appear also to have been in possession of a more literal narrative of that event, though mingled with circumstances not a little impertinent.

The orthodox part of the old Persians, he informs us, believed in an universal deluge: though some sects among them denied it entirely; and

[1] Mr. Davies very reasonably argues the point in a somewhat similar manner. Mythol. p. 257, 258, 259.

others maintained, that it was only partial, not extending beyond a mountain situated in the confines of Assyria and Persia. The flood itself they supposed to have burst forth from the oven of an old woman named *Zala-Cupha*, whose house was situated on the mountain where Noah dwelt previous to that calamity. It is said to have been asserted by Zeradusht, that the deluge would never have taken place, had it not been owing to the wickedness and diabolical incantations of Malcus.[1] CHAP. IV.

This cause is substantially the same as that assigned in the Zend-Avesta. The strange notion of the waters bursting forth from an oven, the prototype of which oven I conceive however to have been a sacred Mithratic cavern, was not peculiar to the Persians. A similar legend is introduced into the Koran: and some pretended, that the oven was that, which had been used by Eve, and which had afterwards been possessed by the successive patriarchs of the Sethite line until at length it devolved to Noah.[2] With the tale seems to be blended the very prevalent opinion, that fire, no less than water, was employed in the destruction of the old world. Thus the literal Arabic of Mohammed says, that the oven boiled over with the waters of the deluge: and thus the Jewish Rabbins have a tradition, that those waters were boiling hot.[3] Such fables are nearly allied to the boiling of the British cauldron of Ceridwen, and to the churning of the ocean in the Courma Avatar of Hindostan.

It is worthy of observation, that the Persians described the patriarch who escaped, by the very same title as that employed both by the Hindoos and the Greeks. One of the names of the Indian Menu is *Cali* or *Time: Cronus*, the Greek appellation of Saturn, has a manifest affinity with *Chronus*, which also signifies *Time*:[4] and Sir William Jones was assured by a learned follower of Zeradusht, that in the books, which the Behdins hold sacred, mention is made of an universal deluge styled *the deluge of Time*.[5]

VI. The Egyptian mythology is clearly the same as that of the Brahmens and the Druids. It is for the most part built upon memorials of the deluge:

[1] Hyde de rel. vet. Pers. c. x. [2] Koran. c. xi. Sale's annot. in loc.

[3] Sale's Annot. in Koran. c. xi.

[4] Saturnus—a Græcis, immutata litera, Κρονος quasi Χρονος vocatur. Macrob. Saturn. lib. i. c. 22. p. 214.

[5] Asiat. Res. vol. i. p. 240.

BOOK III. and many of its peculiarities were probably introduced by the Shepherd-kings, who seem to have been no other than a branch of those Chasas or Cuthim or Palli; who, under different circumstances and at different periods, carried both their arms, their polity, and their religion, into every quarter of the globe. The character of the Egyptian deities I shall reserve for future consideration: at present it is my wish, as much as may be, to confine myself to traditions specially describing the deluge.

On this point, the Egyptians entertained an opinion, exactly similar to that of the Brahmens and the Druids; or rather, I should say, the identical opinion, which I have so frequently been led to notice as the very foundation of old pagan mythology: namely, that the world was destined to experience many vicissitudes of destruction and renovation, partly by the agency of fire, and partly by that of water. The priest, who conversed with Plato on the subject, after discussing a dissolution of the earth by fire set forth (as he imagined) under the story of Phaëthon, next proceeded to discourse of its submersion by a great deluge. *The gods*, said he, *now wishing to purify the earth by water, overwhelmed it with a flood. On this occasion, certain herdsmen and shepherds were saved on the tops of the mountains: but they, who dwelt in the cities which are situated in our country, were swept away into the sea by the rising of the rivers.*[1]

It is impossible not to observe the remarkable similarity between the notions which enter into this account, and those which constitute so prominent a feature in the tradition of the Druids. Fire precedes water in the task of destruction: and the latter is considered, not merely as an instrument of desolation, but as an agent employed to purify the earth from the stains which it had contracted by the wickedness of its former inhabitants. This coincidence serves additionally to prove, that the writings of the bards contain fragments of genuine British mythology.

I may here properly remark, that the world is sometimes said to be destroyed by the joint operation of fire and water, and at other times is represented as being successively dissolved by each of those two agents separately. I think it probable, that the notion of a deluge of fire, as well as of a deluge of water, originated in the first instance from the scorching effects of the

[1] Platon. Tim. fol. 22, 23.

comet; which, by its too near approach to the earth, seems at length, on the physical principle of attraction, to have dislodged the waters of the great abyss and thus to have produced the flood. CHAP. IV.

VII. In the ancient empire of China, we do not find those peculiarly distinct notices of a general deluge, which may be detected in other countries: yet there is sufficient to prove, that the recollection of that awful event has been by no means wholly obliterated.

Martinius informs us, that the Chinese writers make frequent mention of the flood, though they do not enter into the causes which produced it. This deficiency led that author to doubt, whether they spoke of the Noëtic flood, or of some other inundation peculiar to the realm of China. So far as this however he ventures to assert, that there is no great dissimilitude between the two accounts, and that in point of chronology they nearly coincide, each having taken place (to speak in round numbers) about three thousand years before the Christian era. The Chinese acknowledge, that, previous to the time of Fohi, who from various circumstances appears to be the Noah of Scripture, their annals do not deserve the name of well-authenticated history.[1]

It is said, that the Chinese authors frequently speak of two heavens; the latter of which succeeded the former. From the description which they give of them, the first seems to allude to the state of the world before the fall, and the second to its condition at the deluge. During the period of the first heaven, *a pure pleasure, and a perfect tranquillity, reigned over all nature. There was neither labour, nor pain, nor sorrow, nor criminality. Nothing made opposition to the will of man. The whole creation enjoyed a state of happiness. Every thing was beautiful; every thing was good: all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues jointly to embellish nature. There was no jarring in the elements, no inclemency in the air; all things grew without labour; and universal fertility prevailed. The active and passive virtues conspired together, without any effort or opposition, to produce and perfect the Universe.* The philosophers, who adhered to these ancient traditions, and particularly Tchouangse, say, that, *in the state of the first heaven, man was united*

[1] Mart. Hist. Sin. lib. i. p. 12.

 inwardly to the Supreme Reason, and that outwardly he practised all the works of justice. The heart rejoiced in truth, and there was no mixture of falshood. The four seasons of the year succeeded each other regularly and without confusion. There were no impetuous winds and excessive rains. The sun and the moon, without ever being clouded, furnished a light purer and brighter than at present. The five planets kept on their course without any inequality. There was nothing, which did harm to man, or which suffered any hurt from him: but an universal amity and harmony reigned over all nature. These descriptions manifestly allude to a state of pristine innocence; and coincide with those notions of a golden age, which have been so familiar to the bulk of mankind. On the other hand, the account which they give of the second heaven clearly points out the dreadful convulsion, which the world experienced at the epoch of the deluge. *The pillars of heaven were broken. The earth shook to its very foundation. The heavens sank lower towards the north. The sun, the moon, and the stars, changed their motions. The earth fell to pieces: and the waters inclosed within its bosom burst forth with violence, and overflowed it. Man having rebelled against heaven, the system of the universe was totally disordered. The sun was eclipsed, the planets altered their course, and the grand harmony of nature was disturbed.* It can scarcely, I think, be doubted, that the great convulsion of the world, here described, is the deluge. The moral cause of it is assigned by the Chinese in a very striking manner. *All these evils arose from man's despising the supreme monarch of the Universe. He would needs dispute about truth and falshood; and these disputes banished the eternal reason. He then fixed his looks on terrestrial objects, and loved them to excess: hence arose the passions He became gradually transformed into the objects, which he loved; and the celestial reason entirely abandoned him. Such was the source of all crimes; and hence originated those various miseries, which are justly sent by heaven as a punishment of wickedness.*[1]

As the deluge was a principal chronological epoch, and as each fictitious deluge was the commencement of time to the mundane system which it ushered in; both the Greeks, the Hindoos, and the Persians, agreed in bestow-

[1] Ramsay on the mythol. of the pagans.

ing the appellation of *Time* on the great father. Much the same notion prevailed among the Chinese *I may assure you, after full inquiry and consideration,* says Sir William Jones in an address to the Society over which he so worthily presided, *that the Chinese, like the Hindoos, believe this earth to have been wholly covered with water, which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind; that the division of time, from which their poetical history begins, just preceded the appearance of Fohi on the mountains of Chin; but that the great inundation in the reign of Yao was either confined to the lowlands of his kingdom (if the whole account of it be not a fable), or (if it contain any allusion to the flood of Noah) has been ignorantly misplaced by the Chinese annalists.*[1] The truth of the matter seems to be, that the early history of China, like that of all other ancient nations, is either mythological or largely blended with mythology: for the characters of Fohi and Yao, like those of the Greek Ogyges and Deucalion, sufficiently prove them to be equally the patriarch Noah.

VIII. The same belief in the occurrence of an universal deluge prevailed in the western as well as in the eastern continent.

1. At the time of the conquest of America, the inhabitants of Mechoaca, Tlascala, and Achagna, still preserved a tradition, that the world was once overwhelmed by water in consequence of the prevailing wickedness of the age. The Mechoacans believed, that a priest called *Tezpi* was preserved along with his wife and children in a great box of wood, into which he had also collected a variety of animals and excellent seeds of every description. After the waters had retreated, he sent out a bird named *Aura*, which did not return. He next sent out several others, which likewise did not return. Last of all he sent out a bird much smaller than the former ones, but which the natives esteemed the most. This soon appeared again with the branch of a tree in its mouth[2]

The same tradition is given, with a slight variation, by Herrera. According to this writer, the Mechoacans supposed, that a single family was formerly

[1] Asiat. Res. vol. ii. p. 376.

[2] histoire generale des voyages. apud Howard.

preserved in an ark from the waters of an universal deluge, and that a number of animals sufficient to stock the new world was saved with them. During the time that they were shut up in the ark, several ravens were sent out, one of which brought back the branch of a tree.[1]

2. The Peruvians, as we are informed by Gomara, believed, in a similar manner, that it once rained so violently as to inundate all the lower parts of the country. In consequence of this, an universal destruction of the human species took place, a few persons only excepted, who escaped into caves situated on the tops of mountains. To these elevated retirements they had previously conveyed a sufficient stock of provisions and a number of living animals; lest, when the waters abated, the whole race should become extinct. As soon as the rain ceased, they sent out two dogs, which returned to them besmeared with mud and slime. Hence they concluded, that the flood had not yet subsided. After a certain interval they sent out more dogs, which, coming back dry, convinced them that the earth was now habitable. Upon this they left the places into which they had retired, and became the progenitors of the present race of men. The number of persons, whom they supposed to have been thus saved, is seven. But this is the precise number of the Noëtic family, exclusive of its head: whence that number became so famous in the diluvian mythology of the ancients. The Peruvian seven are doubtless the same as the seven Cabiri, the seven Titans, the seven Hindoo Rishis, and the seven arkite companions of the British Arthur.[2]

In this account no mention is made of the Ark: but, if we may believe Herrera, the deficiency was supplied by the more accurate tradition of the mountaineers of Peru. They affirmed, that all perished in the deluge, except six persons who were saved in a float. From them descended the inhabitants of that country.[3]

3. The Brazilians likewise had *their* account of a general flood. When that event took place, all mankind perished, one person and his sister only excepted, who escaped on a Janipata. From this pair the Brazilians deduced their origin. Lerius informs us, that he was present at one of their

[1] Herrer. Hist. of Amer. trans. by Stevens. vol. iii. p. 250.

[2] Gomar. apud Purch. Pilg. b. ix. c. 8, 10.

Herrer. Hist. of Amer. Decad. xi. b. i. c. 4.

assemblies, when, in a solemn chorus, they chaunted a kind of requiem to the souls of their ancestors. In the course of the song, they did not fail to notice the catastrophè of the deluge, in which the whole world perished, except some of their progenitors who escaped by climbing high trees.[1]

According to Thevet, the Brazilians on the sea-coast were somewhat more circumstantial in their detail. *The deluge,* says he, *which these savages talk so much about, and of which they spoke so often to me, was in their opinion universal. They say, that Sommay, a Carribee of great dignity, had two children: the name of the one was Tamendonare; the name of the other, Ariconte. These were of different dispositions, and therefore mortally hated each other. The peaceful Tamendonare delighted in the cultivation of the earth: but Ariconte, despising agriculture, was solely bent on war, and intent on the subjugation of his neighbours not excepting his own brother. It happened, as this warrior returned one day from the battle, that he brought to Tamendonare the arm of his enemy, and haughtily reproached him as not having sufficient courage to defend his wife and children. Tamendonare, hearing his brother speak thus, was much grieved at his pride, and said to him; If thou wert as valiant as thou boastest, thou wouldest have brought thine enemy entire. Incensed at this reproach, Ariconte threw the arm against the door of his brother's house: but, at the same instant, the whole village where they were was carried up into the sky, and they remained on earth. Tamendonare seeing this, either from astonishment or passion, struck the ground so violently, that out of it issued a vast stream of water. The stream rose so high, that in a short time it reached the hills and mountains, and seemed to exceed the height of the very clouds. It continued to flow, until the earth was entirely covered. The two brothers, solicitous to save themselves, ascended the highest mountains of the country, and there with their wives climbed into the trees. Tamendonare took refuge with one of his wives in a tree named Pindona; Ariconte with his wife, in a tree named Genipar. Whilst they were there, in order that they might see if the waters were abated, Ariconte offered some of the fruit of his tree to his wife, saying, Break off a piece of this, and let it fall down. This being done, they knew*

[1] Purch. Pilg. b. ix. c. 5.

BOOK III. *that it was not yet time to descend into the vallies, the waters being still very high. They assert, that in this deluge all mankind and all animals were drowned, except the two brothers and their wives; from whom afterwards sprang two different races of people.*[1]

Besides an express mention of the flood, I think we may discover in the present legend a manifest allusion to the two different antediluvian families of Seth and Cain, whose place was supplied after the deluge by the peaceful and the warlike descendants of Noah.

4. So again, we learn from Peter Martyr, that, when the Spaniards first discovered Nicaragua, they attempted to persuade the prince of the country to embrace Christianity. Upon this he immediately inquired, whether those, who professed the religion of Jesus, had any knowledge of the flood; which, according to traditional accounts received from his predecessors, had once covered the whole earth, and had destroyed both men and beasts.[2]

5. A similar belief prevailed in the Terra-Firma of South America. It was the tradition of the inhabitants of Castilla del Oro, that, when the universal deluge happened, one man with his wife and children escaped in a canoe, and that from them the world was repeopled. They further believed, that there was one lord in heaven, who sent the rain, and who caused the motions of the celestial bodies; and likewise that there was in heaven a very beautiful woman with a child.[3]

From the symbolical mode of worship, which prevailed throughout the old continent and which the Americans had by no means forgotten,[4] I am inclined to ascribe the last particular to the arkite astronomical superstition. The ship of Noah was typified by a female; who was supposed to have emerged from the sea, who was deemed the receptacle and common mother of the hero-gods, and who nevertheless was elevated to the sphere and identified with the Moon. Of this female Noah was reckoned sometimes the husband or father, and sometimes the offspring. In the former character, he was represented as a venerable old man; in the latter, as a new-born

[1] Cosmog. Univer. vol. iv. l. xxi. c. 4.

[2] Purch. Pilg. b. viii. c. 14.

[3] Herrer. Hist. of Amer. Decad. xi. b. i. c. 4.

[4] More will be said on this point hereafter, b. iv. c. 4. § X.

is celebrated as the offspring of the ship-goddess Aphroditè or Derceto, is the same person as Buddha or Osiris or Bacchus or Adonis[1]. He is the same therefore as the transmigrating great father: and his final union or celestial marriage with Psychè, who in reference to her supposed new birth is depicted with the wings of a butterfly, seems to shadow out that ultimate absorption of the soul into the essence of the universal parent which formed so prominent a feature of the old mystic philosophy. We must observe, that Apuleius describes his heroine as falling from the enjoyment of heavenly love through the impulse of a fatal curiosity, and as undergoing toils and troubles and hardships of every description ere she recovers her forfeited happiness.

The whole of this is perfectly consentaneous with the drift and awful ceremonial of those Mysteries, respecting which he is treating. During the inclosure within the Ark, the great father and his offspring were thought to be in a state of death and darkness, to undergo heavy toils, and to sustain unspeakable dangers and calamities in the course of their transmigratory progress to Eden or the isles of the blessed: and, in imitation of such difficulties, the aspirant was often made even literally to encounter very severe and appalling trials, ere his mystic regeneration into light and liberty and holiness was allowed to be accomplished. No one, as we learn from Gregory Nazianzen, could be initiated into the Mysteries of the Persian Mithras until he had undergone all sorts of penal trials, and had thus approved himself holy and impassible[2]. He was made to pass through fire and water, to brave the opposing sword, and to support the most austere fasts, without shrinking or complaining. If his courage failed him, he was rejected as unworthy, and cast out as profane[3]. Similar difficulties, though operating rather upon the imagination than upon the bodily organs, were objected to the candidates for initiation into the Mysteries of Eleusis. They were required to grope their darkling way through a terrific gloom as of the grave, while hideous phantoms flitted before their eyes, and while their ears were stunned with the loud bayings of the infernal dogs. This task

[1] Vide supra book iv. c. 5. § XXII. [2] Greg. Naz. 1 Orat. cont Julian.
[3] Maurice's Ind. Ant. vol. v. p. 991

BOOK V. being accomplished with due fortitude, they suddenly emerged from the horrors of the artificial Hades, and were admitted as regenerate souls into the overpowering splendor of the sacred isles of Elysium.

To such a process Virgil alludes in the sixth book of the Eneid. As all the initiated, whether Hercules or Theseus or Orpheus or Bacchus or Ulysses, are invariably said to have descended into hell; so the poet conducts his hero into the realms below, commencing his narrative with the identical formula which the hierophant was wont to use while the doors were closing upon the profane [1]. After safely passing through much opposition and through many appalling spectacles, Enèas at length arrives in the Paradisiacal fields of Elysium. Here Anchises, personating the hierophant, sets forth in a solemn oration the sum and substance of the mystical philosophy: and, in the course of it, fails not to describe those purgatorial trials, through which the aspirants were required to win their way, ere they could transmigrate or be born again into the Paradisiacal islands of the blessed [2].

Now these were the precise trials undergone by such as were initiated into the Mysteries of Mithras. They are the same also as those, to which the devotees among the Hindoos still fanatically submit. In each case moreover the end was still the same. Such austerities were invariably practised with a view to obtain that purification of soul, or rather that enthusiastic abstraction from every worldly object and that union of mind with the great father, which was believed to constitute the spiritual part of the regeneration of the Mysteries. Hence, among the Hindoos, no less than among the Persians, the Greeks, the Egyptians, and the Celts, those, who have submitted to such frantic austerities, are dignified with the appellation of *the twice-born* [3].

2. As the purifying transmigration took place during the passage of the

[1] Schol. in Apoll. Argon. lib. i. ver. 916. Schol. in Equit. Arist. ver. 782. Schol. in Arist. Ran. ver. 357. apud Warburton. Albric. de deor. imag. c. xxii. p. 324. Tzetz. in Lycoph. ver. 1328, 51. Apollod. Bibl. lib. ii. c. 5. § 12. Virg. Æneid. lib. vi. ver. 119—124, 258.

[2] Virg. Æneid. lib. vi. ver. 723—755.

[3] Maur. Ind. Ant. vol. v. p. 954. Instit. of Menu. chap. ii. § 79, 108, 146—150.

regenerated souls from one World to another, as the prototype of this imagined passage was the entrance of the Noëtic family into the Ark from the antediluvian World and their egress from it into the postdiluvian, and as the Metempsychosis was from the earliest period immediately connected with the Metamorphosis: we shall not wonder to find an opinion very generally prevalent, that the human soul, after its departure from the body, in order that it might be penally cleansed from the various stains contracted in the flesh, was destined successively to enter into the forms of all kinds of animals.

This doctrine is set forth with much minuteness of detail in the theology of the Hindoos[1]: it is taught likewise in those remains which have come down to us of the old Chaldèan philosophy[2]: it was equally inculcated by the Egyptian priesthood[3]: and it was zealously adopted into those borrowed Mysteries, which were instituted by Pythagoras[4]. Traces of it remain to this day in the east: and, as the great poem of Ovid is wholly built upon the tenet in question, so we can scarcely take up an oriental tale in which it does not immediately present itself to our notice.

Of the ancient Mysteries, as we might naturally expect, it constituted a very eminent part: for, since the whole doctrine of transmigration however modified sprang from the passage of the great father out of one World into another, it would of course be treated of in those Orgies which professed to detail the varied fortunes of the principal hero-god. Thus the soul of Osiris was said to migrate into a bull; that of Typhon, into an ass and a crocodile; and those of the other divinities, into the forms of other animals. Thus also the hero of *the Metamorphoses* of Apuleius, which relates altogether to the old Mysteries, is described as being changed into an ass. And thus the British Taliesin, when detailing the process of his initiation into the Orgies of Ceridwen, speaks of himself as assuming a variety of different figures, ere he was finally born again and admitted into the order of the epoptæ.

I think there is reason to believe, that by the easy contrivance of masks

[1] Instit. of Menu. chap. xii.
[2] Orac. Chal. p. 17. Opsop.
[3] Herod. Hist. lib. ii. c. 123.
[4] Ovid. Metam. lib. xv. ver. 165—175.

BOOK V. or vizors the aspirants were actually made to exhibit the several forms of the animals, into which they were said to be metamorphosed. This opinion I have already had occasion to express, when discussing the fabled birds of Memnon[1]: and it receives additional strength from a curious passage of Porphyry, which seems at once to shew, how distinguished a part of the Mysteries the Metamorphosis was considered, and likewise how in the celebration of them that Metamorphosis was actually exhibited. After stating that the Metempsychosis was an universal doctrine of the Persian Magi; he remarks, with no less ingenuity than truth, that that tenet was apparently set forth in the Mysteries of Mithras. For the Magi, wishing obscurely to declare the common relationship of men and animals, were wont to distinguish the former by the several names of the latter. Hence the men, who were initiated into the Orgies, they denominated *lions;* the women, *lionesses;* and the ministering priests, *ravens.* Sometimes also they styled them *eagles* and *hawks:* and, whosoever was initiated into these leontic Mysteries, that person was constantly made to assume the forms of all sorts of animals. He adds, that Pallas, in his treatise on the rites of Mithras, says, that this Metamorphosis was usually thought to relate to the different animals of the zodiac: but he intimates, that its true origin was to be ascribed to the doctrine of the soul's transmigratory revolution through the bodies of every kind of bird and beast and reptile. He then, after instancing the common practice among the Latins of applying to men the names of animals, intimates, that the hierophants were equally accustomed to designate the demiurgic hero-gods themselves by parallel appellations. Thus they called Diana *a she-wolf;* the Sun, *a bull* or *a lion* or *a dragon* or *a hawk;* and Hecatè, *a mare* or *a cow* or *a lioness* or *a bitch.* In a similar manner, they denominated Proserpine *Pherephatta,* because the phatta or wild dove was sacred to her: and, as the priests and priestesses of the heathen gods ordinarily assumed the names and attributes of the deities whom they venerated, and as Maia or the great nursing mother was the same as Proserpine; they thence, as we learn from Herodotus, styled the oracular priestesses of the ship-goddess *pigeons.* For the

[1] Vide supra book iv. c. 5. § XXIX. 3. (6.)

same reason, as Porphyry elsewhere teaches us, the ancients called the priestesses of the infernal Ceres *bees;* because they denominated their great goddess the floating Moon *a bee,* while they bestowed upon Proserpine the epithet of *honied.* They likewise, as he proceeds to remark, styled the Moon *a bull*: and, since new-born souls were said to be produced out of the Moon, since the Moon was called *a bull* or *cow* which was the symbol of the Theba or lunar ark of Osiris, and since the fable thence originated of the generation of bees from the body of a heifer; all new-born souls or souls regenerated in the Mysteries were distinguished by the appellation of *bees.* It was on account of this doctrine of the transmigratory Metamorphosis, as he further informs us, that the initiated were wont to abstain from domestic birds; and that, in the Eleusinian Orgies, birds and fishes and beans and pomegranates were strictly prohibited[1]. It was on account of this same doctrine also no doubt, that the Buddhists and Pythagorèans have inculcated abstinence from all animal food. And it was still on the same grounds, that the Syrians religiously refused to eat doves and fishes, because those animals had been the successive forms or vehicles of their transmigrating great goddess.

3. From the foregoing passage of Porphyry, and from the other passages which have been referred to in conjunction with it, it is easy to collect, both how the dogma of the Metamorphosis was connected with the Mysteries, and how in the celebration of them it was scenically and therefore literally exhibited. As the great father was born again from a floating Moon or from a wooden ark shaped like a cow; and as he and his mystic consort were feigned to have assumed the forms of all kinds of animals, while painfully migrating from one World into another: so the souls of the imitative aspirants were similarly said to be born again from the Moon or from the body of a cow, and were declared to pass successively through the bodies of various animals in their progress towards Paradisiacal perfection.

Now this, we find, was actually exhibited in the Orgies, for Porphyry tells us, that the initiated were clothed in the forms of every sort of animals.

[1] Porph. de abstin. lib. iv. § 16. Porph. de ant. nymph. p. 260, 261, 262. Herod. Hist. lib. ii. c. 54, 55.

BOOK V. His phraseology is remarkable[1]: and it seems very clearly to allude to the particular mode, in which such metamorphoses were accomplished. By means of bestial vizors and garments aptly made out of proper skins, the aspirants successively appeared in the characters of whatever animals they were appointed to personate: and this was denominated their *transmigratory Metamorphosis*[2]. Accordingly, as I have elsewhere observed, the Bembine table exhibits various human figures with the heads of birds or of beasts: and, because the priests of Anubis disguised themselves with canine masks, the Greeks, who dearly loved the marvellous, invented the tale of there being in the upper Egypt a whole tribe of men who had heads like that of a dog[3].

VII. The ancient Mysteries then described the death and regeneration of the transmigrating great father, and with it set forth the received physical system of an endless succession of similar worlds. The first part of them was of a doleful and terrific nature: and this shadowed out the death, or descent into hell, or entrance into the lunar ship, or painful purificatory passage of the chief hero-god; together with the universal dissolution of the mundane frame, and the reduction of the World to its primeval chaotic state. The second part of them was of a joyous and lively nature: and this exhibited the revival, or return from hell, or egress from the lunar ship, or accomplishment of the purificatory passage from World to World, or figurative regeneration, of the same hero-god; together with his recovery of Paradise when on the summit of Ararat he quitted the womb of the now stationary Baris, and the production of a new World out of the all-pervading waters which had inundated and destroyed the old World. Such, with the addition of the dependent doctrines of the Metempsychosis and the Metamorphosis, and with the declaration that at each great mundane catastrophè the universal hermaphroditic parent was left in the solitary

[1] Ὁ τι τα λεοντικα παραλαμβανων, περιτιθεται παντοδαπας ζωων μορφας.

[2] Hence originated the notion, that the Hyperborean or Celtic Druids could change themselves into birds. Ovid. Metam. lib. xv. ver. 356.

[3] In all that Bp. Warburton says respecting the Metempsychosis and the Metamorphosis, he appears to me to be as much mistaken as he is in his general idea of the Mysteries.

majesty of demiurgic unity: such were the ancient Mysteries, so far as they respected the compound personage of whose varied fortunes they professed to give a scenical representation.

But besides this they held out the offer of a certain wonderful regeneration, attended with a vast increase of purity and knowledge, to all such, as, after undergoing the preparatory austerities, should be duly initiated into them. We have now therefore to consider the mode and nature of the initiation of the aspirants. This, it will be found, was wholly *imitative;* a point, which I have already in some measure anticipated, and which perfectly harmonizes with the prevailing genius of pagan theology. Whatever the great father did or suffered, that also the mimic aspirant professed to do and suffer. If the one descended into the infernal regions, and braved a passage full of darkness and difficulty: so likewise did the other. If the one entered into a sacred cave or floating ark: so likewise did the other. If the one was reputed to transmigrate from body to body, whether human or bestial: so likewise was the other. If the one was said to be purified by his passage from World to World, and at length to land safely in Paradise or the isles of the blessed: so likewise was the other. If the one was said to emerge from Hades or to be restored to life or to be born again: so likewise was the other. If the one was indifferently reputed to be born again from the door of a rocky cavern, from a stone cell, from the cleft of a rock, from a cow, from an ark or boat, from the Moon, or from the womb of the great goddess: so likewise was the other. In every particular in short there was a studied similarity between them: and, as the hierophant personated the demiurgic father, who built the smaller floating World and who presided over the renovation of each larger World, who was esteemed the first Magus or Druid and who as such was represented by every succeeding Magus or Druid; so all the initiated claimed, in virtue of their initiation, to become one with the god, whom they adored, and whom they recognized as the common ancestor of mankind[1].

VIII. I may now substantiate what has been said, by adducing such accounts of the various modes of initiation into the Mysteries as have been handed down to us from antiquity.

[1] Euseb. Præp. Evan. lib. iii.

BOOK V. 1. Here it may be premised, that the ordinary title, by which initiation itself was distinguished, was that of *a descent into hell:* for, as the great father was thought to have gone down into Hades when he entered into his floating coffin, so every aspirant was made to undergo a similar imitative descent. Hence some of the pretended Orphic hymns, that were chaunted at the celebration of the Mysteries, bore this identical title; which was therefore equivalent to *the sacred discourse of the epoptæ*[1]*:* and hence Virgil, in describing the descent of Enèas, uses the very formula by which the hierophant excluded the profane, and expressly refers to the Orgies of the Eleusinian Ceres[2]. Hence also, in *the Frogs* of Aristophanes, when Hercules tells Bacchus that the inhabitants of Elysium were the initiated, Xanthius says, *And I am the ass carrying Mysteries,* alluding to the circumstance of the Typhonian ass being employed to carry the sacred ark with its contents; on which the scholiast justly observes, that the Hades of the mystæ was to be sought for in the Orgies of Eleusis[3]: and hence, in Lucian's dialogue of *the Tyrant,* when persons of every condition in life are represented as sailing together to the infernal world, Mycillus exclaims to the Cynic, *You have been initiated into the Eleusinian Mysteries; does not our present durkling passage closely resemble that of the aspirants?* To which his companion immediately replies, *Most undoubtedly*[4].

(1.) Agreeably to such intimations, those ancient writers, who describe an initiation, describe it as a descent into hell and as a final escape into Elysium.

Thus we find Apuleius saying of himself, *I approached the confines of death; and, having crossed the threshold of Proserpine, I at length returned, borne along through all the elements. I beheld the Sun shining in the dead of night with luminous splendor: I saw both the infernal and the celestial gods. I approached and adored them*[5]. Thus also Themistius represents an aspirant, as first encountering much horror and uncertainty, but afterwards as being conducted by the hierophant into a place of tranquil safety. *Entering now into the mystic dome, he is filled with horror*

[1] Warburt. Div. Leg. b. ii. sect. 4. p. 102. [2] Virg. Æneid. lib. vi. ver. 258.
[3] Arist. Ran. ver. 357. Schol. in loc. apud Warburton.
[4] Luc. Catap. p. 643. apud Warburton. [5] Apul. Metam. lib. xi. apud Warburton.

Theba, Argha, and Baris or Barit: hence the books, which were really preserved in the *fish*, were fabled to have been preserved in the *city*.

The town mentioned by Berosus appears to have been situated in the neighbourhood of Babylon:[1] and some place it near mount Sephar, which Moses styles *a mountain of the east*; though Wells fixes that mountain yet more eastward, and Bochart places it in Arabia Felix.[2] Whatever may have been the true seite of the hill, it was, I believe, an arkite mountain: and, like Sippara, it received its name from the sacred antediluvian writings. It is probable, that there were several mount Sephars, just as there were many mountains of the Moon: for, as the descendants of Noah carried with them in all directions memorials of the deluge; so, wherever they settled, they consecrated the loftiest hill as the mountain of that floating lunette which was thought to have preserved the holy volumes. This humour will account for the existence of other cities of the book, as well as the Babylonian Sippara: for they, who called themselves *Sepharim* or *Book-men*, were as much attached to their name as the Ionim, the Arghim, the Arcadim, the Thebim, the Albanim, or the Baritim. One of these biblic cities we seem to recognize in the town of the Sepharvaim: if indeed it be not the same as the Sippara of Berosus; which is rendered probable by the names of the other Babylonian cities, mentioned along with it by the author of the second book of kings.[3] Another of them we find in Palestine, within the limits of the tribe of Judah: for we are told by the writer of Joshua, that, in ancient times, Debir was called *Kirjath-Sepher* or *the city of the book*.[4] This then was its primitive name: but the Israelites called it *Debir*, the import of which is nearly similar. What those books were from which it received its appellation, we may collect from its Chaldee name *Kirjath-Archi*. Bochart thinks, that this signifies *the city of the archives*: but I am rather inclined to believe, that it means the city of the Arkim or Arkites, who were

[1] Bochart. Phaleg. lib. i. c. 4. p. 22.

[2] Gen. x. 30. Wells's Geog. of O. Test. part. i. c. iii. sect. 3. § 12. Boch. Phaleg. lib. ii. c. 30. p. 144, 145, 146.

[3] 2 Kings xvii. 24. Ptolemy calls it *Sipphara*. See Wells's Geog. of the Old Test. vol. ii. p. 91, 92.

[4] Josh. xv. 25. See also Judg. i. 11, 12.

otherwise distinguished by the name of *Sepharim*.[1] It was likewise called *Kirjath-Sannah* or *the city of the Sun*:[2] for *San*, *Zan*, or *Zoan*, was one of the oriental names of that luminary; whence the Greek *Zen* and the English *Sun*.[3] I take it, that the great father was worshipped there in conjunction with the Sun: and it is probable, that the antediluvian writings were thought to have been preserved in that town as well as in the Babylonian Sippara; for the same spirit of local appropriation, that fixed the appulse of the Ark to so many different regions, would claim for as many different cities the honour of having preserved the sacred books. It is said, that the word *Bokhara* signifies *the country of the book*. If this be the case, I should have no doubt that the same holy book was still alluded to in the appellation. The Bactrians were Scythians or Chasas: and their territory forms a part of that high mountainous tract, which coincides with the Indian Meru, and which by the Brahmens is esteemed the land both of Paradise and of the Ark.

2. From these observations we may, I think, venture to conclude, that the fable of the sacred books existed prior to the invasion of Palestine by the Israelites: for, when they made themselves masters of that country, they found there a city, which bore the very same appellation as the Babylonian town, where the sacred writings were thought to have been deposited before the deluge; and, since the one clearly received its name from those writings, the presumption is that the other did also. We may likewise conclude, that Berosus is perfectly accurate in representing the fable as known to the Babylonians from the earliest period of their history: because we find, that, long previous to the days of Moses, a celebrated mountain of the east was known by the name of *mount Sephar* or *the mountain of the book*. Such appellations plainly refer to the fable; and therefore prove its existence at the time when they were bestowed. But, if the fable be older

[1] Bochart. Phaleg. lib. i. c. 4. p. 22.

[2] Compare Josh. xv. 15. with ver. 47.

[3] Thus we read of a town called *Beth-Shan*, because San or the Sun was worshipped in its principal beth or temple. 1 Sam. xxxi. 10. I believe, that neither *Shan* nor *Sannah* are Hebrew words any more than *On*; though they have all been very absurdly translated, as if such were indisputably the case.

than the time of Moses, I see not what date we can reasonably assign to it except that of the apostasy at Babel. CHAP. V.

3. There is a curious part of the fable, as it is sometimes detailed, which yet remains to be accounted for: and the desired explanation will be furnished by the mythology of Egypt.

Typhon, though properly the deluge, was occasionally confounded or rather identified with the god of the deluge. Hence he was sometimes pronounced the same as Osiris, and denominated *Priapus* or *Peor-Apis:* and hence likewise he bore another appellation, which (strictly speaking) did not belong to him. He was called *Seth*, and by that name was worshipped in Egypt under the symbol of an ass.[1] But *Seth*, as a masculine title, which was variously expressed *Set*, *Siton*, *Said*, *Saidi*, *Soth*, *Zeuth*, *Tath*, and *Thoth*, was a name of the great father: while *Setha*, as a feminine title, which was also variously expressed *Sita*, *Saida*, *Sida*, *Sidda*, *Sidee*, *Sito*, *Shittah*, and *Titèa*, was a name of the great mother. From a misprision of this appellation, various traditions, which properly belong to the deluge, have been strangely misapplied to Seth the son of Adam. Thus, as we have seen, Josephus tells us, that the children of Seth were great astronomers, and that they engraved their discoveries on two pillars in the land of Seriad, in order that they might escape the ravages of a deluge either of fire or of water: and thus the Mohammedans have a notion, that some of the sacred antediluvian writings were composed by Seth. In both these legends, Seth, I conceive, is not the son of Adam; but Menu or Xisuthrus or Thoth (as *Seth* was sometimes written), to whom the sacred books which were preserved from the flood are properly ascribed.

It is worthy of note, that Josephus further informs us, that the pillars of Seth were erected near mount Siderus or (as Glycas writes the word) Sidirus. This is not a Greek name, neither has it any thing to do with iron. Siderus or Sid-Ira was an arkite mountain, one of the high places of the great father and the great mother or of the lunar Seth and Sida: hence the notion of the writings of Seth being engraved on two pillars, those primeval

[1] Plut. de Isid. p. 367. Epiph. adv. Hær. vol. ii. p. 1093.

BOOK III. symbols of Thoth or Hermes, prevailed in its neighbourhood. The votaries of Seth called themselves, as was usual, after the name of their god, *Sethim*, *Satim*, *Settim*, or *Shittim:* and they are those children of Sheth, for the worshippers of the great father rightly claimed to be his descendants, whom the star of Jacob was destined to destroy or spiritually eradicate, when it should smite the corners of Moab.[1]

[1] Numb. xxiv. 17.

CHAPTER VI.

Pagan accounts of the deluge, as erroneously confined by local appropriation to particular regions.

MANY, as we have seen, are the traditions of an universal deluge: but, in addition to these, the ancient pagans have preserved several of an apparently more limited description. By an act of local appropriation not difficult to be accounted for, they have frequently confined the flood to a particular region, and have represented Noah as a very ancient prince of that particular region. But, when we find in various parts of the world tales of a local flood which at once closely resemble each other and bear a strong general similitude to the flood of Noah, it appears to me more reasonable to conclude, that they are for the most part corrupted narratives of the same event, than that they really speak of local deluges posterior in point of time to the universal deluge. Yet it is not impossible, that in some cases the two may have been blended together, and that the history of the general flood may have been ingrafted upon a partial flood. It is not impossible, that the Euxine sea, once a lake, may have burst its bounds and poured its redundant waters through the cleft of the Bosphorus: it is not impossible, that the Mediterranean sea may, in a similar manner, perhaps in the way of cause and effect, have broken for itself a passage into the ocean, and have thus discharged the streams which it had previously received from the

 Euxine.[1] But, however this may be, the narratives of such events have usually been decorated with circumstances peculiar to the general deluge: which indeed was the natural and almost inevitable consequence of an ancient method of symbolizing the Noëtic flood.

In perhaps every region of the world from Hindostan in the east to Britain in the west, sacred lakes, sacred tumuli, and sacred islands, were eminently venerated. The lake typified the deluge: the tumulus represented mount Ararat: and the navicular island, sometimes deemed a floating one and often (I believe) no other than a large wooden raft covered with turf, which reposed on the bosom of the lake, was considered as a fit symbol of the Ark. But each of these, agreeably to the complex nature of old mythology, had a yet further reference. The lake shadowed out the pristine lake of Paradise, from which issued the four holy rivers. The tumulus exhibited the mountain of Paradise, which geographically coincided with the land of Ararat. And the island was not more a type of the Ark, than of the Earth. The former was the Microcosm, the latter the Megacosm, of the ancient pagans: and these two Worlds, the smaller and the greater, were in idea perpetually blended together, and were ever represented by the same hieroglyphics. The Earth, like the Ark, was a ship floating on the ocean; and the mysterious vessel Argo or Argha or Theba indifferently symbolized each: the Ark, like the Earth, was a floating world, though a world in miniature; and the two were alike typified by the mundane egg, the sacred circle or rotiform inclosure, the aquatic lotos, and the navicular island. From such ideas we may deduce the form, which several of the diluvian legends were made to assume. Instead of saying, that the waters rushed from the central abyss and overflowed the shell of the earth; the hierophant taught, in the established phraseology of the Mysteries, that the lake broke down its mounds, and that the island was submerged beneath the waves.

Now it is obvious, that these speculations would naturally cause the history of the Noëtic deluge to be attached to any flood which may have been

[1] Some such convulsion appears to be indicated, in the case of the Euxine, by present natural phenomena. See Clarke's Travels. vol. i.

produced by the bursting of the Euxine lake, if indeed such an event ever really happened; more especially when we recollect the generally prevalent doctrine of periodical inundations and successive similar worlds. Perhaps however it may be thought, that the very converse of this is the truth: that the actual bursting of the Euxine lake may have been the *cause*, why lakes became symbols of the deluge; not that the circumstance of lakes being symbols of the deluge *caused* the history of that event to be attached to the bursting of the Euxine. This conjecture, though specious, is certainly untenable. We find lakes employed to typify the flood in every quarter of the globe. The notion therefore is too *general* to have been borrowed from a *particular* local event. In other words, the existence of the notion must have been coëval with the rise of pagan mythology, and must have *preceded* any supposed disruption of the southern bank of the Euxine: consequently, it could not have *originated* from the bursting of that once vast lake.

In accordance then with the mystic phraseology of the hierophant, we are told in various ancient legends, sometimes that an island sank beneath the sea: sometimes that a lake broke through its mounds, and overflowed the neighbouring country; and sometimes, by an union of the two ideas, that the bursting of the lake was the cause of the submersion of the island. Occasionally the deluge is represented as being *itself* universal, though its waters flow from a lake situated in some particular country: and it may be added, that the Greeks have various stories of partial floods not marked by any of these characteristics.

I. Since the Ark and the Earth were equally typified by an island, and since (as we learn from Theopompus) it was an ancient sacred article of faith that Europe and Asia and Africa were each an island;[1] we may naturally expect, that the submersion of an island would be employed to describe the submersion of the Earth at the time of the flood.

[1] This matter is said to have been revealed to the Phrygian Midas by Silenus. Theopom. apud Ælian. Hist. rer. var. lib. iii. c. 18. Virgil, with strict propriety, exhibits Silenus in the character of a mystagogue, discoursing learnedly on the wonders of the creation and the deluge. Eclog. vi.

1. Of these legends one of the most curious is that of the island Atlantis.

According to Plato, when Solon was in Egypt, a learned priest of that country informed him, that there was once, at the entrance of the main ocean beyond the pillars of Hercules, an island larger than all Asia and Africa. The gods dividing the earth among them, this vast island, which was called *Atlantis,* fell to the lot of Neptune. In it that deity found a single man and woman, Euenor and his wife Leucippè, who sprang from the dust of the earth: and he espoused their only daughter Clito, who bore to him ten sons. Among these ten children Neptune divided his dominions. Atlas was the eldest of them, and gave his name to the island: and he, and his posterity after him, long reigned there with much glory and felicity. As for the country itself, it was a most delightful region; and its fertility and opulence were never equalled. The inhabitants were remarkable for their wisdom and virtue: and the ten princes of its ten provinces, anxious to promote the interests of religion, were wont to assemble in each fifth and sixth year alternately, to deliberate on the common weal and to offer sacrifices to the gods. But this original purity of manners was gradually corrupted; the Atlantians became men of blood and rapine; and a lawless ambition instigated them to acts of violence and aggression. Not satisfied with possessing a rich and beautiful country, and inflated with the pride of unbounded prosperity, they began to attempt the conquest of their neighbours. First they subdued Africa and all Europe as far as Tyrrhenia; and next they invaded Egypt and Greece. The Athenians alone resisted, and in the end triumphed over them: for Jupiter, enraged at their degeneracy, resolved upon their destruction. A tremendous earthquake took place, and a vast inundation followed it. In one night, both the warriors who were engaged in the conquest of Greece, and the island Atlantis itself, were swallowed up by the waters.

The particular manner of the island's submersion was as follows. The Mediterranean sea, at that time a large lake without any inlet into the ocean, was swelled above its usual level by an extraordinary influx of the great rivers which disembogue themselves into it. The weight of the waters, as-

sisted by the earthquake, burst through the isthmus which then connected Europe and Africa; and by their sudden escape overwhelmed those extensive tracts of land, which once constituted the island Atlantis.[1] CHAP. VI.

As far as I am able to judge, this curious tradition sufficiently explains itself. Indeed even M. Bailly, in the midst of his laborious attempt to prove the Atlantians a very ancient northern people far anterior either to the Hindoos or the Phenicians or the Egyptians, cites a legend preserved by Cosmas Indico-Pleustes, which may additionally serve to teach us, who this primitive nation really were. Their claims to superior antiquity are indisputable, though not exactly on the principles of the French philosophist. The Atlantians were in fact the antediluvians; and the submersion of their country was no other than the submersion of the old world: hence the tradition of Cosmas rightly teaches us, that Noah formerly inhabited the island Atlantis, but that at the time of the deluge he was carried in an Ark to that continent which has ever since been occupied by his posterity.[2] This voyage of the great father was not from an imaginary island in the Atlantic ocean to the eastern continent; but from the old world, the real island Atlantis, to that new world which his descendants now inhabit. And with this opinion, whatever be the fate of the legend preserved by Cosmas, the whole tradition respecting that supposed maritime region will be found minutely to correspond.

In the story, as it is told by Plato, the primitive man and woman, sprung from the earth, are plainly Adam and Eve; while in the ten children of Neptune, as in the ten patriarchal lords or Pitris of the Hindoos, we recognize the ten antediluvian patriarchs through the line of Seth. The lawless violence of the degenerate Atlantians is the lawless violence of the scriptural giants: and the deluge, that overwhelms the country of the former, is the deluge, that inundated the old world and swept away the latter. The fiction of the invasion of Africa and Greece and of the successful resistance made by the Athenians has been patched to the genuine legend from a totally different history. It relates, I believe, to those early and violent irruptions

[1] Plat. Tim. fol. 22. et infra. Strab. Geog. lib. ii. p. 102.

[2] Bailly's Lettres sur l'Atlantide. p. 361.

BOOK III. of the Scythic or Gothic tribes; which established the dominion of the Shepherd-kings in Egypt, which founded the empire of the African Ethiopia, and which planted the Chasas under the name of *Atlantians* in the western region of Mauritania. From these originated the whole legend of the island: and they related the fortunes of their antediluvian forefathers in the phraseology of those Mysteries, which under Nimrod they first invented at Babylon. Hence it is, that we find Atlas and the Atlantians so well known in such very different quarters of the world: the same enterprizing race, who were the authors of the daring apostasy in the plains of Shinar, not only extended their empire generally over the other descendants of Noah, but likewise in a separate state planted their colonies equally in Africa, in Europe, in Phenicia, and in various parts of the interior of Asia.[1] Atlas himself, like Cronus and Menu, is the transmigrating great father. The many points of resemblance between Adam and Noah produced their systematic deification under the same title. Atlas commonly appears as the latter; and sometimes his character melts into that of Enoch, considered as one of the various manifestations of Buddha or Menu: but here, as an antediluvian and as the eldest of the ten Atlantians, he is certainly the former. We are by no means, as I have just observed, to confine him to Africa and the fabled island Atlantis. The priests of Egypt were well acquainted with his history: the Phenicians, who were of the same race as the Shepherd-kings, have conspicuously introduced the astronomer Atlas into *their* mythology: the Greeks, who received their theology from the equally Scythic Pelasgi, Phenicians, and Pallic Egyptians, claimed him as their own, and reported him to have been the first king of Arcadia: and the Celts or Hyperboreans, who migrated from Asia under a Scythic nobility and priesthood, no less asserted him to have tenanted their northern country, where in the usual spirit of local appropriation they likewise placed the Paradisiaco-diluvian gardens of the Hesperides.[2] He was famous alike in Britain and throughout the whole east under the name of *Idris* or *Edris* or *Atri:* and the mountain, on

[1] These matters will hereafter be discussed at large, b. vi. c. 2. § I, III, IV, V. c. 3. § VI. c. 4, 5.

[2] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Dion. Halic. Ant. Rom. lib. i. c. 61. Apollod. Bibl. lib. ii. c. 5. § 11.

which he pursued his astronomical researches, whether situated in Wales or in Africa or in Cashgar, is but a transcript of the geographically coincident mountains of Eden and Ararat.

2. There was another legend of an exactly similar nature respecting the island Samothrace, so famous for the Orgies of the Cabiric or diluvian hero-gods.

We are told by Diodorus Siculus, that the inhabitants of that country had preserved an account of a great deluge, which once overwhelmed their island, and which they deemed of higher antiquity than any other local flood. It was thought to have been produced by the bursting of the Euxine sea, which previously was a large lake.[1] Nonnus represents this deluge as being the third that had taken place: but Tzetzes informs us, that it was the very same as that from which Deucalion escaped; an opinion, that accords far better with the legend of the Samothracians, who considered it as being of the very highest antiquity.[2] If then this flood was the flood of Deucalion, it must likewise be the flood of Noah; or at least, if we suppose that the Euxine ever really burst its bounds, a local flood must have been decorated with incidents which belonged only to the general flood: because every part of the history of Deucalion clearly proves his identity with the scriptural Noah. The Greeks, it is true, claimed Deucalion for themselves, and laid the scene of his deluge and of his appulse in Thessaly and on mount Parnassus: but he was likewise feigned to have landed on various other mountains; he was reputed to be a Scythian, as well as a Thessalian; and the whole story of his escape was preserved with such a degree of accuracy by the Hellenic Syrians of Hierapolis, as to leave no room to doubt of his being the same as that patriarch. But enough has already been said respecting this ancient personage.

When Samothrace was inundated, the hero-god preserved from destruction is said to have been Dardanus: and, as the imagery of the deluge itself, namely the bursting of a lake and the submersion of an island, was borrowed from the Mysteries; so likewise was the peculiar mode of his pre-

[1] Diod. Bibl. lib. v. p. 322.

[2] Nonn. Dionys. lib. iii. Tzetz. in Lycoph. ver. 72, 73.

BOOK III. servation. According to Lycophron and his scholiast Tzetzes, he made his escape to the opposite shore of Asia in a leathern coracle, and his voyage is compared to the swimming of a wild boar across the Danube.[1] Neither of these matters are devoid of signification. Aspirants among the Hyperborean or Celtic tribes, whose priesthood and nobility at least seem to have been of the same family as the Pelasgic or Pallic or Scythic aborigines of Greece, were wont to be initiated into the diluvian Mysteries by suffering themselves to be inclosed in leathern coracles and thus boldly attempting to cross an arm of the sea:[2] and in those same Orgies the boar and the sow make a very conspicuous figure as sacred symbolical animals; the latter clearly typifying a ship which ship was the Ark, and the former the hero-divinity of that ship.[3] Now Samothrace was celebrated for its attachment to the Cabiric Mysteries: whence Nonnus and Lycophron represent Dardanus, as abdicating the sceptre of the Cabiri and as leaving the realm of the Corybantes, when he escaped from that island.[4] And these Mysteries were the very same as those, which were established among the Celtic tribes: for Mnaseas, as I have already observed, informs us, that Ceres, Bacchus, and Proserpine, were reckoned in the number of the Samothracian Cabiri; Dionysius asserts, that the Orgies of Bacchus were celebrated in the British isles; and Artemidorus yet more definitely declares, that in an islet close to Britain Ceres and Proserpine were venerated with rites similar to those of Samothrace.[5] The accuracy of such assertions has recently been shewn in a very curious manner by Mr. Davies from the remains of the ancient bards themselves: whence it appears, that the Druidical worship was in fact the Cabiric, and that the great gods of Samothrace were precisely the same both in rites and in character as those of Britain. Accordingly we shall soon find, that the mode, in which the Celtic Brahmens described the flood, minutely corresponds with the legends respecting the islands Samothrace and Atlantis.

[1] Lycoph. Cassand. ver. 72—82. Tzetz. in loc.

[2] Davies's Mythol. of Brit. Druids. p. 161, 162, 163.

[3] Ibid. p. 426, 430. Dissert. on Cabiri. vol. i. p. 220—224.

[4] Nonn. Dionys. lib. iii. Lyc. Cass. ver. 78.

[5] Mnas. apud Schol. in Apoll. Argon. lib. i. ver. 917. Dionys. Perieg. ver. 565—574. Strab. Geog. lib. iv. p. 198.

As the former of these islands thus connects itself with the old Druidical worship of Britain, on the one hand; so, on the other hand, it no less connects itself with the famous tradition which details the sinking of the latter island. To say nothing of the palpable similarity of the two legends, the submersion of Atlantis by the bursting of the Mediterranean sea and the submersion of Samothrace by the bursting of the Euxine sea, the fabulous Dardanus was himself by reputed descent an Atlantian: whence it will follow, that, as the gods of the imaginary island beyond the pillars of Hercules are immediately connected with the gods of Egypt, Greece, and Phenicia; so are they equally connected with the hero-deities of the Iliensians. Dardanus is said to have been the grandson of Atlas; which is the identical relationship of Deonaush to Atri or Idris, the oriental and British Atlas. We may conclude therefore, that Dardanus is the same as Deonaush or Dionusus; who was one of the Samothracian Cabiri, and who was similarly believed to have been set afloat on the sea inclosed in an ark. In fact, the two names are no less identical than the two persons: for *Dar-Danus* is *Deonaush* or *Danaus* united in composition with *Daru*, which signifies *a Druid* or *Brahmen*. There is a story, that Dardanus had already escaped from a deluge in Arcadia, the fictitious kingdom of his grandfather Atlas, previous to that in Samothrace.[1] This however is a mere local reduplication of the same event. Since Dardanus escaped from the universal deluge of Deucalion, and since Deucalion alone escaped from that deluge, Dardanus must be the same as Deucalion under a different name: in other words, he must be Noah; a conclusion exactly agreeing with that, which recently identified him with Deonaush, Dionusus, and Danaus. The whole genealogy indeed of Dardanus is purely mythological: and, in the pretended line of the early Trojan kings, it is easy to trace the connection of the Atlantian, the Egyptian, the Phenician, the Grecian, the Italian, the Celtic, and the Indo-Scythic, superstitions. The descent of this fabulous prince of Arcadia, Samothrace, and Troas, is as follows: Atlas; Electra, who was esteemed a Pleiad or mystic arkite dove; Dardanus; Ilus and Erichthonius; Tros; Ilus and Assaracus; Laomedon; Priam.[2] Now, as we have already

[1] Dionys. Halic. Ant. Rom. lib. i. c. 61.

[2] Tzetz. in Lycoph. ver. 29. Apollod. Bibl. lib. iii. c. 11.

BOOK III. seen, Atlas was celebrated throughout the whole world; and was placed, even by name, both in the island Atlantis, in Arcadia, in Phenicia, and in the north of Europe among the Hyperborean Celts. His daughter Electra, though she bore Dardanus to Jupiter, is said to have been the wife of Coritus king of Hetruria, by whom she was also the mother of Jasius or Jasion. This Jasion is fabled, in one legend, to have been slain by Dardanus in a quarrel respecting the succession to the kingdom of Hetruria, who was thereupon banished from Italy; whence he migrated to Samothrace, and afterwards synchronically with the flood of Deucalion to Troas. But, in others, he is represented, as the own brother of Dardanus; as the consort of Cybelè or the great mother; as the parent by Ceres, who is equally the great mother, of Plutus, who (according to Cicero, Fulgentius, and Julius Firmicus) is the same as Pluto or the infernal Osiris; as the father of the Samothracian Cabiri; as having been struck with lightning for attempting the chastity of Ceres, and yet as the favourite and husband of that goddess and as the first agriculturist; as translated to heaven; and as the father-in-law of the Cilician Theba or the Ark, in consequence of her allegorical nuptials with his son Corybas.[1] As for Ilus, there is a legend of his being conducted by a cow to the scite of Ilium so precisely resembling the legend of the foundation of the Beotian Thebes by Cadmus, that it is impossible to doubt of their origination from a common source.[2] That source, so far as the Greeks and Iliensians are concerned, was probably Phenicia and Egypt: both because Cadmus is brought from each of those countries into Beotia; because in Egypt and Syria a cow was called *Theba*, as being a symbol of the Ark; and because Ilus was himself a Phenician deity, the same (according to Sanchoniatho) as Cronus, and the brother of that very Atlas

[1] Virg. Æneid. lib. iii. ver. 163—170. Serv. in loc. Conon. Narrat. xxi. Diod. Bibl. lib. v. p. 323, 343. Strab. Geog. lib. vii. p. 331. Clem. Alex. Cohort. p. 21. Nonni Dionys. lib. v. Athen. Deipnos. lib. xiii. p. 566. Schol. in Theoc. Idyll. x. ver. 19. Cicer. de nat. deor. lib. ii. c. 26. Fulgen. Mythol. lib. i. c. 4. Jul. Firm. de error. prof. rel. p. 17. Tzetz. in Lycoph. ver. 29. The Cilician Theba was the daughter of Cilix the brother of Cadmus, who himself founded the Beotian Thebes, being conducted to it by a Theba or heifer. The story is fundamentally the same in both cases; and one character is set forth to us under the name of *Theba*.

[2] Tzetz. in Lycoph. ver. 29. Apollod. Bibl. lib. iii. c. 11. § 3.

whom the Greek fable exhibits as his remote progenitor.[1] But we are not to confine Ilus either to Phenicia or Troas. *Ila* occurs in the mythology of Hindostan, both as a masculine and a feminine name. The male Ila is the great father; and the female Ila is the great mother. The latter was the daughter and wife of Ila or Buddha or Menu-Satyavrata, who was preserved in an ark from the waters of an universal deluge. Her name, as I have elsewhere observed, denotes *the World:* she was at once a personification of the Earth and the Ark: and the imaginary circle of hills on the summit of the Paradisiaco-diluvian Meru, which was copied by the circular temples of the Druids and which equally represented the Microcosm and the Megacosm of old mythology, was termed from her *Ida-vratta* or *Ila-vratta,* that is to say, *the circle of Ila.* Hence as Meru was the Olympus or Ilapu of the Hindoo arkite gods; so was Ida, itself denominated *Olympus,* of the Iliensian:[2] and the names both of *Ilium* and of its reputed founder *Ilus* were borrowed alike from the Mysteries of *Ila* or Theba or the bovine Ark. The whole in short of the early history of the Iliensians can only be deemed mythological: and the true key to the interpretation of it is afforded by the legend of Dardanus and the Samothracian deluge.

3. Sometimes we find the submersion of a city substituted for that of an island; because a city, surrounded by a wall, was equally deemed typical of the sacred circle of the World: hence the fabled circle of Ila on the summit of Meru was likewise called either *the city of Ila* or *the city of Brahma;* and hence the Druids indifferently used the word *Caer* to describe both *a city* and *the inclosure of Sidi* or *Stonehenge.* Still however it is usually, in some manner or another, connected either with an inundated island or with an inundating lake.

Of such a nature is the Greek legend of Orchomenus. There were four cities, which bore this name: and the most ancient was styled *Minyèan.*[3] This, along with some other towns, was thought to have been swallowed up by a flood in the time of Cecrops: and a pool or chasm was shewn near the

[1] Euseb. Præp. Evan. lib. i. c. 10.

[2] Strab. Geog. lib. x. p. 470.

[3] Strab. Geog. lib. viii. p. 338. lib. ix. p. 416. Plin. Nat. Hist. lib. iv. c. 8.

BOOK III.

more modern town of the same name, in which the waters were said to have been lost, and into which the river Melas still continued to empty itself.[1]

The whole connection of the present legend sufficiently shews, whence it originated. Orchomenus, from whom the submerged city was thought to have received its name, is said by the Greeks to have been the son of that Lycaon, whose daring wickedness produced the general deluge. This deluge, which occurred in the days of Orchomenus and his brother Nuctimus, was the same as that of Deucalion:[2] consequently, it was the same as that from which Dardanus escaped, when Samothrace was inundated by the supposed eruption of the Euxine. Orchomenus is further said to be the father of Minyas, the general progenitor of the Minyæ or Argonauts: but Tzetzes tells us, that they were so called, because they came from the city Orchomenus sirnamed *the Minyèan*.[3] In the import of these two traditions there is no difference: they both relate to the deluge. The history of the ship Argo is a perverted history of the Ark: and the fabulous Argonauts were called *Minyæ* from *Menu*, one of the most common appellations of Noah. Orchomenus himself, as well as his imagined contemporaries Dardanus and Deucalion, is evidently, as appears from every circumstance of his legend, no other than the same patriarch. The Greeks indeed claimed him as a countryman of their own; and pretended, that the city which he founded was swallowed up by a flood: hence, as was their custom, they so modified his name as to give it an Hellenic aspect. But neither the mythological Orchomenus himself, nor yet (as we may therefore conclude) his appellation, was of Greek original. Nonnus tells us, that he was a Phenician (consequently an Indo-Scythic) deity; that he was coëval with Tethys and Oceanus; and that he was worshipped on mount Lebanon in conjunction with a Star. He also describes him as being contemporary with the nymph Beroë, the Beruth of Sanchoniatho, and the Baris or Argo of

[1] Strab. Geog. lib. ix. p. 407. Lucian mentions a similar tradition respecting a chasm in the midst of the temple of the Syrian goddess, which was supposed to have received the retiring waters of Deucalion's flood.

[2] Apollod. Bibl. lib. iii. c. 8. § 1, 2. Ovid. Metam. lib. i.

[3] Anton. Liber. Metam. c. x. Apoll. Argon. lib. i. ver. 229. Tzetz. in Lycoph. ver. 874.

Egypt.[1] From Phenicia therefore both his legend and his name must have been brought into Greece, most probably by the Cadmonites and the Hermonites; as they were originally brought into Phenicia from the Indian Caucasus by the Cuthic ancestors of the Phenicians. He seems to have been the same as Remphan, Chiun, or Saturn; whose star was so famous in oriental mythology: and I take him to have been the corresponding male divinity to Astoreth or Astartè; whom Sanchoniatho similarly connects with a star, and who in fact is no other than Beroë or Baris or Theba. Mount Lebanon, as the name imports, was one of the sacred mountains of Lebanah or the Moon: but this symbolical Moon was the Ark elevated to the sphere under the hieroglyphic of the navicular lunette; and Lebanon, where it was worshipped, was a copy of that Armenian mountain, on which the Ark rested after the deluge. Orchomenus, in short, whom the Greeks rightly placed at the era of Deucalion's flood, was Noah: and his name, I apprehend, was pronounced by the Phenicians of Lebanon, just as they received it from their Indo-Scythic ancestors, *Orcha-Menu* or *Argha-Menu*; a title, which denotes *Menu of the Argha*. He was the same as their maritime Arcles or Argh-Ila; which is a name of exactly similar import, for Menu and the masculine Ila were one. This personage the Greeks styled *Heracles*, and the Latins *Hercules*, though without forgetting his real character; for they supposed him to have sailed upon the ocean in one of those large navicular cups, which from the ship Argha the Hindoos denominate *Arghas*.[2]

Thus it is easy to discern the import of the tradition, respecting the supposed submersion of the ancient city Orchomenus and the lake or chasm near the more modern city of that name. But it is worthy of notice, that the legend goes on to introduce the inundation of an island. A certain wicked race of men, denominated *Phlegyæ*, are said to have anciently come out of the land of Minyas and in the pride of their heart to have quitted the city of Orchomenus. They afterwards settled in an island: and at length Neptune, enraged at their impiety, overwhelmed them with the waters of the sea.[3]

[1] Nonni Dionys. lib. xli.

[2] Macrob. Saturn. lib. v. c. 21. Athen. Deipnos. lib. xi. p. 469. Apollod. Bibl. lib. ii. c. 5. § 10.

[3] Paus. Bœot. p. 597. Nonni Dionys. lib. xviii.

BOOK III. 4. Stories of a similar description entered largely into the mythology of the old Celtic Druids: and traditions of the submersion of cities beneath the various lakes of the country are still current throughout the whole of Wales. The annotator upon Camden mentions the names of no less than six lakes, in which ancient cities are reported to have been drowned.[1] One of these is Llyn Savaddan in Brecknockshire. To this day the old legend of its imaginary formation is not forgotten: and it is most curiously and deeply tinged with the mythological notions of other times, which prevailed over so large a portion of the globe. Some of its incidents, as related by an old man in the town of Hay, are thus detailed by Mr. Davies.

The scite of the present lake was formerly occupied by a large city; but the inhabitants were reported to be very wicked. The king of the country sent his servant to examine into the truth of this rumour, adding a threat, that, in case it should prove to be well founded, he would destroy the place as an example to his other subjects. The minister arrived at the town in the evening. All the inhabitants were engaged in riotous festivity and wallowing in excess. Not one of them regarded the stranger, or offered him the rites of hospitality. At last he saw the open door of a mean habitation, into which he entered. The family had deserted it to repair to the scene of tumult, all but one infant, who lay weeping in the cradle. The royal favourite sat down by the side of this cradle; soothed the little innocent; and was grieved at the thought, that he *must perish in the destruction of his abandoned neighbours. In this situation the stranger passed the night: and, whilst he was diverting the child, he accidentally dropped his glove into the cradle. The next morning he departed before it was light, to carry his melancholy tidings to the king. He had but just left the town, when he heard a noise behind him like a tremendous crack of thunder mixed with dismal shrieks and lamentations. He stopped to listen. Now it sounded like the dashing of waves: and presently all was dead silence. He could not see what had happened, as it was dark, and he felt no inclination to return into the city: so he pursued his journey till sun-rise. The morning was cold. He searched for his gloves; and, finding but one of them, he presently recollected where*

[1] Gibson's Camden. col. 706.

he had left the other. These gloves had been a present from his sovereign. He determined to return for that, which he had left behind. When he was come near to the scite of the town, he observed with surprise that none of the buildings had presented themselves to his view as on the preceding day. He advanced a few steps. The whole plain was covered with a lake. Whilst he was gazing at this novel and terrific scene, he remarked a little spot in the middle of the water. The wind gently wafted it towards the bank where he stood. As it drew near, he recognized the identical cradle, in which he had left his glove. His joy on receiving this pledge of royal favour was only heightened by the discovery, that the little object of his compassion had reached the shore alive and unhurt. He carried the infant to the king; and told him, that this was all which he had been able to save out of that wretched place.[1]

Mr. Davies remarks, that *this narrative evidently contains the substance of one of those tales, which are called* Mabinogion, *that is, tales for the instruction of youth in the principles of Bardic mythology: and it seems to have for its object a local and impressive commemoration of the destruction of a profligate race by the waters of the deluge.* I think him perfectly in the right: for, in all countries, mythology has been the substratum of romantic fiction; which, gradually banished from the hall, has at length found refuge in the nursery. But the preceding legend deserves more than this single observation. In it we find the great patriarch, represented as an infant floating in a cradle or small ark on the waters of an inundating lake. It is most curious to note, how faithfully this ancient mythological idea has been handed down even to the present age. The egress from the Ark being esteemed a birth from the great universal mother, Noah was thence naturally considered as an infant: and, as the Ark was deemed his coffin when he was viewed as dying to the antediluvian world, so it was equally deemed his cradle when he was viewed as born into the postdiluvian world. It was under such impressions, that the Egyptians represented the god Helius, or Noah elevated to the solar orb, as an infant sitting in the calix of the aquatic lotos, which by them as well as by the Hindoos was thought an apt symbol of the ship

[1] Mythol. of Brit. Druids. p. 146, 147.

 Argha:[1] and it was under similar impressions, that the Druids of Britain composed the preceding fable.

5. The destruction then of the old world by the deluge being represented under the image, either of an island or a city, inundated or swallowed up, by a lake; and that destruction being likewise very commonly supposed to have been partly effected by the agency of fire: it is easy to perceive, in what light the overthrow of Sodom and Gomorrha, and the production of the Dead Sea, would be considered by those; whose mythology was eminently founded on the doctrine of a succession of floods, general or particular, igneous or aqueous, all of which are equally denominated by the Hindoos *Pralaya*. The close analogy between the destruction of the antediluvian world and that of the cities of the plain is pointed out by Christ himself:[2] and it was from this resemblance, as I have already observed, that the righteous Abraham, who was the tenth after the flood as Noah was the tenth after the creation, and who lived contemporaneously with the latter *pralaya* as Noah did with the former, was called by the Phenicians *Ilus* or *Cronus*.

The very names of *Sodom* or *Sedam* and of *Siddim* or *Seddim*, as the vale was heretofore called which now forms the bed of the asphaltite lake, serve to point out the mode of idolatrous worship which prevailed in the subverted cities. The inhabitants of them venerated the great father and the great mother under the titles of *Sed* or *Seth* and *Siddi* or *Sita*: and, from the plural form of the word *Siddim*, we may collect, that they adored the hero-gods generally under the appellation of *Siddim*, as others did under those of *Baalim* or *Titans* or *Cabiri*. They greedily adopted all the gross obscenities, which prevailed in the worship of Seth or Baal-Peor: and to these they added those last abominations, which were religiously practised in consequence of the doctrine, that inseparably united the great generative father and the great generative mother in the single character of the great hermaphroditic parent.[3] This compound being, at once the male and female

[1] Plut. de Isid. p. 355.

[2] Luke xvii. 26—30.

[3] The occurrence of the title *Sid* or *Set*, *Sida* or *Sita*, in so many different regions of the globe, as an appellation either of the great father or the great mother or the androgynous divinity composed by the union of the two, seems to indicate the very high antiquity of its

principle of the Universe, the arrhenothelyc Zeus of the Orphic theology and the Ardha-nari of the Hindoos, was practically served by his wretched votaries in such a manner as they deemed most consentaneous to his fabled character; an awful instance of the deep depravity into which speculative man may sink, when he prefers his own inventions to the pure behests of revelation.

origin: for, unless we suppose it to have been used even prior to the dispersion from Babel, it will be no easy matter to account for the almost universal adoption of it.

As prevailing throughout Palestine, we find a frequent reference to it both in profane and sacred writers. Justin at once mentions it, and gives us what I have no doubt was its real import. He tells us, that Sidon was so called from *Sidon* which in the Phenician language signifies *a fish:* and to this day the city bears the name of *Said,* which is plainly the first half of the compound word *Sid-On* or *Said-On.* The historian fancies, that it received its appellation from the abundance of fish which was caught there (Just. Hist. Phil. lib. xviii. c. 3.): but this is a mere gloss of his own, which the curious fragment of Sanchoniatho sufficiently proves to be erroneous. That writer informs us, that the fish-god Dagon, so highly venerated by the Scythic Philistim and their brethren the Phenicians, was likewise called *Siton:* and he adds, that this people also worshipped a goddess named *Sidon,* who was esteemed a mermaid, and who was thought to have been born out of the sea (Euseb. Præp. Evan. lib. i. c. 10.). It was from the god and goddess Siton or Sidon then, not from the abundance of fish viewed as an article of food, that the city of Sidon received its distinctive appellation: and it was from the similar worship of the hermaphroditic fish-god, that one of the submerged cities of the plain borrowed its cognate name of *Sodom* or *Sedom.* As a goddess of the sea, Sidon was sometimes adored under the feminine title of *Saida* or *Sitta.* Hence we read of the towns of Beth-Saida and Beth-Sitta; each of which, like Beth-Dagon or Beth-Baal, certainly received its name from a *beth* or *temple* of the fish-goddess (Matt. xi. 21. Judg. vii. 22.). So again, as the principal hermaphroditic hero-god was worshipped by the appellation of *Sad* or *Sid* or *Sit,* the younger hero-gods with their great parent at their head were venerated under the plural title of *Sadim* or *Siddim;* a name formed from the singular *Sad* or *Sid,* just as *Baalim* is formed from *Baal.* Hence we read of the idolatrous Israelites sacrificing their children to the Sadim, who are represented as being the false gods of the Canaanites (Deut. xxxii. 16, 17. Psalm cvi. 35—38.): hence we find a sacred vale of the Siddim, in the immediate neighbourhood of Sodom and Gomorrha (Gen. xiv. 8.): and hence, in the plains of Moab where the impure rites of Seth or Baal-Peor eminently prevailed, we meet with a place called *Sittim* or *Abel-Sittim* (Numb. xxv. 1. xxxiii. 49.). This last remarkable compound distinctly points out to us the nature of these Sittim or Baalim. *Abel-Sittim* denotes *the mourning of the Sittim:* and that mourning was the same as the mourning for the dead Osiris or Adonis. Accordingly, it is alluded to by the Psalmist in the account, which he

BOOK III. The peculiar punishment of the abandoned Sodomites, who appear to have carried their religious enormities to a greater length than their brethren in any other part of the world, was not, I apprehend, *arbitrarily* selected by the Supreme Being; but was chosen, *as specially testifying his abhorrence* of

gives us, of the doleful though lascivious Orgies of the principal Sit divinity Baal-Peor: he tells us, that the Israelites, while celebrating them, eat the offerings of the dead (Psalm cvi. 28.). The original word, translated *the dead*, is in the plural number: so that what the apostates eat were the offerings made to the dead Sadim or mystically defunct hero-gods; and, during this part of the ceremony, that mourning took place for the ark-inclosed Osiris and his seven companions, which gave occasion for the name of *Abel-Sittim*.

If from Palestine we pass into Egypt, we shall again find the title *Seth* used in the same manner. Typhon, who ultimately blends himself with Osiris and Baal-Peor, was called *Seth:* Osiris was denominated *Sothi:* and the Isis or Neith, who was worshipped at Sais or Said, was distinguished by the feminine name of *Saida* (Plut. de Isid. p. 367, 375. Epiph. adv. hær. lib. iii. p. 1093.).

If we next proceed to India, still the same title will present itself to our notice. As the Dagon of the Philistim was likewise called *Siton;* so the Dac of their Cuthic brethren in Thibet yet bears the title of *Sati:* as the Derceto of the Syrians was worshipped also, as the sea-nymph Sidon or Sitta; so the Durga or Isi of Hindostan is described by the name of *Sita* or *Sati*, as comprehending within her womb the whole family of the hero-gods: and, as the mystically dead arkite divinities were by the Canaanites denominated *Siddim;* so the spirits of deified mortals are by the Buddhists of the sect of Jain yet styled *Siddhas* (La Croze p. 491. Asiat. Res. vol. vi. p. 477. vol. ix. p. 280. Moor's Hind. Panth. p. 107, 108.).

If we return step by step to the utmost limits of the west, we shall equally find the great father and the great mother venerated under the same ancient appellation. The consort of the god Belus, the Bali of Hindostan, the Bel of Babylon, and the Baal of Palestine, is said to have been called *Sida;* in other words, she is said to have borne the identical name of the goddess who was worshipped at Beth-Saida and Beth-Sitta (Cedren. apud Seld. de diis Syr. synt. ii. c. 4. p. 220.): the primeval king and father of the Gothic Thracians was *Sithon*, whence the whole region of Thrace was denominated *Sithonia* (Ovid. Met. lib. vii. ver. 466. Herod. Hist. lib. vii. c. 122. Lycoph. Cass. ver. 583, 1161.): the Ceres of the Syracusians was revered by the title of *Sito* (Athen. Deipnos. lib. iii.): and the Hu and the Ceridwen of the Druids were known also under the appellations of *Saidi* and *Sidi* (Davies's Mythol. p. 197, 199, 242, 292, 557.).

In all these cases, we find the same persons venerated under the same names. The great father and the great mother were viewed as a merman and a mermaid: hence, in allusion to their emblematical forms, they were distinguished by titles; which, in the old dialect of the Cuthic Phenicians, the descendants of those Nimrodian Cuthim who first introduced idolatry into the postdiluvian world, denoted, we are told, *a fish*.

that idolatry, which originated at Babel and which thence diffused itself to every quarter of the globe. As they were devoted to those Mysteries, which taught a succession of floods both of fire and of water; and as they impurely venerated that twofold principle, by the agency of which the world was thought to be from time to time regenerated: they were so far punished upon their own system, as was consistent with the oath of God that the earth should not be again destroyed by a deluge of water; an oath, the more carefully recorded by Moses, as directly contradicting the fundamental theory of Paganism. A flood of liquid fire inundated their cities: the plain, where they hadstood, became a spacious inland sea: and, instead of any happy renovation being accomplished by the two fructifying principles, a once fertile land, fertile as the garden of Paradise,[1] was visited with the curse of perpetual sterility.

Agreeably to these remarks, the lake of Sodom was viewed as an eminent symbol of the deluge by the neighbouring idolaters. This, if I mistake not, we may gather from various particulars. As the waters of the flood were fabled to be of a poisonous nature, as lakes were esteemed natural hieroglyphics of the flood, and as the dove sent out by Noah was unable to find any resting place; a notion arose, that no birds could fly over the sacred typical lakes. Such was the idea entertained of the lake Avernus, near which there was supposed to be a passage to the infernal regions: such also was the idea entertained of many of the British lakes. Now there was precisely the same mythological fiction respecting the potency of the Dead Sea; which may therefore be reasonably inferred to have originated from the same cause. This inference will be strengthened, if we attend to the peculiarities of the principal river which flows into it. The Dead Sea was the Avernus or Acherusian pool of the Canaanites and their neighbours: and the Jordan was the sacred river of their theology; just as the Styx, the Nile, the Ganges, the Euphrates, the Po, or the Danube, were the sacred streams of the same theological system, as professed in other countries. Hence the lofty range of mountains, from which it springs, bore the name of *Lebanon* or *the mountain of the Moon:* the country, through which it first flows, was denomi-

[1] Gen. xiii. 10.

nated *Argob;* which signifies *the land of the serpent god of the Arghu:* near its source, and skirting the territory of the Cadmonites, was mount Hermon; so called from *Hermes* or *Hermaya*, one of the titles of Buddha or Menu, as the Cadmonites received their appellation from *Cadam* or *Codom*, another title of the same deity: and the river itself was designated by a name, which denotes *the river of Danaus* or *Deonaush;* agreeably to the Indo-Scythic legend, that Deonaush travelled over the whole world, and communicated his title to all the principal rivers both of Europe and of Asia and of Africa.[1]

II. The proper and complete form of the traditions which we are now considering, a form borrowed from the language of the Mysteries, I take to have been this: *a lake or inland sea bursts its bounds and overflows an island;* by which was shadowed out the eruption of the waters of the abyss, and the consequent submersion of the earth. But, as a city was sometimes substituted for an island, so the sea itself is occasionally substituted for the lake: and there are instances again, in which the bursting of a lake is said to have produced a general deluge or a particular inundation, while no mention is made of the sinking of an island.

1. One of these stories I have already had occasion to notice from its connection with Orchomenus and thence with the flood of Deucalion and Dardanus. We are told by Nonnus, that formerly a certain island inhabited by the impious Phlegyæ was violently torn up from the roots by the marine deity Neptune, and plunged with its whole population beneath the waves of the sea.[2] If we inquire who these Phlegyæ were, we are informed that they were a branch of the Minyæ or Orchomenians, and that they had separated themselves from their brethren: in other words, they had separated themselves, through a mad fool-hardiness, from those more righteous Minyæ or children of Menu, who were the navigators of the sacred ship Argo.[3] After

[1] *Jor-Dan*, or *the river of Dan*, is a word of the same origin as *Danaw* or *Danube, Tanaïs, Tanis* by which appellation one of the outlets of the Nile was distinguished, and *Eri-Dan* which signifies *the lunar Dan*. It was from this Dan, not from the patriarch so called, that the town of Dan received its appellation. Accordingly, it is mentioned even in the days of Abraham, long before the patriarch Dan was born. See Gen. xiv. 14.

[2] Nonni Dionys. lib. xviii.

[3] Paus. Bœot. p. 597.

this separation, while some of the Minyæ were safely wafted over the deep in that Argo or Argha which (according to the Hindoo mythology) floated on the waves of the universal deluge; others of them, who bore the additional name of *Phlegyæ*, were suddenly overwhelmed by the waters on account of their wickedness. Such a legend, so far as I can judge, sufficiently explains itself. CHAP. VI.

As for Phlegyas, the supposed father of the Phlegyæ, he is said by the Greeks to have been the son of Mars and Chrysa the Beotian, who was the daughter of Almus.[1] We learn however from Phavorinus, that he was not a Greek, but an Ethiopian or Cuthite; and that he and another personage, called *Mithras*, were chiefly instrumental in introducing that mystic worship of the gods which commenced in Ethiopia or the land of Cush.[2] This fable merely serves to shew, that the Cabiric Orgies originated from that wide-spreading family the *Cushim* of Nimrod, or (as the Hindoos call them) the *Chasas* or *Chusas*. The Ethiopia, within the limits of which they were first celebrated, was the Asiatic, not the African, Ethiopia. By the Hindoos it is denominated *Cusha-dwip within*, in contradistinction to the African Cusha or *Cusha dwip without*: and it included Babel and the whole land of Shinar. The very name indeed of Mithras, the companion of Phlegyas, teaches us, that we must look, not to Africa, but to Asia, for the origination of the Mysteries. If ever there were literally such persons as Phlegyas and Mithras, distinct from the pretended first hierophant Noah, they were most probably Brahmens or Magi; the latter of whom had assumed the title of his god Mithras, agreeably to a practice very common among the votaries of the great father and the great mother. Phlegyas himself appears to have been a character sustained in the celebration of the Mysteries, which was designed to represent that of the great preacher of righteousness. His office was gravely to admonish the initiated, that they should practise justice and venerate the gods. Virgil accordingly ascribes this function to him in that part

[1] Paus. Bæot. p. 597. Apoll. Bibl. lib. iii. c. 5. § 5.

[2] Phavor. apud Steph. Byzant. de Urb. p. 60.

BOOK III. of the Eneid, which has been thought, and (I believe) rightly thought, to shadow out the ancient Mysteries.[1]

The connection of the Ethiopian Phlegyas with the Mithratic Orgies and thence with the deluge is intimated not obscurely, both by his special union with Mithras or a priest of Mithras, and by a circumstance in his history which the Greeks have preserved and related after their own manner. Coronis, the daughter of Phlegyas, was the mother of Esculapius by Apollo. The raven falsely accused her of infidelity; upon which the god slew her in a fit of jealousy: but, afterwards discovering his error, he changed the colour of the raven from white to black by way of punishment for his malicious misrepresentation.[2] This fable is wholly founded on a perversion of a part of the Mysteries. The solar Apollo of the Greeks was the solar Mithras of the Persians: the raven was esteemed equally sacred to them both: and certain priests of Mithras were from that bird denominated *ravens* and *holy ravens.*[3] Yet, in allusion to the circumstances which preceded the egress of Noah from the Ark, the raven, though a sacred bird, was ever esteemed an ill-omened carrier of bad news: while the dove, from which the arkite priestesses were themselves called *doves,* was reckoned highly propitious.[4]

With respect to Esculapius, he was a Phenician or Indo-Scythic deity: and the whole both of his history and genealogy relates immediately to the deluge. He was worshipped in Berytus, so called from the ship Barit or Baris: his mother Coronis was the Cor or sacred arkite circle of the solar On: like Attis or Bacchus, he was beloved by the great mother of the diluvian hero-gods, whom the Phenicians called *Astartè* or *Astoreth,* by Damascius written hellenistically *Astronoë:* and he was esteemed the youngest of the Cabiric ogdoad, and the son of Sydyk or the just man; whence San-

[1] So I understand Æneid. lib. vi. ver. 618, 619. Phlegyas, not Theseus, clearly seems to me to be the monitor: for why should Theseus, rather than any other person, admonish the Phlegyæ; and why should the Phlegyæ, already condemned, be fruitlessly admonished?

[2] Apoll. Bibl. lib. iii. c. 10. § 3.

[3] *Coraces* and *Hierocoraces.* Myrsil. apud Antig. Caryst. Mirab. Hist. c. xvii. Banier's Mythol. vol. i. p. 289.

[4] Herod. lib. ii. c. 54—57.

choniatho informs us, that he was denominated *Esmuni* or *the eighth.*[1] CHAP. VI.
Thus in every way is the submersion of the Phlegyan isle connected with the deluge.

2. Nor is such a mode of describing the ruin of the primitive world confined to the west: the Chinese relate, in a very similar manner, the preservation of the virtuous Peiruun and the sinking of the island Maurigasima, which may well be styled the Atlantis of the eastern hemisphere.

Maurigasima, says Kæmpfer, *was an island famous in former ages for the excellency and fruitfulness of its soil, which afforded among the rest a particular clay exceedingly proper for the making of those vessels which now go by the name of* Porcellane *or* China ware. *The inhabitants very much enriched themselves by this manufacture: but their increasing wealth gave birth to luxury and contempt of religion; which incensed the gods to that degree, that by an irrevocable edict they determined to sink the whole island. However the then reigning sovereign, whose name was* Peiruun, *being a very virtuous and religious Prince, no ways guilty of the crimes of his subjects, this decree of the gods was revealed to him in a dream: wherein he was commanded, as he valued the security of his person, to retire on board his ships and to flee from the island, as soon as he should observe, that the faces of the two idols, which stood at the entry of the temple, turned red. So pressing a danger impending over the heads of his subjects, the signs whereby they might know its approach, in order to save their lives by a speedy flight, he caused forthwith to be made public: but he was only ridiculed for his zeal, and grew contemptible to his subjects. Some time after, a loose idle fellow, further to expose the king's superstitious fears, went one night, nobody observing him, and painted the faces of both idols red. The next morning notice was given to the king, that the idols' faces were red: upon which, little imagining it to be done by such wicked hands, but looking upon it as a miraculous event and undoubted sign of the island's destruction being now at hand, he went forthwith on board his ships, with his family and all that would follow him; and, with crowded sails, hastened from the fatal shores towards the coasts of the province Foktsju in China. After the king's de-*

[1] Damas. vit. Isid. apud Phot. Bibl. p. 1073. Euseb. Præp. Evan. lib. i. c. 10.

BOOK III. *parture the island sunk; and the scoffer with his accomplices, not apprehensive that their frolic would be attended with so dangerous a consequence, was swallowed up by the waves, with all the unfaithful that remained in the island and an immense quantity of porcellane ware. The king and his people got safe to China, where the memory of his arrival is still celebrated by a yearly festival; on which the Chinese, particularly the inhabitants of the southern maritime provinces, divert themselves on the water, rowing up and down in their boats as if they were preparing for a flight, and sometimes crying with a loud voice* Peiruun *which was the name of that prince. The same festival has been introduced by the Chinese into Japan; and is now celebrated there, chiefly on the western coasts of that empire.*[1]

It is easy to see, that this tradition respecting the island Maurigasima, though adapted to the manners and habits of China, has originated from the same source as the legends respecting Atlantis, Samothrace, and the isle of the Phlegyæ.

III. As the submersion of an island is sometimes celebrated in ancient mythology without any mention being made of the bursting of a lake; so the bursting of a lake is sometimes spoken of without any mention being made of the submersion of an island. In this latter case, the deluge produced is occasionally described as partial, and occasionally as universal: but, even where it is said to be partial, we may discover some traces of primitive truth in the midst of local appropriation.

1. The Arabs of Yaman had a story of this nature, which they incorporated with the history of their own tribe, assigning the occurrence to one particular region. Mr. Sale, in whose words I shall give it, understands it literally, and fixes it to its supposed proper chronological epoch; much in the same manner, as some writers have attempted to determine the era of the Argonautic expedition and the age of the flood which was said to have overwhelmed Samothrace in the time of Deucalion: but every circumstance detailed in it, as well as the particular form into which it has been moulded, leads me to adopt a very different opinion.

The first great calamity that befell the tribes settled in Yaman was the

[1] Kæmpfer's Japan. Append. p. 13.

inundation of Aram, which happened soon after the time of Alexander the great, and is famous in the Arabian history. No less than eight tribes were forced to abandon their dwellings upon this occasion, some of which gave rise to the two kingdoms of Ghassan and Hira. And this was probably the time of the migration of those tribes or colonies, which were led into Mesopotamia by three chiefs Beer, Modar, *and* Rabia; *from whom the three provinces of the country are still named* Diyar Beer, Diyar Modar, *and* Diyar Rabia. *Abdshems, sirnamed* Saba, *having built the city from him called* Saba *and afterwards* Mareb, *made a vast mound or dam to serve as a bason or reservoir to receive the water which came down from the mountains, not only for the use of the inhabitants and watering their lands, but also to keep the country they had subjected in greater awe by being masters of the water. This building stood like a mountain above their city, and was by them esteemed so strong, that they were in no apprehension of its ever failing. The water rose to the height of almost twenty fathoms, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. Every family had a certain portion of this water distributed by aqueducts. But at length God, being highly displeased at their great pride and insolence and resolving to humble and disperse them, sent a mighty flood, which broke down the mound by night while the inhabitants were asleep, and carried away the whole city with the neighbouring towns and people.*[1] CHAP. VI.

This story bears such a resemblance to other parallel traditions, that, even without descending to the minuteness of nearer observation, we are almost involuntarily led to pronounce; that it must have had a common origin with them, that it is no narrative of an event which concerned the tribes of Yaman alone, but that it relates to an awful visitation which equally affected a whole world. The persuasion however will be much strengthened, if we note the particulars of the legend.

In respect to the probability which it may claim as a literal detail of local circumstances, I cannot but think it not a little unlikely, that a body of men should build a city immediately beneath an enormous mound that formed an

[1] Sale's Prelim. Disc. to Koran. sect. i. p. 10.

BOOK III. artificial lake of great extent. They must have been aware, that such a lake, from the very nature of its situation, was liable to be suddenly swelled by those mountain torrents which were its feeders; and that, whenever it was so swelled, there was at least a considerable degree of danger that the mound might not be strong enough to bear the increased pressure of the water. They would *hope* that it might be equal to the weight: but they would scarcely have built their town in a place, where it must inevitably be inundated, if the mound unfortunately ever *should* give way; they would not have *taken pains* to place themselves in danger beneath the mound, when they might just as well have dwelt in safety either at the head or on the side of the lake. So again: it is not easy to conceive, how these Arabs, considering what has ever been the state of society in their country, could have been *equal* to the accomplishment of so stupendous a work. The chief of only a few tribes, in the very midst of a hostile region and partly with a view of keeping its inhabitants in a state of dependence upon him, is yet able with his slender means to construct a mound of such ample dimensions, that it rose like a mountain above his city and was equal to the supporting of many houses upon its broad summit! We may form however a yet more distinct idea of its bulk by calling in the aid of mensuration. The depth of the artificial lake is said to have been near twenty fathoms: consequently, allowing for the fall of ground in the valley which formed its bed, the mound built across the valley must, on the outer side of it next to the city which lay beneath, have been *more* than twenty fathoms in height. What may be the *precise* length of the Arabic measure which Mr. Sale expresses by the English word *fathom*, I pretend not to determine: but we may at least conclude, that he designated it by that English measure to which it the most nearly approaches. Now a fathom contains six feet: the height therefore of the mound must at least have been 120 feet: that is to say, it must have equalled, if not exceeded, the altitude of the bodies of our loftiest cathedrals.[1] What its length was across the valley, we are not informed: but we

[1] The *internal* height of the naves and choirs of Westminster Abbey and York Minster is from 99 to 101 feet: their *external* height therefore to the top of the battlements can scarcely be more than 120. These two are, I believe, the loftiest buildings of the sort in England.

may presume it to have been so great, as utterly to destroy the credibility of the story considered as detailing an absolute local matter of fact. Perhaps it may be said, that the story itself may be true, though the bulk of the mound be a palpable exaggeration. To this I reply, that, if we diminish the bulk of the mound and therefore the size of the lake; we proportionably diminish, though in another way, the credibility of the narrative. For what are the alleged effects of the failure of the mound? It does not merely lay under water the cellars or the lower rooms of a village, which the bursting forth of such a pool as a large mill-dam might easily do; but it sweeps away a whole city. Nor yet does it sweep away a *single* city: it involves in the same destruction *many* neighbouring towns. Nay more: it is a calamity, which affects a considerable proportion of the tribes settled in Yaman; for it compels no fewer than eight of them to abandon their dwellings; and these contain a population sufficient to establish two kingdoms. Now the bursting of a mere mill-dam could not have produced such results: we require a body of water at least as large as that which the story sets forth. Thus we are brought back to the original difficulty of admitting the construction of such a stupendous mound by the inadequate agents, to whom it is ascribed. I allow, that vast tumuli in various parts of the world do indeed prove the wonderful perseverance of the early idolaters and demonstrate what may be done by the united efforts of multitudes: but the aggestion of the Arabic mound by the subjects of a petty Sheich surrounded with hostile neighbours exceeds every limit of moderate credibility.

For my own part, I cannot believe a syllable of the matter, if it be literally esteemed a proper local circumstance; but I think, that the legend which details it does in a great measure act as its own interpreter. Mr. Sale fixes the supposed event to the age immediately following that of Alexander: but the tradition seems to have been, even as he himself details it, that it was the *earliest* calamity which befell the Yamanic tribes. Now this is the precise mode, in which the flood is described in every local appropria-

The chapel of King's College in Cambridge may give one some idea of the Arabic mound, except that it equals it not in height, and must be deemed far inferior to it in breadth. As for the length of the mound, it would depend upon the breadth of the valley. Yet what a stupendous mass would a solid mound of earth be of the dimensions even of that chapel!

BOOK III. tion of it. The event itself moreover was not the result of what is usually called an unlucky accident. The mound did indeed burst: but its disruption was produced by a deluge, specially sent by the gods in order to punish the pride and insolence of an impious and degenerate race. And what is the consequence of this divine visitation? Numbers perish: but eight tribes are preserved, although constrained to quit their former habitations; and these eight tribes emigrate under three leaders. Do we not here detect an evident allusion to the arkite ogdoad and to the triple offspring of Noah, so famous in the traditions of every ancient nation? And this opinion is considerably strengthened by the names exhibited in the legend. The pretended deluge, though said to have occurred in Yaman or the south-western region of Arabia, is yet called *the deluge of Aram* or *Mesopotamian Syria*; and the three chiefs are represented as leading the emigrants into that country. Now the country of Aram was famous for memorials of the deluge. It is the district; which, viewed as including Syria, contained Apamea and Hierapolis, which comprehended within its limits the sacred Paradisaical river Euphrates, and which extended to the primeval Cuthic empire of Babylonia. From this centre the arkite Mysteries were carried to every quarter of the globe: and with those Mysteries Sabianism, or the astronomical worship of the host of heaven, was immemorially blended. We find, accordingly, a clear reference to it in the present Arabian legend. The inundated city is reported to have been called *Saba* from the sirname of its supposed founder Abdshems. But *Saba* denotes *a host*, whence the term *Sabianism:* and *Abdshems* or *Abed-Shemesh* signifies *the servant of the Sun*. In a similar manner, with reference to a symbol of the great father held in high veneration throughout the whole pagan world, one of the three leaders of the eight emigrating tribes is called *Becr* or *the ox*. The tradition, in short, seems to me to relate to the very same event, and to be handed down in the very same mystical phraseology, as the parallel legends which have been already considered.[1]

[1] Arkite Sabianism was established in Arabia by its first settlers, who appear to have migrated from Babel under Cuthic leaders; for we find a part of the country denominated *Ethiopia* or *Chusistan* or *the land of Cush*. The inundated city in the legend was called *Saba:*

2. As most of the sacred British lakes were thought to have overwhelmed certain cities on account of the wickedness of their inhabitants; so we find, that the Druids ascribed the general deluge to the bursting of the lake Llion, thus mingling what they acknowledged to be universal with some degree of local appropriation. The first of the three awful events, which are said in the Triads to have befallen the British island, was *the bursting forth of the lake of Llion and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel* (or a vessel without sails), *and by whom the island of Britain was repeopled.*[1] With respect to this vessel we are further told, that one of the three chief master-works of Britain was *the ship of Nevydd-Nav-Neivion, which carried in it a male and a female of all living when the lake of* CHAP. VI.

and in the book of Job mention is made both of the Sabèans and of the grand objects of their worship. The holy man himself, adhering to the religion of Noah, declares his utter abhorrence of such superstition: but he does it in terms, which shew that the practice of adoring the Sun and Moon was very generally prevalent among his countrymen. I take it, that the caution used by Job to offer up sacrifices in behalf of his sons during the days of their feasting originated from a fear of their secretly hankering after these illicit practices. Every idol sacrifice was a festival: and the pious father dreaded, lest the feasts of his children should be so perverted in imitation of the Sabian feasts, that they should be tempted *to bless the gods* (the false gods of the apostates) *in their hearts;* secretly at first, afterwards perhaps more openly. Such I deem the proper import of the passage rendered in our translation, *It may be, that my sons have sinned, and cursed God in their hearts.* See Job i. 15. xxxi. 26, 27, 28. i. 5. I cannot refrain from observing, that there is in this ancient book a manifest allusion to the deluge, couched in terms which not a little resemble those of the Arabian legend: a mighty river is said to have been suddenly poured out upon the foundations of the wicked. The passage, in the somewhat more accurate version of Bp. Stock, runs as follows. *Hast thou marked the path of old, which iniquitous mortals have trodden? Who were laid hold on before their time, a river was poured on their foundation. Who said unto God, Depart from us, and what can the Almighty do for us? Yet he filled their houses with good: but, counsel of the wicked, be thou far from me! The righteous saw it, and were glad; the innocent man laughed at them.* Job xxii. 15—19. Among the ancients, the ocean was esteemed a vast river: and, on the other hand, a large river was considered as a symbol of the ocean at the time of the deluge. Such was the case with the rivers Styx, Nile, Euphrates, and Ganges: and the Arabian lake, formed (according to the legend) by a mound built across the bed of a river, which burst forth and overwhelmed the dwellings of the unrighteous, had, I believe, when stripped of its locality, the very same reference.

[1] Davies's Celtic Research. p. 157. Mythol. of Brit. Druids. p. 95.

BOOK III. *Llion burst forth.*[1] And it is added, that another of these master-works was *the drawing of the Avanc* (or mystic beaver) *to land out of the lake by the branching oxen of Hu-Gadarn, so that the lake burst no more.*[2]

Such legends, which plainly relate to the Noëtic deluge, may serve as a key to the other British stories, which so frequently connect with each of the sacred lakes some tradition of a flood. As I have already observed, they are only multiplied accounts of one event, adapted to particular regions. Every lake was a symbol of the deluge: and the small island, which reposed on its bosom and which was often feigned to have once floated, represented the mundane ship Argha: hence, in most of those recesses where the diluvian Mysteries were celebrated, we find a story of a flood which overwhelmed a wicked race of mortals while some ancient personage escaped in a boat or ark.

Respecting the legends now under consideration, *their locality*, to adopt the just remarks of Mr. Davies, *as well as their other peculiarities, furnishes sufficient proof, that they must have been ancient national traditions. Such memorials as these cannot be supposed to have originated in the perversion of the sacred records, during any age subsequent to the introduction of Christianity. The contrary appears from their whimsical discrepancy with historical fact. The Britons then had a tradition of a deluge, which had overwhelmed all lands: but this deluge, according to them, was occasioned by the sudden bursting of a lake. One vessel had escaped the catastrophè: in this a single man and woman were preserved: and, as Britain and its inhabitants were, in their estimation, the most important objects in the world; so we are told, that this island, in an especial manner, was repeopled by the man and woman who had escaped. This has no appearance of having been drawn from the record of Moses: it is a mere mutilated tradition, such as was common to most heathen nations. So again: the Britons had a tradition, that a vessel had been provided, somewhere or other, to preserve a single family and the race of animals from the destruction of a deluge: but they possessed only a mutilated part of the real history; and, as tradition positively affirmed that their own ancestors were concerned in the building of this vessel, they naturally ascribed the achievement to that coun-*

[1] Davies's Celtic Research. p. 157. Mythol. of Brit. Druids. p. 95. [2] Ibid.

try, in which their progenitors had been settled from remote antiquity. And lastly they had a tradition, that some great operating cause protected the world from a repetition of the deluge. They had lost sight of the true history, which rests this security upon the promise of the Supreme Being; and ascribed it to the feat of a yoke of oxen, which drew the avanc or beaver out of the lake. And the want of more accurate information gave them an opportunity of placing this ideal achievement in the island of Britain. In such tales as these we have only the vestiges of heathenism.[1]

The whole mythological history of Hu, whose oxen draw the beaver out of the lake and thus prevent a repetition of the deluge, sufficiently proves him to have been the British Dionusus or Noah: and his oxen, which originally were three in number, are but a multiplication of a well known symbol of the great father, formed allusively to his triple offspring. As for the legend itself, it exists not only in the Triads, but is traditionally preserved among the Welsh even to the present day. *Of all the objects of ancient superstition,* says Mr. Davies, *there is none which has taken such hold of the populace of Wales, as the celebrated oxen of Hu. Their fame is still vigorous in every corner of the principality, as far at least as the Welsh language has maintained its ground. Tradition tells us, that they were of an extraordinary size, and that they were subjected to the sacred yoke. I have also several reasons to suppose, that in pagan Britain some rites in commemoration of the deluge, wherein the agency of sacred oxen was employed, were periodically celebrated on the borders of several lakes. In replying to a tale which seems utterly impossible, we use an old adage which says,* The Ychen Banawg cannot draw the Avanc out of deep waters. *This imports, that they* could *draw him out of waters of a* certain *depth. And popular and local traditions of such an achievement are current all over Wales. There is hardly a lake in the principality, which is not asserted in the neighbourhood to be that, where this feat was performed. Such general traditions of the populace must have arisen from some ceremony, which was familiar to their ancestors. And this ceremony seems to have been performed with several heathenish rites. Mr. Owen tells us, that there is a strange piece of music,*

[1] Mythol. of Brit. Druids. p. 96, 97.

BOOK III. *still known to a few persons, called* Caine yr Ychain Banawg; *which was intended as an imitation of the lowing of the oxen and the rattling of the chains in drawing the Avanc out of the lake.*[1]

By the Avanc we are generally to understand the beaver: but we are told, that in the present instance tradition makes it an animal of prodigious bulk and force; yet still, I should apprehend, as the name implies, an animal of the beaver kind, otherwise there is no reason why it should be particularly called *Avanc.*[2] Mr. Davies conceives the Avanc *to be ultimately referable to the patriarch himself, or to the Ark considered as his shrine and supposed to have been extricated from the waters of the deluge by the aid of the sacred oxen.* The propriety of this conjecture I am somewhat inclined to doubt, though it is by no means devoid of plausibility. The Avanc seems to have been esteemed the *cause* of the deluge, and he is drawn out of the lake in order that it may burst *no more;* which implies, that its disruption was produced by his instrumentality. This character does not answer very well either to Noah or the Ark: but it accurately corresponds with that demon, which is so conspicuously introduced into many old traditions of the deluge. The flood being the consequence and punishment of sin, and sin having been brought into the world by Satan, the old mythologists appear to have ascribed the flood to the operation of the evil principle. Such a notion is distinctly avowed in the Zend-Avesta; and it occurs, with more or less clearness, in many of the legends of pagan antiquity. Thus, in the Hindoo fable, the demon Hirinacheren carries down the earth to the bottom of the ocean, but at the close of the deluge is slain by Vishnou. Thus, in another Hindoo fable, a monstrous serpent and a host of evil demons act a prominent part in the submersion of the old world. Thus the Egyptian Typhon, who is clearly the Greek Python, personates the evil principle and appears as a huge dragon: yet is he so closely connected with the deluge, that Plutarch declares him to be the sea. In all these various fables, the monster, which produces the flood, is either slain or subdued at the end of it. Now I would interpret the British story of the Avanc in the same manner, and would consider that mystic animal as the Typhon or Hirinacheren of the

[1] Mythol. of Brit. Druids. p. 128, 129. [2] Ibid. p. 129, 130.

Druids. The adoption of the beaver as a symbol of the evil principle, rather than a serpent or a mishapen demon, naturally followed from the making a lake to be typical of the deluge. The lake bursts and inundates a world: but it bursts in consequence of the mound which restrained its waters being weakened and undermined by the destructive operations of a vast beaver. The beaver is at length drawn out: and then the lake bursts no more, because the mound is no longer liable to the ravages of that animal. CHAP. VI.

3. It is remarkable, that the same cause is assigned to the deluge by the savages of North America; a circumstance, which serves to shew how very widely the prevailing notions of the Cabiric Mysteries had spread themselves. A spirit, called *Otkon* by the Iroquois and *Atahauta* by the other barbarians at the mouth of the river St. Laurence, is thought to be the creator of the world: and they assign its reparation after the deluge to this same Otkon under the new appellation of *Messou. They say, that, Messou or Otkon being a hunting one day, his dogs lost themselves in a great lake; which, thereupon overflowing, covered the whole earth in a short time and swallowed up the world. They add, that this Messou or Otkon gathered a little earth together by the help of some animals, and made use of this earth to repair the world again.*[1]

We may observe in the present legend all the principal features, which mark the sacred fables of the whole eastern continent, whence no doubt at some early period it was carried into America.

The reproduction of the world after the flood is considered as a new creation; and each mundane system is ascribed to one and the same transmigrating divinity, who is clearly the great father of paganism. This demiurgic god in short, like Cronus and Menu and other similar deities, supports the character of Adam the parent of the antediluvian world, viewed as reappearing in Noah the parent of the postdiluvian world. The disruption of the lake, and the inundation of the whole earth by its waters, are but a repetition of those traditions which have already passed in review before us.

Nor are the dogs introduced into the story accidentally and without rea-

[1] Hennepin's Discov. of North Amer. p. 54.

BOOK III. son; nor yet, I suspect, merely in reference to any devotedness of the North-American savages to the chase. We find them here immediately connected with a tradition of the flood: and we find them, in the eastern hemisphere, esteemed sacred animals, associated with the arkite goddess, and generally making a very conspicuous figure in those Mysteries which were immediately commemorative of the deluge. Pletho tells us, that certain canine phantoms never failed to be exhibited before the eyes of the initiated:[1] and Bp. Warburton, very justly in my opinion, supposes that one of these phantoms was the infernal dog Cerberus.[2] Virgil, in that part of the Eneid which has rightly been deemed allusive to the Mysteries, speaks of similar apparitions; and informs us, that the howlings of dogs were distinctly heard through the gloomy shades of Hades.[3] Dogs were likewise sacred to that Hecatè or Diana, who was thought to preside in the Samothracian Cabiric grotto of Zerinthus; that grotto, which (according to Lycophron) Dardanus quitted when driven thence by the flood of Deucalion.[4] Hence Apollonius properly describes the goddess as attended by them, when she appeared to the Argonautic Jason; and speaks of their shrill yellings resounding through the midnight air, while the torches of the Orgies gleamed before his eyes.[5] Hecatè herself is represented by the Orphic poet, as having the heads of a dog, a horse, and a lion:[6] and the barking Anubis was no unimportant character in the diluvian Mysteries of Osiris.[7] He was depicted with the head of a dog; and he bore in his hand the caduceus of Hermes, round which two snakes were intwined. Plutarch tells us, that some esteemed him the same as Cronus.[8] I believe them to have been in the right: for he was no other than the Egyptian Thoth or Hermes, who is ultimately one god with Cronus and Osiris. The dog seems to have been one of the many sacred emblems of the great father: whence, as Anubis is the same as Cronus or Osiris; so the dog Cerberus is often represented upon medals as couching at the feet of Serapis, who was esteemed the same as

[1] Orac. Chald. p. 90.
[2] Divine Legat. b. ii. sect. 4. p. 123.
[3] Virg. Æneid. lib. vi. ver. 257.
[4] Lycoph. Cassand. ver. 72—85.
[5] Apoll. Argon. lib. iii. ver. 1211—1220.
[6] Orph. Argon. ver. 973—976.
[7] Latrator Anubis. Virg. Æneid. lib. viii. ver. 698.
[8] Plut. de Isid. p. 368.

Osiris, Pluto, and the Sun.[1] Nay we are assured, that Cerberus himself was the Sun, or Pluto, or Orcus: he was therefore Osiris also; because Osiris in his celestial capacity is declared to be the Sun, while in his human character he is no less clearly the great father.[2]

But the North-American god of the deluge is not merely *attended* by dogs; he employs his dogs in *hunting*. This peculiarity also prevails in several of the mythologies of the eastern continent. Hecatè or Diana was esteemed the goddess of hunting, and was represented as followed by her hounds: yet she was one of the principal Samothracian or Cabiric deities, and thence like the American god Messou immediately connected with the flood. In heaven she was the Moon: but that Moon, from the navicular form of the crescent, was the astronomical symbol of the Ark. Accordingly, she is declared by more than one writer to be the same as the maritime Isis, Venus, and Ceres; to be in reality no other than Rhea or Cybelè, the universal great mother of the diluvian hero-gods; to be therefore, as her own triplication amply points out, the threefold Indo-Scythic Devi, who as Parvati floats on the surface of the flood in the form of the ship Argha.[3] Hence we find, that this patroness of hunting, this lunar deity, is styled nevertheless *the queen of the waves, the maritime goddess, the preserver of ships*.[4] In a similar manner, Typhon, who (as we learn from Plutarch) was the same as Oceanus or the sea, is said to have been employed in hunting the boar, when he found the luniform ark which contained the body of Osiris.[5] Adonis likewise, who is undoubtedly no other than Osiris, and who was thought to have been during his infancy inclosed within an ark, is represented as being much addicted to hunting and as finally receiving his allegorical death

[1] Montfauc. Ant. vol. ii. part ii. p. 186, 189. Plut. de Isid. p. 361, 362. Macrob. Saturn. lib. i. c. 20.

[2] Porph. apud Euseb. Præp. Evan. lib. iii. c. 10. p. 68. Macrob. Saturn. lib. i. c. 20. Sil. Ital. lib. xiii. ver. 845.

[3] Lucian. dial. deor. p. 123. Clem. Alex. Strom. lib. i. p. 322. Diod. Bibl. lib. i. p. 21. Apul. Metam. lib. xi. Serv. in Virg. Georg. lib. i. ver. 5.

[4] Inscrip. vet. apud Gruter. p. 37. Artem. Oniroc. lib. ii. c. 42. Paus. Achaic. p. 437. Lacon. p. 208. Strab. Geog. lib. viii. p. 361.

[5] Plut. de Isid. p. 354.

from the tusks of a boar.[1] Exactly the same notions, respecting the sacredness of dogs and a certain mystical hunting, prevailed among the ancient Druids, and thence appeared in the diluvian Orgies of Britain. The chase denoted the celebration of the Mysteries: and the dogs were the epoptæ; who ever affected the titles, and claimed to themselves the various hieroglyphical forms, of the great father.[2] In a curious legend relative to this subject, which singularly coincides with the ideas exhibited in the American fable, Pwyll, when about to engage in the exercise of hunting, chooses for the place of his diversion the vale of the boat or ark. In the midst of the pursuit, he meets with a pack of hounds, termed *dogs of the deep*, the same no doubt as the infernal dogs of the Eleusinian and Chaldaic Mysteries. The master of them informs him, that he is lord of the deep, and that his name is *Arawn* or *the Arkite*. He then proposes, that Pwyll should assume his form, and thus rule over the vast deep during the space of a complete year; the time during which Noah was confined within the Ark. The offer is accepted: Pwyll remains a year in the great deep, a tenant of the palace of Arawn: and, when at length he emerges, after a solemn festal sacrifice, he is astonished with the beautiful phenomenon of the rainbow.[3] These various coinci-

[1] Lucian. de dea Syra. § 6, 7. Plut. de Isid. p. 357. Apollod. Bibl. lib. iii. c. 13. § 4. Nonni Dionys. lib. xli.

[2] When the great father was a dog, his votaries were dogs; when a lion, lions; when a boar, boars. In a similar manner, when the great mother was a bee, her priestesses were bees; when a dove, doves; when a mare, mares.

[3] Davies's Mythol. of the Brit. Druids. p. 418—424. From this source has clearly originated the popular superstition respecting evil spirits appearing in the form of black dogs. When any impious wretch has sold himself to Satan and celebrates his yearly conference with him, the loud howlings of these infernal attendants are heard through the darkness of the night to the no small terror of the peaceful villager. The early notion, that the gods of Paganism were literally devils, has caused much of old mythology to be ingrafted upon the ghost-loving creed of the vulgar. Mr. Grose has given a curious legend of the spectre, which the Manks call *the Mauthe Doog*, and which is believed to have once haunted Peele castle in the shape of a large black spaniel. The demon, it seems, was wont to come and retire by a dark winding passage, which led into certain ancient vaults. A drunken soldier had once the audacity to follow him; but the adventure cost him his life. He was so terrified, that he died within three days, having never been heard to speak more. I have little doubt, that the whole tale has arisen from the Druidical mode of celebrating the Mysteries, which was the very same as

dences are too minute to be purely the effect of accident: and I conclude from them, that our American tradition describes the catastrophè of the deluge in the well-known phraseology of the Mysteries.[1]

IV. There are however certain other traditions of a partial and local deluge, which are not marked by the circumstances either of the bursting of a lake or the sinking of an island. These I ascribe to the same source as the former, and interpret in the same manner.

1. The Egyptians had more than one legend of such a nature, to say nothing of the whole history of Osiris.

(1.) Thus we learn from Diodorus, that, while Prometheus reigned in Egypt, the greatest part of men were destroyed by a flood. This deluge is indeed ascribed to the overflowing of the Nile: but it is absurd to attribute to a matter, which is at once annual and beneficial, an inundation, which is said to have destroyed at a very remote period almost all the inhabitants of the country.[2] The tradition no doubt originated from the sentiments, which the Egyptians entertained of the sacred river. They called it *the ocean*, and they esteemed it a symbol of the deluge, as we may clearly gather from the circumstance of the ark of Osiris being set afloat upon its waters: hence their hierophants were obviously led to describe the flood of Noah under the image of an overflowing of the Nile.

The present fable connects, with the old mythology of Egypt, the legend of Atlas and the island Atlantis on the one hand, and the cognate superstition of the Celtic nations on the other. Prometheus, like Atlas, if considered singly, is the great father: but, when viewed in conjunction with his two brothers, Atlas and Epimetheus, whom the scholiast on Aratus assigns to

that of celebrating the Orgies of Eleusis. The aspirant passed through various dark winding passages, ere he emerged into the celestial light of plenary initiation; and, in his progress through darkness visible, he beheld the forms, and heard the howlings, of the dogs of hell. Grose's Ant. vol. vi. p. 198—201.

[1] I suspect, that the American savages viewed the enormous Mammoth much in the same light as the Druids did the Avanc. They have a tradition, that, at the close of the deluge, the last Mammoth sprang at a single leap over the lake Superior, and vanished for ever into the wilds of Canada. He was probably their symbol of the diluvian evil principle.

[2] Diod. Bibl. lib. i. p. 16.

BOOK III. him, he appears in the character of one of the three sons of the transmigrating patriarch.[1] That writer makes him the offspring of Uranus by Clymenè daughter of Oceanus: and we may observe, that Hesiod similarly ascribes to Uranus a triple offspring. In this genealogy therefore, Cottus, Briareus, and Gyges, occupy the place of Atlas, Prometheus, and Epimetheus. Cronus meanwhile is made to belong to another branch of the family of Uranus: but we learn from the Orphic poet, that the diluvian Prometheus was the very same person as Cronus the universal father of mankind.[2] His descent, in short, no less than the Egyptian fable, immediately connects him with the flood: for Uranus and Cronus, each at the head of his three sons, are certainly Adam reappearing in the person of Noah. Hence we sometimes find Prometheus reckoned the offspring of Iapetus or Japhet; an error indeed, but an error which serves to throw light on his real character.[3] The Egyptians then, it appears, esteemed him one of their most ancient sovereigns, and fixed him to the era of a great flood: but he was not *exclusively* an Egyptian; he is celebrated in countries very far removed from Egypt, and with good reason, inasmuch as he was the general parent of all men. Sometimes he was reported to have been one of the Cabiri or Samothracian divinities, and to have officiated as the priest of Ceres or the mundane Ark: at other times, like his supposed brother Atlas, he was transported to the country of the Celts or Hyperboreans, and was bound to a crag of that Scythian Caucasus, which, no less than the Indian Caucasus, was the very region of the Ark and of Paradise.[4] He is further said to have been the father of that Deucalion: who was preserved in an ark; who (according to Lucian) was a Scythian; and who was equally claimed by the Greeks, by the Syrians of Hierapolis, and by the Hindoos.[5] It is almost superfluous to observe, that Prometheus and Deucalion were in reality one person, and that the history of each alike relates to the flood of Noah.

(2.) In another Egyptian legend, Menes or Manes occupies the place of

[1] Schol. in Arat. Phæn. p. 34, 35.

[2] Hesiod. Theog. ver. 137, 147—153. Orph. Hymn. xii.

[3] Apollod. Bibl. lib. i. c. 2. § 3. Proc. in Hesiod. p. 23. Hyg. in præf. fab.

[4] Pausan. Bœot. p. 579. Apollod. Bibl. lib. i. c. 7. § 1. Æschyl. Prom. vinct.

[5] Apollod. Bibl. lib. i. c. 7. § 2.

Prometheus. He is said to have reigned the first of men: and, in his days, the whole of Egypt, except the nome of Thebes, was reputed to have been one immense marsh.[1] This ancient personage narrowly escaped drowning in the inundation. He was saved by a crocodile, which conveyed him to land on its back: whence that animal came to be deemed sacred.[2] It was plainly a symbol of the Ark; as we may collect both from the story itself, and from the very name by which the Egyptians were wont to designate it. Herodotus tells us, that they called it *Campsa:* but Hesychius assures us, that *Campsa* properly signifies *an ark* or *chest.*[3] Accordingly, the canine deity Anubis, who was the same as Cronus or Noah, was represented standing upon a crocodile.[4] This circumstance serves to shew also the identity of Anubis and Menes, and likewise to point out the real character of the latter. Menes was the Indian Menu-Satyavrata; who was preserved in an ark from the deluge, who (viewed as a reappearance of the elder Menu) was esteemed the primeval legislator, and who (like the Egyptian hero-god) was attended by the symbolical bull. In Crete he was called *Minos;* in Lydia, *Manes;* in Scythian Germany, *Mannus;* and in Britain, *Menu* or *Menwyd.* He was thought to be a great lawgiver: and the Celts had a tradition, that he constructed a large ship, which they denominated *Kyd* and which was reckoned a form of their goddess Ceridwen. In this he *passed through the dale of grievous waters,* having carefully stored the fore part of it with corn.[5]

(3.) The Egyptians had yet a third story of a partial deluge, in which the hero bore the name of *Phoroneus,* and in which he is described as the person eminently called *the first.*[6] He is said to have been the son of Inachus, in whose days likewise there was thought to have been a deluge.[7] Yet Acusilaus tells us, that he was the first man: an ancient poet, cited by Clemens Alex-

[1] Herod. Hist. lib. ii. c. 4.

[2] Diod. Bibl. lib. i. p. 80.

[3] Herod. Hist. lib. ii. c. 69. Καμψα, θηκη. Hesych. Lex. In a similar manner, *Theba,* which properly signifies *an ark,* was used to denote *a cow,* because a cow was one of the hieroglyphics of the Ark. Tzetz. in Lycoph. ver. 1206.

[4] Plut. de Isid. p. 368. Montfauc. Ant. vol. ii. part ii. p. 197.

[5] Davies's Mythol. p. 176.

[6] Plat. Tim. fol. 22, 23.

[7] Tzetz. in Lycoph. ver. 177.

 andrinus, styles him *the parent of mortal men :* and Anticlides, transferring him from Egypt into Greece, makes him the oldest king of that country.[1] He is said to have flourished in the time of the most ancient deluge:[2] and he is reputed to have first brought men together into one place, to have been the grand arranger of nations, to have been the primeval sacrificer, and to have been the earliest of mortals that ever reigned.[3] Such characteristics plainly compel us to identify him with Noah, and to pronounce him the same also as his own mythological father Inachus.

2. When Greece was colonized by emigrants from Egypt, they brought with them, and afterwards localized in their new settlements, the diluvian history of Inachus and Phoroneus; importing at the same time, and similarly localizing, various other parallel fables. Hence we have numerous Hellenic accounts of certain partial floods, which were feigned to have taken place within the country of Greece.

(1.) One of these was thought to have occurred in the district of Argolis, during the reign of that Inachus who was the reputed father of Phoroneus. Neptune and Juno contended for the sovereignty of Argos: in other words, the sea and the dove strove for the possession of the ship Argha or Argo; from the worship of which Argos and Argolis received their appellations, as Berytus and Thebes did similarly from the same ship Baris and Theba. The matter in dispute was referred to Inachus, who decided in favour of Juno: upon which Neptune immediately inundated the greater part of the country. Juno however at length persuaded him to cause the sea to retire: and the Argives in gratitude built a temple to Neptune the Inundator or the god of the deluge, at the place where the waters began to abate. Near this was an artificial hill sacred to Argus, the reputed son of Jupiter by Niobè the daughter of Phoroneus; and a temple of the Dioscori, who, according to Sanchoniatho, were the same as the diluvian Cabiri.[4] The whole of the present story originated from the mystic commemorative rites of the Ark. Inachus and Argus were equally Noah or the god of the Argha: and the

[1] Clem. Alex. Strom. lib. i. p. 321. Plin. Nat. Hist. lib. vii. c. 56.

[2] Clem. Strom. lib. i. p. 321. Syncell. Chronog. p. 125.

[3] Paus. Corinth. p. 112. Hyg. Fab. 143, 274.

[4] Paus. Corinth. p. 125.

mount of Argus, thrown up in the immediate vicinity of the place where the deluge was thought to have abated, was a copy of that Armenian mountain, where the Ark rested and where the real Argus disembarked.

(2.) There was a parallel story told at Athens, in which Minerva occupies the place of Juno, and into which the propitious diluvian olive is conspicuously introduced. A contest, it is said, once arose between Neptune and Minerva, which of them should build the first town in Attica. Jupiter decided in favour of Minerva, because she was the original planter of the olive-tree in that country. Upon this, Neptune in a rage began to bring over it an inundation of the sea, or (as some inform us) actually *did* inundate it: but Mercury was dispatched by Jupiter to compel him to desist.[1] Pausanias says, that the contest between the two deities was for the land; that is to say, whether the patroness of the olive or the ruler of the ocean should possess it, whether it should be dry and habitable or laid under water by an inundation of the sea: and he mentions, that among the offerings there was a representation of Minerva with the olive-tree and of Neptune in the act of raising the waves in order to produce a deluge.[2]

(3.) This last writer tells us, that there was a very similar story at Corinth and likewise at Trœzenè. The Corinthian fable exhibited the Sun as contending with Neptune; the Trœzenian, like that of Athens, Minerva. Helius or the Sun was the great father elevated to the solar orb: and his struggle with Neptune or the sea must of course be understood as solely respecting his human character. In the Trœzenian contest, which was thought to have taken place immediately after the time of Horus who was compelled by the ocean to seek refuge in a floating island, Minerva does not, as at Athens, prevail over Neptune, but agrees to divide the country with him: yet, notwithstanding this evident corruption of the genuine tradition, we may broadly observe, that, in all these parallel legends, the ruler of the sea is represented, as striving for the possession of the land, and as sometimes inundating it; while he is opposed either by the divine dove, or by the goddess of the olive-tree, or by the Sun who was certainly the astronomical symbol of the great father.[3]

[1] Hyg. Fab. 164. Apoll. Bibl. lib. iii. c. 13. § 1. [2] Paus. Attic. p. 43.
[3] Paus. Corinth. p. 86, 141.

BOOK III. (4.) The history of Deucalion we have already considered; and have clearly shewn, that it relates to the general deluge in the time of Noah: yet the Greeks localized it, and appropriated the whole to a particular district in their own country. They laid in Thessaly the scene of that flood, from which he escaped in a wooden ark. The greatest part of Greece they supposed to have been then inundated; and most of the inhabitants perished, except a few who fled to the tops of the highest hills. Deucalion himself, after having been nine days exposed to the perils of the deep, landed safely on the summit of mount Parnassus, and there offered a sacrifice to Jupiter the Deliverer.[1] Yet this very Deucalion is said by Lucian to have been a Scythian: and he is made the son of the Egyptian king Prometheus, who, having himself seen the greatest part of his subjects destroyed by a flood, was fixed to a peak of the Scythian Caucasus or Meru.

Deucalion, through his reputed father Prometheus, is immediately connected with Atlas, with the submersion of the island Atlantis, with Dagon or the sovereign prince Buddha in the belly of the fish, with Beruth or Baris, with the Cabiri, and with the various diluvian gods of Phenicia. An accurate account of his escape from the flood was preserved by the Syrians of Hierapolis: and, in the prevailing humour of local appropriation, he was thought to have landed in the neighbourhood of that city and on the tops of Etna and Athos, as well as on the summit of Parnassus. His deluge was that, which inundated Samothrace and which constrained Dardanus to flee to the opposite shore of Troas: and it was thought by some to have commenced at Helicè and Bura, and to have been caused by the action of violent winds upon the clouds which there collected together. The moral occasion of it was the wickedness of Lycaon, who cut Nuctimus limb from limb and sacrificed him to Jupiter.[2] This fable is nearly allied to the disreption of Osiris and Dionusus by the Titans, of Orpheus by the Thracian Bacchantes, and of Absyrtus by Medea in the course of the Argonautic expedition: it is plain however, since the fame or the family connections of Deucalion extended to Egypt, Phenicia, Syria, Scythia, Thrace, India, the mythologic island Atlantis, and the real island Sicily, that he cannot have been a mere

[1] Apoll. Bibl. lib. i. c. 7. § 2.

[2] Tzetz. in Lycoph. ver. 72, 73.

petty prince of Thessaly, nor his deluge have been confined to Samothrace or Greece.

(5.) The Thebans, as well as the Thessalians and the Athenians, had also their story of a flood: nor is this any thing more than might be naturally expected; for their city, like the Egyptian Thebes, received its name from the superstitious veneration of Theba or the bovine Ark. Ogyges, the supposed son of Neptune and Alistra, was esteemed the most ancient sovereign of Beotia: and in his time a great deluge was thought to have occurred, which Varro ascribes to an inundation of the sea.[1] This fable, though it relates to the Noëtic flood, was brought, like many other of the Greek fables, from Egypt: for the Beotian Thebes and the Beotian Ogyges are a mere copy of the Egyptian Thebes and the Egyptian Ogyges. Accordingly, Tzetzes tells us, that Ogyges was king of the Egyptian Thebes; of that Thebes, which alone arose above the water, when in the days of Menes the rest of the country was one great marsh. He further tells us, that Cadmus came from this more ancient Thebes, that he transferred the name to the city which he founded in Beotia, and that from Ogyges he called its gates *Ogygian.* With respect to the name of *Thebes*, he informs us, that it was borrowed from Theba the daughter of Jupiter and the wife of Ogyges, who flourished, according to Lycus, immediately after the flood of Deucalion: and he adds, that in the Syriac language *Theba* signifies *a cow;* whence originated the fable of Cadmus being led by a cow to the scite of his new city.[2]

It is not difficult to decypher this legend. Ogyges, who lived at the time of the flood, is Noah: and his allegorical wife Theba, from whom the two cities of that name were called, is the Ark, which the Hebrews and Phenicians and Chaldèans denominated *Theba*, and which was universally symbolized by a cow or heifer.

Hence we may account for another fable, in which Theba is made the wife of Corybas and the mother of the Samothracian Corybantes or Cabiri.[3] These, as their whole history sufficiently shews, were diluvian gods: they were made, consequently, the children of Theba or the Ark.

[1] Varr. de re rust. lib. iii. c. 1.

[2] Tzetz. in Lycoph. ver. 1206.

[3] Diod. Bibl. lib. v. p. 323.

In fine, the Egyptian goddess Theba was the same as Isis or Argo or Baris; her husband Ogyges was no other than Osiris; and the deluge of Ogyges must clearly be identified with the deluge of Phoroneus: for Clemens Alexandrinus tells us, that Phoroneus and Ogyges were contemporaries, and that the deluge of Ogyges happened in the days of Phoroneus, who was nevertheless reported to be the first man and the father of the human race.[1]

(6.) The Corybantes or Cabiri, who were sometimes thought to be the children of Theba, were worshipped in Crete under the title of *Curetes*, *Idèi Dactyli*, or *Telchines*. They were equally venerated in Rhodes: whence, in exact accordance with their general character, we find a Cretan or Rhodian legend of a partial deluge immediately connected with them.

Nonnus informs us, that they were the sons of Neptune: and Diodorus, what amounts to the same thing, says, that they were the offspring of the sea. He likewise tells us, that Neptune was committed to their care when an infant, and that they educated him in conjunction with Caphira or Cabira the daughter of the ocean.[2] Cabira is the same as Theba or the sea-born great mother: and the infancy of Neptune is the infancy of Osiris, Helius, Bacchus, Jupiter, and the other diluvian gods. Noah was thought to have been born from the Ark as from a mother: hence he was represented as an infant, sometimes literally exposed on the ocean in an ark, and sometimes floating upon the mysterious aquatic lotos which among the Hindoos is avowedly a type of the ship Argha or Argo.

Now these Telchines, thus allied to the Ocean, were reckoned magicians, who could produce clouds and rain at pleasure. They first inhabited Rhodes; where having foretold a deluge, they left the island and were scattered into various regions of the world. The flood punctually took place according to their prediction; and a few persons only escaped, among whom were the sons of Jupiter so famous in Cretan story.[3]

In this legend we may easily perceive, through the disguise of local appropriation, a very distinct reference to the monitory prophecy of Noah and to the dispersion of his descendants from the plains of Shinar. Jupiter occupies

[1] Clem. Alex. Strom. lib. i. p. 321.

[2] Nonni Dionys. lib. xxvii. Diod. Bibl. lib. v. p. 326.

[3] Diod. Bibl. lib. v. p. 326, 327.

the place of the patriarch; and his children, who escape from the deluge, that of the Noëtic family. Nor is this inconsistent with his character: for he is said to have been nursed, while an infant, by doves on the summit of mount Ida, which, like the Hindoo Ida-vratta or Meru, was a transcript of Ararat; and he is feigned to have been at once the father and the lover of that Theba, who was the wife of the diluvian Ogyges. By her he was the parent of Egyptus and Danaus, Danaus being the brother of Egyptus.[1] But this Danaus was the navigator of the Argo; which in Egypt was the ship of Osiris, in Greece the ship of Jason, and in Hindostan the ship of Siva.[2]

3. Theba was sometimes reckoned the daughter of Cilix, the brother of Cadmus and the reputed father of the Cilicians: and then it was, that she is said to be the mother of the Corybantes or Cabiri.[3] As she is thus transported into Cilicia, though (as her relationship to Cadmus shews) in palpable connection with the theology of Egypt and Beotia, we shall find a story of a local deluge at Tarsus.

The Tarsians, in their account of this catastrophè, asserted, that, when the waters began to retire, the tops of the Tauric mountains, at the feet of which stood Tarsus, first appeared. Hence it acquired the name of *Polis Tersia* or *the city of dryness;* which was afterwards, if we may believe the Greeks who delighted to resolve every appellation into their own language, corrupted into *Tarsus*. In its immediate vicinity another tradition prevailed, which has evidently been borrowed from the emission of the Noëtic raven. A neighbouring town, called *Mallus*, was supposed to have received its denomination from the circumstance of a raven's having brought a lock of wool there.[4] The Tauric mountains, which rose above their city, were the ridge, to which the Tarsians, in the common spirit of local appropriation, fixed the

[1] Tzetz. in Lycoph. ver. 1206. Apoll. Bibl. lib. ii. c. 1. § 4. Apollodorus makes their father to be Belus, and their mother Anchinoè. But this amounts to the same thing: for *Belus* or *Baal* was an oriental name of Jupiter, and Anchinoè was Theba under a somewhat different appellation. From the evident *personal* identity of Theba and Anchinoè, I conclude the name of the latter to be a corruption of *Archinoè* or *Archa-Noè*, which denotes *the Ark* or *Argha of Noah*.

[2] Schol. in Apoll. Argon. lib. i. ver. 4. Plut. de Isid. p. 359. Asiat. Res. vol. vi. p. 523.

[3] Diod. Bibl. lib. v. p. 323.

[4] Eustath. in Dionys. Perieg. ver. 870, 875.

appulse of the Ark. There was another ridge, bearing the same name and similarly connected with the history of the deluge, which extended from eastern Armenia into Bactriana. The real appellation, as it is still accurately preserved by the natives of the country, is not *Tauris*, as the Greeks wrote it, but *Tabris* or *Tebriz* or *Tabaris*. This word, in perfect agreement with the Cilician tradition, denotes *the place of the Baris :* but the Baris was the same as Theba or Argha or the Ark.

THE ORIGIN

OF

PAGAN IDOLATRY.

BOOK IV.

CHAPTER I.

Concerning the identity and astronomical character of the great gods of the Gentiles.

Though the Gentiles were ostensibly polytheists; yet, in absolute strictness of speech, they worshipped only one great compound deity, who was the reputed parent of the Universe. All their gods ultimately resolve themselves into a single god, who was esteemed the great father: all their goddesses finally prove to be only one goddess, who was accounted the great mother: and these two beings at length appear as a sole divinity, who was thought to partake of both sexes, and who was venerated as alike the father and the mother of the whole world.

Yet, while the Gentiles were thus worshippers of one deity, they did not worship the Almighty Creator of heaven and of earth. The unity, which *they* adored, was not the Unity of the real Godhead; though, since it was revered as God, it had thence by a necessary consequence the divine attributes ascribed to it. But, decorated as it was in such a manner, which has led many writers to mistake it for the genuine Deity; it was after all a mere creature, or rather a very remarkable compound of creatures, which was worshipped in the place of the Creator. This will distinctly appear from every part of the character of *the great universal parent* of heathen mythology, when it shall have been carefully traced through all its various ramifi-

 cations. I begin the inquiry with discussing the identity and astronomical character of the gods of the Gentiles.

I. The ancient mythologists of all nations are unanimous in asserting, that each of their chief masculine deities is equally the Sun: and thence they no less explicitly than consistently maintain, that all these deities, though apparently distinct, are fundamentally one and the same. Their testimony therefore sufficiently establishes what may be called the astronomical or celestial character of the pagan hero-gods.

1. Thus, to descend to particulars, Saturn or Cronus is declared to be the Sun by Macrobius and Nonnus.[1]

2. Jupiter is said to be the Sun by Macrobius, Nonnus, and the author of the poems which bear the name of Orpheus.[2]

3. Pluto or Aidoneus is said to be the Sun by the Orphic poet: and this position follows also from his declared identity with other deities who are avowedly the Sun. So well indeed was it established, that Eusebius asks in astonishment, on what grounds Pluto and Sarapis, who were one and the same infernal deity, could yet be identified with the solar orb.[3]

4. Bacchus or Dionusus is represented as the Sun by Virgil, Ausonius, Macrobius, Sophocles, and the Orphic poet.[4]

5. Priapus is said to be the Sun by the Orphic poet, who identifies him with Protogonus and Dionusus.[5]

6. That Apollo is the Sun, it may seem almost needless to prove, as he is specially the solar deity of classical mythology. He is asserted however to be so, if proof be required, by Macrobius, Nonnus, the Orphic poet, and one of his own oracular responses: and Ovid indifferently calls him *Phœbus* and *the Sun.*[6]

[1] Macrob. Saturn. lib. i. c. 22. p. 214. Nonni Dionys. lib. xl. p. 683, 684, 685.

[2] Macrob. Saturn. lib. i. c. 23. p. 215. Nonni Dionys. lib. xl. p. 683, 684, 685. Orph. Fragm. p. 364. Edit. Gesn. Hymn. vii. 13.

[3] Orph. Fragm. p. 364. Euseb. Præp. Evan. lib. iii. c. 13. p. 76.

[4] Virg. Georg. lib. i. ver. 6, 7, 8. Orph. Fragm. apud Macrob. Saturn. lib. i. c. 18. Orph. Fragm. edit. Gesn. p. 363, 364. Auson. Epig. 30. Macrob. Saturn. lib. i. c. 18. Soph. Antig. ver. 1162—1170.

[5] Orph. Hymn. v. 1, 8, 9. xxix. 1, 2.

[6] Macrob. Saturn. lib. i. c. 17. Nonni Dionys. lib. xl. Orph. Hymn. vii. 12. xxxiii. Orac. Vet. Opsop. p. 6. Ovid. Metam. lib. i. ver. 751, 752. lib. ii. ver. 1.

7. Janus is said to be the Sun by Macrobius.[1]

8. Pan or Phanes is also said to be the Sun by Macrobius and the Orphic poet.[2]

9. Hercules is said to be the Sun by Nonnus and Macrobius.[3]

10. Vulcan or Hephestus is said to be the Sun by the Orphic poet. The Egyptians called him *Phtha* and *Ammun;* and esteemed him the same as Osiris, whom they professedly venerated as the Sun.[4]

11. Esculapius or Asclepius is said to be the Sun by Macrobius. This opinion was so fully recognized by his worshippers, that Eusebius ridicules it as a well-known absurdity, on the ground that he is made the offspring of Apollo, who himself also is the Sun. Such however was the constant arrangement of the genealogies of the pagan gods. The same deity is perpetually represented under the two-fold relation of son and father, according as he was viewed under different aspects.[5]

12. Mercury or Hermes is said to be the Sun by Macrobius; and by the Orphic poet he is declared to be the same as Bacchus, who is similarly pronounced to be the Sun. This deity was the Herm-Anubis, or Thoth, or Taut, of the Egyptians and Phenicians; who was reckoned the same as Cronus or the Sun. He was also the Theutates of the Celts, the Tuisto of the Goths, and the Twashta or Tat or Datta of the Hindoos. Tat is the same as Buddha or Sacya: and Buddha again is ultimately allowed to be Surya or the Sun.[6]

13. *Theus*, *Theuth*, or *Thoth*, was likewise a name of Mars or Ares. Hence Macrobius joins the god of war with Mercury, and declares him to be equally the Sun. The warrior Mercury was the Woden or Wudd of the Scythic tribes: and Wudd or Budd was the same as the Indo-Scythic Buddha, whose worship was brought from Asia into Europe by the Gothic emigrants

[1] Macrob. Saturn. lib. i. c. 17. p. 195. c. 9. p. 157.

[2] Macrob. Saturn. lib. i. c. 22. Orph. Fragm. apud Mac. Saturn. lib. i. c. 18. Hymn. v. 8.

[3] Nonn. Dionys. lib. xl. Macrob. Sat. lib. i. c. 20.

[4] Orph. Hymn. lxv. 6. Jamb. de Myster. sect. viii. c. 3.

[5] Macrob. Saturn. lib. i. c. 20. Euseb. Præp. Evan. lib. iii. c. 11. p. 75.

[6] Macrob. Saturn. lib. i. c. 19. Plut. de Isid. p. 368. Euseb. Præp. Evan. lib. i. c. 9, 10. Moor's Hind. Panth. p. 249.

from Cashgar and Bokhara. *Ares* or *Heres* was among the eastern nations a title of the Sun: and *Mars*, as the Latins compoundedly expressed the word, is but *Ma-Ares* or *the great Ares*. As Mars, from his identity with the solar Taut or Mercury, was called *Theus-Ares;* so Dionusus bore the kindred appellation of *Dus-Ares*. Each of these names is *Thoth-Ares* or *Thoth the Sun:* and it may be observed, that from *Thoth* or *Theuth* the Greeks borrowed their word *Theus* as the Latins did their *Deus*, which they severally used by way of eminence to denote *the godhead*. Our English word *God* has been taken from another appellation of this same deity, which together with our language we received from our Indo-Scythic ancestors. *God*, *Ghaut*, *Godama*, and *Gautama*, are varied titles of Wudd or Buddha; and Buddha is the same as Thoth or Hermes.[1]

14. Osiris, Horus, and Serapis, are each said to be the Sun by Diodorus Siculus, Macrobius, Eusebius, an ancient oracle of Apollo, and the author of the Horapolline hieroglyphics.[2]

15. Belus or Baal is said to be the Sun by Nonnus. *Baal* is a mere title, denoting *Lord;* just as *Molech* signifies *King:* and *Baal* and *Molech* were clearly names of the same solar god. The former is variously compounded, in allusion to the various attributes of the deity who was known by it; as *Baal-Peor*, *Baal-Zebub*, *Baal-Berith*, and the like: the latter also experiences similar modifications, as *Adrammelech*, *Anammelech*, and *Melchom* which signifies *the burning king* or *the king the Sun*. Baal and Molech were the same as Jupiter, Cronus, Osiris, or Priapus. Thus the chief god of the Carthaginian Phenicians, whose bloody sacrifices plainly shew him to be Molech, is said to have been Cronus or Saturn: thus the phallic rites of Baal-Peor identify him with Osiris, Bacchus, Seth or Typhon, and Priapus whose name some have supposed to be the compound Peor-Apis: and thus

[1] *Θευσαρης, τουτ' εστι θεος Αρης.* Suid. Lex. Macrob. Sat. lib. i. c. 19. *Μαι, μεγα.* Hesych. Lex. This ancient particle is the basis of the Hebrew *Mad*, the Sanscrit *Maha*, the Greek *Megas*, and the Latin *Magnus;* all of which describe *greatness* or *excess*. *Δουσαρην, τον Διονυσον.* Hesych. Lex.

[2] Diod. Bibl. lib. i. p. 10. Macrob. Saturn. lib. i. c. 20, 21. Euseb. Præp. Evan. lib. iii. c. 12, 13. Horapoll. Hierog. lib. i. § 71.

the Babylonic Belus is spoken of as the Assyrian Jupiter or Zeus, and is likewise pronounced the same as Cronus and the Sun.[1] CHAP. I.

16. Adonis or Attis is said to be the Sun by Macrobius; and he is repeatedly declared to bethe same as Osiris or Dionusus.[2]

17. I cannot produce any positive declaration, that Dagon was the Sun: but we may clearly gather it in the way of induction.

Sanchoniatho represents him as the brother of Cronus or Molech; which, on the principles of heathen mythology, is in effect pronouncing him to be the same: and he adds, that he was Jupiter or Baal, considered as the patron of agriculture: Jupiter however, and Baal, and Cronus, were equally the Sun.

We may also infer, that he was a solar god from the import of his name. Jerome tells us, that it signifies *the fish of affliction:* whence it is evident, that he esteemed it a compound word, and did not imagine it to be formed from a simple Hebrew radical by the addition of the servile letters. To produce then the sense, which this commentator ascribes to the title *Dagon*, we must conclude, that he supposed it to be made up of the two words *Dag* and *On*, or at least that such was the opinion of his informer. The conjecture I believe to be perfectly right; though I doubt, whether *affliction* be the proper rendering of the latter word. *On* does indeed in the Hebrew signify *distress* or *trouble:* but it was likewise an Egyptian name of the Sun, in which manner it clearly ought to be understood in more than one passage of Holy Scripture. The Jews wrote the names of the false gods of the Gentiles by the ear: and the consequence has been, that, the sound frequently leading them to express such names by words in their own language of a very different import, the original sense has often been wholly mistaken. Thus, in the present instance, what ought to have been written *Dag-On*, they wrote *Dagon:* and Jerome or his interpreter, supposing it to be compounded of two proper Hebrew words, has translated it accordingly. Thus also the Platonists, similarly writing by the ear, expressed the Egyptian *On* by their own *On;* and then, with the usual vanity of their nation, fancying that it

[1] Nonni Dionys. lib. xl. Pescenn. Fest. apud Lactant. Instit. lib. i. c. 21. Porph. de Abstin. lib. ii. § 56. Herod. Hist. lib. i. c. 181. Hieron. comm. in Hos. ix. 10. Serv. in Virg. Æneid. lib. i. ver. 733.

[2] Macrob. Saturn. lib. i. c. 21.

must of course be a Greek word, they explained it as meaning *that which exists*. In absolute strictness of speech, the origin of the title *Dag-On* is not to be sought for either in Palestine or in Egypt. The Philistines, like the Phenicians and the Shepherd-kings, were of the family of the pastoral Palli or Indo-Scythæ: and they brought with them into their western settlements the worship of that god, whom they had been accustomed to adore in their native Cashgar. In the high region of the Indian Caucasus or Meru and in the extensive empire of Ava, Buddha is still venerated under the name of *Dakpo* and *Dagun*: and the Egyptian *On* or *Aun* is the same word as the famous Hindoo triliteral monosyllable *Om* or *Aum*. *Dag* does indeed signify *a fish* in the Hebrew; but, as the Philistines brought the name with them from the confines of India, they must have received it in the first instance from their Cuthic ancestors of Babylonia, where the Chaldee, a dialect of the Hebrew, is known to have been spoken. That they received it in the sense of *a fish*, is manifest from the character of their god Buddha; who, as Dagun, is styled *the sovereign prince in the belly of the fish*. This is yet further manifest from the character of Vishnou, who is allowed to have been incarnate in the person of Buddha, and who therefore must ultimately be identified with him. Now the form of Vishnou in the Matsya Avatar is that of a man joined to or issuing from a fish; a form, which exactly corresponds with the preceding title of Buddha. But the form of Dagon was precisely the same as that of Vishnou in the Matsya Avatar; the same also, as that of Buddha-Dagun, according to his title of *the sovereign prince in the belly of the fish*; the same moreover, as that of the Oannes or Odacon or Anne-Dot of Babylon, whence this hieroglyphical mode of worship originated. Hence I think it evident, that the Dagon of the Philistines is the Buddha-Dagun of the Indo-Scythæ. Buddha however is pronounced to be the same as the Hindoo triad Brahma-Vishnou-Siva conjointly. The title therefore of *Om* is equally bestowed upon Buddha and upon this triad: and Buddha and the triad are alike declared to be astronomically the Sun. But, among the Egyptians, *On* was a name of the solar deity. Consequently, the import of the word *Dagon* will be *the Sun worshipped under the form of a fish*.

It may be observed, that the oriental Buddha is not only called *Dagun* and *Dak-Po*, but likewise *Pouti-Sat*. This serves additionally to prove, that the name of the Philistèan Dagon was *brought* by his worshippers into Palestine,

not *framed subsequently* to their arrival there. Sanchoniatho informs us, that one of the titles of Dagon was *Siton*. But *Siton* is *Seth* or *Sid* united in composition with *On*: and *Seth*, which is the Egyptian name of Typhon, is evidently the Indo-Scythic *Sat*. The Dagon and Siton, in short, of the Philistines and Phenicians are plainly the Buddha-Dagun and the Pouti-Sat or Buddha-Sat of the Cuthic Hindoos. CHAP. I.

That Dagon is astronomically the Sun, may be yet further argued from the character of Atargatis or Derceto, the Syrian Venus. This goddess was in form precisely the same as Dagon, allowing only for the difference of sex. Now Derceto is declared to be the same as Isis: and Isis, as we are assured by Diodorus, was the Moon. If then the female deity was the Moon, we may safely conclude, from the genius of old mythology, that the corresponding male deity was the Sun.[1]

18. The very same astronomical character is sustained by the triple god of the Hindoos, Brahma-Vishnou-Siva; and not only by this preeminent triple god, but likewise by all their other male deities. Each of these, we are assured, ultimately resolves himself into Brahm; while Brahm, from whose unity springs the subordinate triad, is acknowledged to be the Sun. The peculiar mode, in which the Hindoos identify their three great gods with the solar orb, is a curious specimen of the physical refinements of ancient mythology. *At night and in the west, the Sun is Vishnou; he is Brahma, in the east and in the morning; from noon to evening, he is Siva.*[2]

19. The Persian Mithras also is well known to have been the Sun: and accordingly he is declared to be so by Strabo, Hesychius, Suidas, Nonnus, Statius, and in an ancient inscription preserved by Martianus Capella.[3]

20. The Druidical Hu, who is clearly the same character as the Greek Huas or Dionusus and who is thence rightly so called by Dionysius, is another of the gentile gods, who in his celestial capacity is undoubtedly the Sun. *The smallest of the small is Hu the mighty, in the world's judgment,* says

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Hieron. Comm. apud Seld. de diis Syr. synt. ii. c. 3. p. 203. Parkhurst's Heb. Lex. vox און. Asiat. Res. vol. i. p. 285. Simp. in Arist. Ausc. Phys. lib. iv. Diod. Bibl. lib. i. p. 10. Symes's Embass. to Ava. vol. ii. p. 110.

[2] Moor's Hind. Panth. p. 6, 9, 13, 33, 277, 294. Asiat. Res. vol. i. p. 267. vol. v. p. 254.

[3] Strab. Geog. lib. xv. p. 732. Hesych. Lex. Suid. Lex. Nonni Dionys. lib. xl. Stat. Thebaid. lib. i. ver. 715 et infra. *Soli invicto Mithræ.* Inscript. apud Mart. Capell. lib. iii.

BOOK IV. the bard Rhys Brydydd, meaning, I apprehend, that he had become contemptible in the eyes of the evangelized Britons: *yet he is the greatest and lord over us, we sincerely believe, and our god of mystery. Light is his course and swift: a particle of lucid sun-shine is his car. He is great on land and seas, the greatest whom I shall behold, greater than the worlds. Let us beware of offering mean indignity to him, the great and bountiful.* Sometimes this god was called *Beli*, which the Romans wrote *Belinus;* an appellation, plainly deducible from the oriental *Bel*, *Belus*, or *Baal:* and, since Hu, Beli, and the Sun, were alike celebrated as the sovereign of heaven and the supreme lord of Britain, it is manifest, that Hu or Beli was the solar deity. The name appears, among the different Celtic tribes, to have been variously expressed *Beli*, *Belis*, *Belen*, *Belatucader* or *the illustrious Beli*, and *Abellion* or *father Baal the Sun;* which last, if I mistake not, is precisely the same compound title as the classical *Apollo* or *Apollon:* but, however it may be varied, Selden rightly refers its origin to the eastern *Baal*, and pronounces the god who bore it to be the solar divinity of the Hyperboreans.[1]

21. The same mythological ideas prevailed also in America at the period of its first discovery. The Mexicans worshipped the Sun, esteeming him the offspring of their principal god Vitzliputzli. But this circumstance, by the general analogy of Paganism, shews, that Vitzliputzli was himself the Sun. Thus the Hindoos considered their triad as the offspring of Brahm; thus the Egyptians reckoned Horus the son of Osiris, and Helius the son of Phtha or Vulcan; and thus the Greeks feigned Esculapius to be the son of Apollo, Apollo to be the son of Jupiter, and Jupiter again to be the son of Cronus: while yet Brahm and the great triad, Osiris and Horus, Phtha and Helius, Apollo and Esculapius, Cronus and Jupiter, were all equally and severally the solar orb.[2]

22. The Sun was likewise the principal god of the Peruvians; and his worship was joined with that of Virachoca: a junction, by which it was intimated, that Virachoca himself was the Sun, when his character was viewed astronomically.[3]

[1] Dionys. Perieg. ver. 565—574. Davies's Myth. of Brit. Druids. p. 110, 116, 117, 120, 336, 562. Seld. de diis Syr. synt. ii. c. 1. p. 143.

[2] Purch. Pilgrim. b. viii. c. 11.

[3] Purch. Pilgrim. b. ix. c. 10, 11.

II As most of the great gods of the Gentiles are declared by the old mythological writers to be each separately the Sun; so we may naturally expect to find, that their general mutual identity would be a prominent feature in the arcane theology of Paganism. Such accordingly is the case: and the special name, by which this mystic intercommunion of deities was usually designated, appears, as we learn from Damascius, to have been in the Greek language *Theocrasia.*[1]

Many are the declarations to this purpose, which are still extant. Thus Damascius and Suidas assert the identity of Osiris and Adonis; and Clemens Alexandrinus teaches that of Dionusus and Attis: while Macrobius informs us, that Adonis, Attis, Osiris, Horus, and Liber, were all equally the Sun; and Ausonius, that Bacchus, Osiris, Phanac, Dionusus, Liber, and Aidoneus, were but one and the same god under different names.[2] In a similar manner, the Orphic poet declares, that Jupiter, Pluto, and Bacchus were only varied appellations of the Sun: and Diodorus and Suidas tell us, that Osiris and Bacchus were one divinity.[3] So again: Vulcan or Phtha, as we learn from Jamblichus, was the same as Osiris: and Pan, as we are taught by Diodorus, was the same as Serapis, Osiris, Dionusus, Pluto, Ammon, and Jupiter.[4] Thus likewise Anubis or Hermanubis, the Egyptian Thoth or Mercury, was no other, we are told, than Cronus or Saturn; who himself again was one deity with the Molech or Baal of Palestine.[5] With the Egyptian Thoth or Taut, the oriental Tat or Buddha clearly identifies himself: and, as Brahma, Vishnou, and Siva, are mutually the same deity; so they are severally declared to be one with Buddha.[6] Janus, in like manner, as we learn from Nigidius, was the same as Apollo; and thence the same as Cronus or Saturn, though the latter was reputed to have been his host.[7] Mars again, in

[1] *Οσιριν οντα και Αδωνιν κατα την μυστικην* ΘΕΟΚΡΑΣΙΑΝ. Damas. vit. Isid. apud Phot. Bibl. p. 1049.

[2] Damas. ut supra. Suid. Lex. vox Ἡραϊσκος. Clem. Alex. Cohort. p. 12. Macrob. Saturn. lib. i. c. 21, 18. Auson. Epig. 30.

[3] Orph. Fragm. Gesn. p. 364. Diod. Bibl. lib. i. p. 13. Suid. Lex.

[4] Jamb. de Myster. sect. viii. c. 3. Diod. Bibl. lib. i. p. 22.

[5] Plut. de Isid. p. 368. Pescen. Fest. apud Lactan. Instit. lib. i. c. 21. Porphyr. de Abstin. lib. ii. § 56.

[6] Moor's Hind. Panth. p. 6, 9. Asiat. Res. vol. i. p. 285. vol. v. p. 254.

[7] Nigid. apud Macrob. Saturn. lib. i. c. 9, 7.

BOOK IV. the judgment of Macrobius, was one with Bacchus and Mercury; and Apollo, according to the Clarian oracle, with Horus, Osiris, Bacchus, and the Sun.[1] So likewise Dionysius tells us, that Bacchus was the great god of the Britons; and Diodorus, that they worshipped Apollo or the Sun in a vast circular temple.[2] But we find, that the national title of this deity was *Hu* or *Beli*, that he had all the attributes of Bacchus and Apollo, and that he was specially adored in the immense circle of Stone-Henge.[3] Hu, Bacchus, and Apollo, then were one god: and, as Hu had the attributes both of Bacchus and Apollo ascribed to him; so, as we learn from Macrobius, the worship of these two latter deities prevailed in mystic union on the sacred hill Parnassus.[4]

But, on a subject like this, it were almost endless to multiply authorities. Suffice it to say in conclusion, that, according to the Orphic poet, Protogonus or the first-born, Phanes, Priapus, Titan, Helius or the Sun, Jupiter, Pan, Hercules, Cronus, Prometheus, Bacchus, Apollo, Pean, Adonis, and Cupid, are all one divinity: according to Sophocles, Titan or the Sun is the same as that Prometheus, whom the Orphic poet declares to be Cronus: according to Statius, *Titan*, *Osiris*, and *Mithras*, are only different names of the solar god Phœbus or Apollo: and, according to Nonnus, Hercules, Belus, Ammon, Apis, Cronus, Jupiter, Serapis, Phaëthon, Mithras, and Apollo, are all fundamentally one and the same god; and that god is Helius or the Sun.[5]

[1] Macrob. Saturn. lib. i. c. 19. Orac. Vet. Opsop. p. 6.

[2] Dionys. Perieg. ver. 565—574. Diod. Bibl. lib. ii. p. 130.

[3] Davies's Mythol. p. 113, 126, 562.

[4] Macrob. Saturn. lib. i. c. 18.

[5] Orph. Hymn. v. 1, 8, 9. vii. 2, 13. x. 1, 12. xi. 1. xii. 2, 7. Fragm. p. 364. Hymn. xxxiii. 1, 3. lv. lvii. Soph. Œdip. Colon. ver. 57. Stat. Thebaid. lib. i. ver 717—741. Nonni Dionys. lib. xl.

CHAPTER II.

Respecting certain remarkable opinions which the Gentiles entertained of the Sun.

I. THUS it sufficiently appears, that the chief masculine deity of the Gentiles was the Sun, adored, agreeably to the mystic theocrasy of Paganism, under a great variety of names both in different countries and even in the same country; which names, in the popular worship, were erected into so many distinct gods. But, while the Sun was their acknowledged principal divinity, they entertained some very remarkable opinions concerning him, which are by no means applicable to the *literal* Sun: and the origin of these opinions is in fact explained by themselves; and *that* in a manner, which is sufficiently intelligible and unambiguous.

1. Among the ancient Egyptians, the Sun was represented under the figure of a man sailing in a ship upon the ocean.[1] Sometimes the ship was supported on the back of a crocodile: sometimes the man appeared, floating in the ship, but at the same time seated upon the aquatic lotos: and sometimes the lotos was simply his vehicle, the ship being omitted.[2] At other times

[1] Clem. Alex. Strom. lib. v. p. 566. Jamb. de Myster. sect. vii. p. 151. Porph. de ant. nymph. p. 256. Plut. de Isid. p. 364.

[2] Clem. Alex. Strom. lib. v. p. 566. Porph. apud Euseb. Præp. Evan. lib. iii. c. 9. p. 69. Jamb. de Myster. sect. vii. p. 151.

BOOK IV. again he was depicted, not as a full grown man, but as a child, yet still seated within the calix of the mystic lotos: and in the Bembine table we find yet another variety; for there the place of the man or the infant is occupied by that amphibious animal the frog, which, as it similarly appears floating on the lotos, must similarly be considered as a symbol of the Sun.[1] The later heathens attempted to give various refined physical reasons for such an extraordinary mode of hieroglyphical representation: but it yet remains not very easy to conceive, why the *literal* Sun should have been esteemed a mariner; why the *literal* Sun should have been placed in a ship, and set afloat on the ocean; why the *literal* Sun should use the aquatic lotos as his most proper vehicle; why the *literal* Sun should be supported in his ship on the back of a crocodile; why the *literal* Sun should be most aptly symbolized by a watery frog or a new-born infant in the calix of a lotos. This last part of his character seemed so thoroughly ridiculous and unnatural to Julius Firmicus, that he could not forbear exclaiming, *Who ever beheld the Sun personate a boy?*[2] And well indeed might he ask such a question, if the *literal* Sun were intended: but just as well might it be additionally asked, *How can the fiery Sun be a watery frog, and with what propriety can he be viewed as floating in the cup of a lotos or as steering a ship over the waves of the ocean?*

2. Yet, however singular these notions may be, they are far from being peculiar to the Egyptian school of theology. Just the same mode of symbolizing still prevails among the Hindoos: and doubtless in both nations it originated from a similar train of ideas. The three great gods of Hindostan are all equally declared to be the Sun: but still we find them, in the mythology of that country, either seated on the lotos; or sailing over the ocean in a ship; or floating upon the surface of the great deep, sometimes on the leaf of a sacred tree, and sometimes on a huge sea-serpent coiled up in the form of a boat.[3] So completely indeed do such speculations enter into the creed of the Brahmens, that one of the members of their triad is said to have been born as an infant out of the lotos, while another specially bears the name of

[1] Plut. de Isid. p. 355. Fig. in tab. Bemb. [2] Jul. Firm. de error. prof. rel. p. 19.
[3] See Plate II. Fig. 1.

Narayan or *he who moves on the waters.* In exact accordance with this part of his character, their solar god, under his title of *Narayan,* is represented upon a large scale in the royal gardens of Cathmandu, as reclining on a sort of bed which appears to float in the literal water of an artificial tank or fountain.[1]

3. This same floating Sun was not unknown to the Greeks, whose theology was radically the same as that of Egypt and Hindostan. A curious fragment of Stesichorus is yet extant, wherein he celebrates a voyage of the solar deity over the broad expanse of the ocean in a golden cup. An exactly similar story is told of Hercules, who was himself the Sun; on which Macrobius justly remarks, that his cup, as well as the cup of Bacchus, was a ship. These fables originated from the circumstance of the yellow or golden cup of the lotos being employed to represent the ship of the Sun. The notion may be easily traced in the mythology of Greece and Egypt, but it is distinctly avowed in that of Hindostan. We are told, that the cup of the lotos and the ship of the solar Siva mean the same thing; that this ship, and the sacred cup or dish in which fruit and flowers are wont to be sacrificially offered to the deities, are distinguished by one appellation; and that the cup, being thus designed to represent the ship, ought properly to be shaped like a boat, though it is sometimes made of a round or of a square form. Similar ideas prevailed among the Greeks. Macrobius not only tells us, that the cup of Hercules, Bacchus, or the Sun, was a ship; but he asserts, that the goblets, known by the name of *Carchesia,* were so called in reference to the art of navigation: and he adds, that it was one of these Carchesia, which Jupiter gave to Alcmenè the mother of Hercules. So far indeed was the notion from being lost, that we may collect from a fragment of Menander cited by Macrobius, that at one period it was not unusual among the Greeks to designate ships by the appellation of *cups,* much perhaps in the same manner as we are wont to call them *vessels.* The maritime Venus-Colias, who was astronomically the Moon, had her sacred navicular goblet, no less than Bacchus and Hercules and the Sun; though its place was often supplied by a large circular sea-shell, within which the goddess appears standing upright: and we must

[1] Asiat. Res. vol. viii. p. 52. vol. ii. p. 313. Moor's Hind. Panth. passim.

BOOK IV. not omit to observe, that these boat-like cups or imitative ships of the solar deity were sometimes adorned with the figures of doves perching upon their covers.[1]

4. So strongly was this idea of a mariner Sun impressed upon the minds of the ancient pagans, that they even transferred it to the sphere. Not content with making the Sun sail over the ocean in a ship, they considered the whole solar system as one large vessel; in which the seven planets act as sailors, while the Sun, as the fountain of ethereal light, presides as the pilot or captain. These eight celestial mariners, who navigate the ship of the sphere, are clearly the astronomical representatives of the eight great gods of Egypt; all of whom, including the Sun as their head, were wont (according to Porphyry) to be depicted, not standing on dry land, but sailing over the ocean in a ship.[2]

5. To the Sun, thus steering his planetary ship through the midst of heaven, the old theologists ascribed the guardianship of a gate or door, assigning another similar door to the protection of the Moon. These imaginary doors they placed in the two opposite tropics: and from them, they taught, that all human souls were mysteriously born; while the Sun and the Moon were deemed the male and female principles of generation. Hence the former was esteemed the creative Nous or Mind: and, just as the solar Brahm of the Hindoos, and the solar Mithras of the Persians, were each believed to have triplicated themselves, and thus to have produced three subordinate gods, each of whom was nevertheless the Sun; so the solar Nous, who was reckoned the Life or Soul of the World, was thought to have especially begotten three younger Noës, though all human souls were generally born from the astronomical door over which he presided with his seven planetary companions in his celestial ship.[3] Much the same notions respecting this birth of souls

[1] Fragm. Stesich. apud Athen. Deipnos. lib. xi. p. 469. Macrob. Saturn. lib. v. c. 21. Apollod. Bibl. lib. ii. c. 4. § 10. Asiat. Res. vol. vi. p. 521. Athen. Deipnos. lib. xi. p. 474, 487, 490.

[2] Martian. Capell. Satyric. lib. ii. p. 43. Herod. lib. ii. c. 145. Porph. de ant. nymph. p. 256.

[3] Hence, in reference to the birth of Noah from the door, he, who was esteemed the Nous or Intellect of the Universe, was wont to be denominated *Nous from the door*. Περι δε την κλησιν διηνεχθησαν, Νουν του παντος, και τον θυραθεν Νουν, και τα τοιαυτα προσαγορευσαντες.

may be traced in the sacred writings of the Hindoos. We are told, that there are seven worlds or heavens; and that in one of these all living creatures, which are destroyed by a deluge either of fire or water at the close of each great period, are born again: whence it is called *the world of births*. And this world of births is immediately connected with Om or the triple solar divinity, the On of the Egyptians: for the devout aspirant, whenever he pronounces the sacred word *Om*, is directed to employ his thoughts with the following meditation. *Om! earth! sky! heaven! middle region! place of births! mansion of the blessed! abode of truth.*[1]

II. Sometimes we find the Sun closely united with the ocean, though no particular specification is made of his ship.

Thus, in the Hindoo mythology, the regent of the waters is said to have made a road in untrodden space to receive the footsteps of the Sun, whose office it is to restrain the daring profligacy of the wicked: and this mysterious circumstance, we are told, is the most proper subject of meditation for the aspirant who is about to purify himself by swimming. Thus, in the mythology of the old Atlantians, the Sun was thought to have been plunged into the Eridanus or Po; which, like the Nile of Egypt, was a sacred river symbolizing the ocean: a story, whence the classical tale of Phaëthon has manifestly been borrowed; but Phaëthon, though made by the poets the offspring of the Sun, was really the Sun himself. And thus, in the mythology of the ancient Mexicans which their fathers certainly brought with them out of Asia, the Sun is feigned to have once been drowned in the sea, when a former world came to its close, and when all living things perished by water.[2]

III. Sometimes again we meet with legends, the substance of which is, that the Sun was pursued by the Ocean, that he escaped by taking refuge in a floating island, and that he finally vanquished his aqueous enemy. Fables of this description occur in Egypt, in Greece, and even in America.

1. Herodotus tells us, that near Buto there was a deep and broad lake,

Gregor. Nazianz. de Spirit. Sanct. Gregory unhappily fancies, as many moderns have done after him, that by the mundane Nous the pagans darkly meant the Holy Ghost.

[1] Porphyr. de antr. nymph. p. 263—268. Macrob. in somn. Scip. lib. i. c. 20. p. 69. Proc. in Plat. Tim. p. 93, 94, 95. Asiat. Res. vol. v. p. 348, 351. Macrob. Saturn. lib. i. c. 18. p. 201.

[2] Asiat. Res. vol. v. p. 360. Diod. Bibl. lib. iii. p. 190. Sophoc. Elect. ver. 826. Purch. Pilgrim. b. viii. c. 13. p. 806.

 in which was a reputed floating island. In this island there was a large temple dedicated to the Sun, whom the Egyptians most usually called *Horus* as the Greeks did *Phœbus* or *Apollo*. The temple was furnished with three altars, agreeably to the prevailing opinion that the Sun triplicated himself or produced out of his own essence three younger divinities. As for the island, it was not supposed to have been always in a floating state, but to have lost its firmness in consequence of the following circumstance. When Typhon, whom the Egyptians acknowledged to be no other than the sea, was roaming round the world in pursuit of the solar deity Horus, Latona, who was one of the primitive eight gods and who dwelt in the city Buto, received him in trust from Isis, and concealed him from the rage of his adversary in the sacred island Chemmis, which then first began to float. Afterwards he became sufficiently powerful to quit his place of refuge and to expel Typhon who had usurped his dominions: and his own reign then commenced in the place of the temporary usurped domination of the ocean.[1]

2. The Greeks had a story, in all main points substantially the same, respecting their Apollo; who, as every schoolboy well knows, is so decidedly the solar god, that the names of Apollo and the Sun are always used by the poets convertibly and indifferently. The Hellenic fable indeed is palpably nothing more than a repetition of the Egyptian one, adapted to a different country. Python, we are told, was an immense serpent, the offspring of the earth, gendered of the slime produced by the deluge. While Latona was pregnant with Apollo and Diana, or the Sun and the Moon, this monster so implacably pursued her, that no place could be found upon the surface of the whole earth where she might be delivered. Neptune therefore caused the island of Delos to emerge out of the sea, in order that an asylum might be afforded to the persecuted goddess. Here she brought forth in safety her double offspring, the Sun and the Moon, grasping an olive-tree in her hands during the pains of parturition. At this period Delos was supposed to have floated in an erratic state on the surface of the waters: but Apollo afterwards rendered it stable; and at length slew the serpent Python, which had pursued his mother with so much implacability.

[1] Herod. lib. ii. c. 156, 144.

In the present legend, Python is obviously the Egyptian Typhon or the ocean, the infant Apollo is the infant Horus, the floating island Delos occupies the place of the floating island Chemmis, and the Egèan sea is substituted for the lake of Buto. We additionally learn from the classical fable, that Python or Typhon is not the ocean simply, but the ocean at the time of the flood; that the reason, why Latona could find no resting place, was, because the whole earth was subjected to the dominion of Python, or in other words was laid under water; and that the precise period, when the Sun and the Moon were born in the floating island, was that of the deluge. Such being the case, since the classical tale is palpably the same as the Egyptian, the latter must be understood in a similar manner. The time consequently, when the solar god Horus was obliged to take refuge in the floating island Chemmis, was that of the general flood: and, as Typhon or the ocean was the agent that thus compelled him to conceal himself, the ocean at the epoch of the flood must evidently have been intended.[1]

3. We find another parallel legend among the Peruvians; which strongly tends to prove, that their theology must have sprung from a common origin with that of Greece and Egypt. When all mankind were swept away by

[1] Hyg. Fab. 140. Ovid. Metam. lib. i. ver. 434—440. lib. vi. ver. 332—334. Virg. Æneid. lib. iii. ver. 75. Tzetz. in Lycoph. ver. 401. Callim. Hymn. ad Dian. ver. 35. Tzetzes says, that Asteria, the sister of Latona, was first metamorphosed into a quail and afterwards into the erratic island Delos. Asteria however was the same as Latona herself, as is evident from the circumstance of that goddess being equally said to have been changed into a quail. Serv. in Æneid. lib. iii. ver. 72. Latona therefore must ultimately be identified with the floating island. In fact, both she and Asteria (the Astoreth of the Phenicians) were equally the great mother or receptacle of the hero-gods, here symbolized by a floating island. As the raven was a bird sacred to Apollo, though deemed a messenger of evil tidings: so I suspect, that in this part of the legend a quail has been substituted for a dove. Supposing this to be the case, we shall have an exact inversion of the Hindoo fable, which relates, that at the time of the deluge Parvati first assumed the form of the ship Argha and afterwards that of a dove. I am the more confirmed in my conjecture, because we find, that Jupiter himself was sometimes thought to have taken the shape of a quail no less than his paramour Latona, much in the same manner as Siva metamorphoses himself into a dove in order that he may still join his consort Argha when changed into the female of that bird. Schol. in Pind. Nem. Od. i. ver. 2. Asiat. Res. vol. vi. p. 523. Apollod. Bibl. lib. iii. c. 10. § 3.

BOOK IV. the waters of the deluge, a personage named *Virachoca* emerged from the great lake Titiaca, and became the founder of Cuzco. Then the human species began once more to multiply upon the face of the earth. The worship of this Virachoca was joined with that of the Sun; or rather, when viewed astronomically, he was himself the solar god. Accordingly, the Peruvians shewed in the same sacred lake Titiaca a small island; where they feigned that the Sun hid himself, and was thus preserved during the general destruction of mankind by the flood. In this island, as in the Egyptian island Chemmis and the Greek island Delos, there was a temple dedicated to the Sun; and the place itself was accounted holy. Here then, the symbolical serpent being omitted, we are literally informed, that the Sun concealed himself in a small island, in order that he might be saved from the fury of an universal deluge.[1]

IV. As the Sun is thus set afloat by the old mythologists in a ship, in the cup of the lotos, or in a small erratic island; and as his eventful voyage is expressly referred to the time of the flood: so we may further observe, that he is represented as peculiarly delighting to haunt the sacred mountain, which first raised its head above the retiring waters, and which received upon its summit the Ark of him who was preserved from the general destruction.

Thus the favourite residence of the Greek solar deity was Parnassus, where Hellenic legends fixed the appulse of the ship of Deucalion: thus the solar Siva of the Hindoos, the mariner of the ship Argha, is exhibited as dwelling conspicuous in his eight forms on the Cashgarian peak of Meru or Cailasa, where the ark of Menu and his seven companions rests after the deluge: and thus, in the Zend-Avesta, the Sun is described as ruling over the world from the top of mount Albordi, which is said to have been the first land that appeared above the waves of the retreating flood.

V. Nor yet are these the whole of the wonderful things, which the gentile mythologists tell us of the Sun.

The old Orphic poet, the priests of Egypt, and the Brahmens of Hindostan, agree in maintaining, that he was born out of an egg, which had floated on the ocean, and which had been tossed about at the mercy of the

[1] Cieza apud Purch. Pilgrim. b. ix. c. 9. p. 874.

elements: and he was thus produced, both in his simple state of unity, and as he had become three by a mysterious act of self-multiplication.[1] Certain powerful families, both in Hellas, Hindostan, and Peru, which claimed a proud sacerdotal and military preëminence above the subject multitude, affected to trace their descent from him, and in an eminent manner styled themselves *Heliadæ* or *Surya-bans* or *Children of the Sun:* yet was he likewise acknowledged to be the common father both of hero-gods and of men, the primeval being from whom all were equally born, the personage who himself was specially the first-produced.[2] Under the names either of *Sames* or *Ares* or *Horus* or *Helius*, as the Greeks rightly translated the last of these titles all of which equally denote *the Sun*, he was claimed by the Assyrians and the Egyptians as one of their most ancient fabulous sovereigns: and, as the latter gave him a crocodile for the vehicle of himself and his ship and as their ancient king Menes was saved on the back of a crocodile during the prevalence of an imaginary local deluge, as the Egyptians denominated that animal *Campsa* and as the word *Campsa* also signified *an ark;* it is evident, that Menes and the Sun must be the same person, and that the hieroglyphical crocodile and the ship of the Sun must mean the same thing.[3] In fine, the Hindoo Brahmens assert, that the solar deity, who is distinguished by such various and remarkable characteristics, began his devotion immediately after the flood, and continued it during the space of a hundred years.[4] CHAP. II.

VI. Notions like these would in themselves be sufficient to induce a belief, that, when the Gentiles worshipped the Sun and the Host of Heaven, they did not worship them simply, but associated with them certain human characters who had really performed the actions which were thence ascribed to the celestial bodies. Such a conclusion would be the almost inevitable result of the preceding inquiry, even if no direct information had been af-

[1] Orph. Hymn. v. 1, 2, 8. Fragm. apud Olympiod. Comm. in Phileb. Gesn. edit. p. 410. Euseb. Præp. Evan. lib. iii. c. 11. Instit. of Menu. c. 1. § 9- 12.

[2] Orph. Hymn. v. 1, 3, 8, 9. Instit. of Menu. c. i. § 9, 31, 32, 33.

[3] Chron. Paschal. p. 37. Diod. Bibl. lib. i. p. 13. Palæph. Fragm. p. 65. Herod. lib. ii. c. 4, 69. Diod. Bibl. lib. i. p. 80. Καμψα, θηκη. Hesych. Lex.

[4] Asiat. Res. vol. iii. p. 157.

BOOK IV. forded us on the subject: but, so far is this from being the case, that the ancient mythologists have been as unreservedly communicative as could well have been desired.

Hesiod informs us, that the demon-gods were the souls of those men, who lived in the first or golden age, and who were afterwards worshipped by their posterity on account of their extraordinary virtues.[1] The author, who writes under the name of *Hermes-Trismegistus*, asserts, that Esculapius, Osiris, and Thoth, were all holy men, whose souls were worshipped after their death by the Egyptians.[2] Much the same account is in effect given by Diodorus, when he tells us, that Osiris, Vulcan, and other cognate deities, were all originally sovereigns of the people, by whom they were venerated.[3] Hence the fathers were wont to reproach the Gentiles with their adoration of what were no better than so many dead men, whose very bones and coffins were shewn as relics.[4] In a similar manner, some of the more intelligent among the Hindoos fairly acknowledge, that their gods were once men like themselves: and the Buddhists, though they claim the highest honours for their deity, confess that after all he was but a mortal.[5] But perhaps the most systematic and explicit testimony to this purpose is to be found in the writings of Cicero, because he positively declares that such was the occult doctrine taught in the Mysteries. After enumerating various instances of men being elevated after their death to the rank of gods, *What,* says he to the person with whom he is engaged in disputation, *is not almost all heaven, not to carry on this detail any further, filled with the human race? But, if I should search and examine antiquity, and go to the bottom of this affair from the things which the Greek writers have delivered, it would be found, that even those very gods themselves, who are deemed the Dii majorum gentium, had their original here below, and ascended from hence into heaven. Inquire to whom those sepulchres belong, which are so commonly shewn in Greece. Remember, for you are initiated, what you have been taught in the Mysteries:*

[1] Hesiod. Oper. et dier. lib. i. ver. 120—125.

[2] Herm. Trism. apud Mede's Apost. of latter times. part i. c. 4.

[3] Diod. Bibl. lib. i. p. 13, 14, 15.

[4] Clem. Alex. Cohort. p. 29. Arnob. adv. gent. lib. vi. Jul. Firm. de error. prof. rel. p. 4, 13.

[5] Moor's Hind. Panth. p. 14. Asiat. Res. vii. p. 34, 35. vol. viii. p. 352.

you will then at length understand, how far this matter may be carried.[1] CHAP. II.
Accordingly, he himself tells us in another place, that such was the universal doctrine of the Mysteries, wherever they might be celebrated: which in effect proves the very point I am contending for; namely that all the systems of pagan mythology originated from a common source, and taught the same speculative notions. *What think you*, says he, *of those, who assert, that valiant or famous or powerful men have obtained divine honours after death, and that these are the very gods now become the object of our adoration? Euhemerus tells us, when these gods died, and where they were buried. I forbear to speak of the sacred rites of Eleusis, into which the most remote nations are initiated; I pass by Samothrace and the Mysteries of Lemnos, whose hidden Orgies are celebrated in darkness and amidst the thick shades of groves and forests: since we learn from them rather the nature of things, than that of beings who may properly be esteemed gods.*[2]

1. The gods of the Gentiles being thus mere men, the question is, how they came to be worshipped in conjunction with the Sun and the Host of Heaven. Here again we are by no means at a loss for the desired information.

The notion, that the souls of the hero-gods were either translated to the celestial bodies or were emanations from them, constituted a very prominent part of ancient Paganism.

Thus we find it to be a prevailing idea, that the Sun, the Moon, and the Stars, were not mere inert matter; but, on the contrary, beings wise, intelligent, and actuated by a divine spirit.[3] Posidonius tells us, that the Stoics supposed each Star to be the body of a deity: and Austin represents them as maintaining, that the Stars were parts of Jupiter or the Sun, that they

[1] Cicer. Tusc. Disp. l. i. c. 12, 13. See also the apocryphal book of Wisdom xiv. 12.

[2] Cicer. de nat. deor. lib. i. c. 42. These two citations from Cicero are adduced by Bp. Warburton to establish his theory respecting the Mysteries: they certainly prove, that the Gentiles worshipped dead men. When Cicero speaks of the Orgies teaching the nature of things, he refers no doubt to that part of them, which set forth the doctrine of a succession of similar worlds, or which described (as Jamblichus speaks) the conturbation of the heavens, the revealing of the secrets of Isis, the display of the ineffable wonders of the great abyss, and the resting of the ship Baris. Jambl. de Myster. sect. vi. c. 51.

[3] *Τον ἡλιον, και σεληνην, και των αλλων αστρων ἑκαστον, ειναι νοερον και φρονιμον και πυρινον πυρ.* Zen. apud Stob.

were all living creatures, and that they all had rational souls.[1] This last writer also mentions it to have been an established opinion, that, from the highest circuit of heaven to the sphere of the Moon, there are numerous ethereal souls which ought to be worshipped as celestial gods, and that these souls are the Stars and the Planets which may not only be comprehended by the intellect but even perceived by the eye.[2] The same notion prevailed among the Phenicians: for, with Cumberland, I think it abundantly evident, that the intelligent oviform animals, which Sanchoniatho calls *Zophesemin* or *Overlookers of the heavens*, are the Stars, and not, as Bochart imagines, the angels.[3] We find it also among the ancient Babylonians: for, in the Chaldèan oracles, the great father is said to have constituted a septenary of living erratic animals, which are the seven Worlds or seven Planets.[4] Even some of the Jewish writers did not escape the general infection, but were led to adopt the theologically philosophical reveries of the Gentiles. Philo calls the Stars *divine images:* and, in what sense he calls them so, appears from his also denominating them *incorruptible and immortal souls.*[5] So likewise Maimonides declares, that the Stars and Spheres are every one of them animated, being endued with life, knowledge, and understanding; and that they acknowledge him, at whose command the world was made, each of them, according to their degree and excellency, praising and honouring him as the angels do.[6]

The reason, why the heavenly bodies were thus deemed living intelligences was their supposed union with the souls of deceased heroes: and, as the Sun was the brightest of those bodies, it was naturally thought the peculiar residence of the parent and chief of those hero-gods. This opinion was strenuously held by the Platonists of the Alexandrian school. All the superior gods they equally esteemed to be the Sun: and the inferior gods they ima-

[1] *Αστρον ειναι φησι σωμα θειον.* Posid. apud Stob. August. de civ. Dei. lib. iv. c. 11.

[2] August. de civ. Dei. lib. vii. c. 6.

[3] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Cumberland's Sanchon. p. 21. Bochart. Chanaan. lib. ii. c. 2. p. 706.

[4] Fran. Patric. Orac. Zoroast. tit. *Ουρανος*. p. 44. edit. Stanley.

[5] *Αγαλματα θεια.* Phil. de opif. mund. *Αφθαρτους και αθανατας ψυχας.* Phil. de somn.

[6] Jesude Hattorah. c. iii. § 9. apud Cudw. Intell. Syst. p. 471.

gined to be deified heroes, whose souls dwelt in the bodies of the Stars.[1] In this doctrine they are fully supported by the whole tenor of ancient mythology. The Egyptian priests, as we learn from Plutarch, taught expressly, that Cronus, Osiris, Horus, and all their other principal deities, were once mere men; but that, after they died, their souls migrated into some one or other of the heavenly bodies, and became the genii or animating spirits of their new celestial mansions.[2] Since therefore Osiris was declared to be the Sun; it is evident, that, according to this system, the soul of the man, who was distinguished by that appellation, was thought to have been translated into the Solar Orb. In a similar manner we are told by Sanchoniatho, that Ilus or Cronus was once a man, that he was deified by the Phenicians after his death, and that his soul was believed to have passed into the Planet which bears his name.[3] So again, among the Hindoos, the seven Rishis, who were preserved in an ark with Menu-Satyavrata, now animate the seven Stars of the great bear; while the souls of their wives shine conspicuously in the Pleiades.[4] These were the gods, whom the Latins called *Deastri*, because their residence was in the Stars. They were thought to have been once illustrious men; but it was supposed, that their souls after death mounted to the Constellations as a reward of their exalted virtue. Such was Julius Cesar, whom the flattery indeed of the Augustan court elevated to a Star, yet a flattery perfectly accordant with the prevailing speculations of Paganism: and such doubtless were the Baalim or Siddim, so frequently mentioned in Holy Scripture.

From this source plainly originated the primeval disposition of the heavenly bodies into distinct Constellations, each bearing the name either of some hero or of some mysterious hieroglyphic. They, who had been most celebrated upon earth, still retained their preëminence on the sphere: and, to omit other more obscure Catasterisms, the warrior Nimrod still towers aloft in the constellation Orion; while, in the remarkable groupe of the ship

[1] Plot. Ennead. ii. lib. 9.

[2] *Τας δε ψυχας λαμπειν αστρα.* Plut. de Isid. p. 354.

[3] Euseb. Præp. Evan. lib. i. c. 10.

[4] Asiat. Res. vol. ix. p. 83, 85. Moor's Hind. Panth. p. 86.

BOOK IV. Argo, the dove, the raven, the altar, the victim, and the sacrificing Centaur, we may still read the well-known history of the deluge.

Sometimes, by a yet further refinement, the genius of the Sun was thought to descend from heaven, and to become incarnate in a human body. Thus the emperor Julian, who was deeply versed in the Mysteries of that fantastic theology which he preferred to the rational simplicity of the Gospel, maintained, that Esculapius was manifested upon earth in a human form by the generative power of the Sun: from which we are to understand, I conceive, that the fabled god of healing was an emanation of the Sun incarnate in the body of a man; for by other mythologists Esculapius is positively declared to be the Sun himself.[1] And thus the Hindoos distinctly assign a two-fold nature to their Menu: in one point of view, he was a mere man; but, in another, he was an emanation of the Sun.[2] But, whether the soul of the man was thought to be translated to the orb of the Sun, or the genius of the Sun to animate the body of the man, this notion of a double nature may be clearly traced throughout the whole mythology of the pagans, and is in fact necessarily required by every page in the history of their gods one and many.

2. The inquiry having been conducted thus far, it only remains to learn, *what particular man* was venerated by the Gentiles in close union with the solar deity.

As the attributes of the man have, in consequence of this union, been ascribed to the Sun; the various remarkable opinions entertained of the Sun will enable us to determine the man, who was worshipped in conjunction with him. Hence we may gather from the preceding investigation, that the

[1] Cyril. cont. Julian. lib. vi. p. 200.

[2] *Whenever the deity condescends to be born of woman, the person is one, but there are two natures. To this distinction we must carefully attend in order to reconcile many seeming contradictions in the Puranas; and more particularly so with respect to Vaivaswata and Satyavrata, who are acknowledged to be but one person. The divine nature is an emanation of Vishnou in his character of the Sun; and Satyavrata is the human nature: these two natures often act independently of each other, and may exist at the same time in different places.* Asiat. Res. vol. vi. p. 479. This distinction must equally be attended to in every other system of pagan mythology.

man in question must have been one, who performed an extraordinary voyage in a ship with seven companions represented by the seven planets; who was compelled to hide himself in a small floating island by the violence of the sea; who was born from an egg or from the calix of the lotos, and who was thence occasionally depicted as an infant; who mysteriously triplicated himself, by which can only be meant that this man was the father of three sons; who, sailing in his ship, presided over a gate or door, from which all human souls were born; who delighted to haunt a lofty mountain, where the ark of one preserved during an universal flood was thought to have rested; who was once plunged in a remarkable manner into the ocean; and who was the parent, not only of a powerful family that early claimed and acquired a decided superiority, but even of the whole race of mankind. With respect to the time when these circumstances occurred, we are told very explicitly, that it was, when all the world was inundated by water, and when all men perished except this solar personage and his companions: and, as for the hieroglyphical manner in which they are sometimes detailed, we may clearly enough perceive, even independent of many positive assertions to that purpose, that the egg, the cup, the lotos, the crocodile, and the floating island, in which or out of which the man either sails or is figuratively born, must all be the same thing as his ship. Such being the case, it is sufficiently obvious, that the man, whom the Gentiles have in all ages and countries worshipped in conjunction with the Sun, must be the great father Noah; that his ship must be the Ark; that the sidereal door, through which all living souls are born, must be the door of the Ark elevated to the sphere; that his favourite mountain must, in the first instance, be Ararat; that his three sons must be Shem, Ham, and Japhet; that his seven nautical companions must be the family of Noah; that his birth from the lotos or egg or floating island must mean the allegorical birth of Noah from the Ark, an idea which necessarily involves the fable of his infancy; that his victory over the ocean must denote the recovery of the earth from the wide domination of the flood; that his being reputed the first sovereign of every ancient people naturally followed from his being the common father and patriarchal king of the whole human race; and that the family, which peculiarly claimed to be his descendants though they admitted that all men equally derived their origin from him, must be the family of Cush, which, under the auspices of Nimrod, esta-

 blished the only real universal empire, and which ever since has retained the sovereignty over the other children of Noah.[1]

This would be the inevitable conclusion from the preceding inquiry, even if the old mythologists had been silent upon the point. But they are not silent: they more than once positively tell us, that their solar god was he, who, in his human capacity, was reckoned the subordinate agent in bringing on the deluge, and who himself was preserved in an ark from the general destruction. Thus, in the Zend-Avesta, the man-bull Taschter, who with three associates causes the whole earth to be inundated, and who exists upon that earth in three forms is yet spoken of as being celestially the Sun. Thus the Hindoo Menu-Satyavrata, who is saved in an ark with the seven Rishis at the time of the general deluge, is declared to be also an emanation of the solar deity; whence he bears the additional name of *Vaivaswata*. Thus the Egyptian Menes, who is saved from a flood on the back of the hieroglyphical crocodile and who is certainly the Menu of the Brahmens, must clearly be identified with the Sun, because the Sun is exhibited as equally using the crocodile for his vehicle. And thus the British Menwydd or Menu, who is described as the head of three subordinate Menus, who is celebrated as the primeval author of the Mysteries, who in the ship Ked sails over an ocean that has no shores when all mankind perish except himself and seven companions, and who therefore like the Egyptian Menes must necessarily be identified with the Indian Menu, is yet positively declared to be the Sun when his character is viewed astronomically.[2]

Thus, so far as I can judge, no position can be more satisfactorily esta-

[1] Vide infra b. vi. c. 2, 3.

[2] Davies's Mythol. p. 106, 110, 121, 176. Menwydd was the same as Hu: but Hu was the Sun. Bp. Cumberland and Dr. Shuckford think, that Menes, whom Herodotus makes the first king of Egypt, was the scriptural Mizraim. It is not improbable, when we consider what the leading doctrine of Paganism was, that Mizraim, like Enoch, Cush, Nimrod, and Abraham, may have been deemed one of the subordinate manifestations of the great father: but the primitive Menes, who was saved from drowning at the era of an inundation by a *Campsa*, a word which indifferently signifies *an ark* and *a crocodile*, must clearly have been Noah or the Menu-Satyavrata of Hindostan. Cumberland's Sanchon. p. 54—60. Shuckford's Connect. vol. i. book iv. p. 207.

blished than this: that, when the Gentiles worshipped the Sun as their principal divinity, they did not worship him simply and absolutely as the mere chief of the heavenly luminaries; but they adored in conjunction with him, and perpetually distinguished by his name, the patriarch Noah, whose soul after death they feigned to have migrated into his orb and to have become the intellectual regent of it.

Yet, although they venerated Noah as the solar deity or (to adopt the phraseology of the Chaldèan oracles) as the one fire from which all things were produced, they did not venerate him *exclusively* as such.[1] Agreeably to the doctrine of a succession of similar worlds, each of which alike commenced with an universal father and three sons who had floated on the surface of a preceding deluge, the person worshipped in the Sun was not simply Noah, but Noah viewed as a transmigratory reappearance of Adam; nor yet merely Noah as a reappearance of Adam alone, but Noah considered as one of the numerous or rather innumerable manifestations of the great father. In absolute strictness of speech then, according to the system of the pagan hierophants, their floating solar deity is that fabled compound or transmigrating personage, whom they denominated *the great father both of gods and men*, and whom they deemed at once the destroyer and reproducer of the world. What, in naked truth, is properly the character of Noah does indeed largely *predominate* in this personage: but, though his attributes are *eminently* diluvian; we find him, in various instances, *also* sustaining the character of Adam. He may be viewed therefore, when the fable of an endless succession of worlds is traced up to its real origin, as a mixed being, who unites in his own person the characters of the two great fathers of the human race.

VII. There is much even in the physical character of the Sun; which led the Gentiles, according to their favourite mode of speculating, to adopt him as the best astronomical representative of their great father.

His daily descent below the horizon and his daily rising above it visibly exhibited to the devout aspirant the aphanism and reappearance of their chief god. By this was really meant the entrance into, and the quitting of, the

[1] Εισιν παντα πυρος ενος εκγεγαωτα. Orac. Magic. Zoroast. p: 22. Opsop.

BOOK IV.

Ark; when the great father vanished out of one world, and manifested himself again into another: but it was variously described, as a death and a revival, as a deep sleep and an expergefaction, as an entrance into the womb and a new birth, as a descent into the infernal regions and a return from them. Accordingly we are told, that, while the Sun was invisible beneath the horizon, he shadowed out the great father, as an infernal god, or as inclosed in a state of temporary death within his ark which was deemed his coffin; but that, while he was visible above the horizon, he represented the same great father as emerging from Hades and as restored to life and liberty.[1] Each day, at his rising and setting, he displayed a lively image of his human associate, the diluvian patriarch, by seeming to float on the surface of the mighty ocean. Each year, by his departure into the southern tropic and his return with new life and vigour into the northern, he again exhibited the allegorical death and revival of his mortal antitype within the precise literal period, allowing for a few days excess, of the confinement of Noah within the Ark; that period, which the Hindoos celebrate as the great year of the solar Brahma's sleep within the egg as it floats on the surface of the intermediate deluge.[2] And lastly, as the ruler of the seven planets with whom as his companions he navigates the great ship of the heavens, he afforded to his enraptured votaries the edifying astronomical spectacle of the great father presiding over the seven gods and with them jointly constituting that primeval ogdoad of deities so highly venerated in Egypt and throughout the pagan world: while, in his three altitudes of morning, noon, and evening, he displayed himself as a mysterious triplication of one and the same Sun, analogous to the generative triplication of the patriarch in the persons of his three children.[3]

[1] Macrob. Saturn. lib. i. c. 18. p. 200. c. 21. [2] Macrob. Saturn. lib. i. c. 18. p. 200, 201.

[3] The Hindoos declare, that Brahm or the Sun is the triad Brahma-Vishnou-Siva as he appears at these three altitudes: yet, in their human capacities, these three gods are evidently first the three sons of Adam, and afterwards those of Noah.

CHAPTER III.

Respecting the division of the gentile mythologists into two great primeval sects.

I. THOUGH all the Gentiles in every quarter of the globe worshipped the great father as their principal divinity, and though all their various gods ultimately resolve themselves into that ancient compound and transmigrating personage viewed as multiplying himself by a mysterious act of triplication: yet we may distinctly trace the existence of two principal sects, who agreed indeed to venerate the same being, but who differed in the peculiar mode of venerating him. The difference chiefly consists in the greater or less complexity of the two systems: and, even when they are found in decided hostility to each other, they are not more unlike than those of Rome and Geneva in the Christian world. Very frequently however they have amicably blended together: all distinction has been nearly lost between them: and the two have immemorially enjoyed their respective votaries in common. Of these, we may term the one *the Osiric* or *Bacchic* or *Saivic* or *Brahmenical superstition:* and the other, *the Buddhic* or *Thothic* or *Hermetic* or *Samanèan*. Throughout India[1] they yet exist in a separate state, and their adherents view each other with sentiments of the most malignant bigotry:

[1] I use the word *India* in the large sense of the ancients.

BOOK IV. yet, from the palpable similarity of the two religions in essentials, there can be no doubt, as it has justly been observed, either that the one is the child of the other, or that the two have branched off from a common original. This has occasioned much discussion, whether of them ought to be esteemed the most ancient: but the mode, in which the discussion, has been conducted, appears to me not at all to bear upon the real merits of the question. It is in fact rather a dispute, which of the two was first established *in India*, than which of them could *abstractedly and from its primeval origin* claim the priority. I certainly think with Mr. Joinville, that there is considerable reason for believing that Buddhism preceded Brahmenism among the Hindoos: but this, so far as I can judge, leaves the true question wholly undecided; for the former might be more ancient *in Hindostan* than the latter, without being so in regard to its *original institution*. At the same time, one of his arguments, though somewhat irrelevant according to the limited manner in which he treats the subject, tends strongly to establish the propriety of the hypothesis, that Buddhism was in the first instance antecedent to Brahmenism. The more finished and elaborate system is usually posterior to that, which is less so. But Buddhism is in many respects crude, and simple, and unformed: while Brahmenism is the very reverse. The presumption therefore is, that the latter is only a more finished exhibition of the former; and, consequently, that Buddhism is more ancient than Brahmenism.[1]

II. Yet, although the priority ought perhaps to be conceded to Buddhism, such priority can only be trifling. We find each system existing in almost every part of the world, either separately, or conjointly with the other system. Hence, every argument, which proves that the one must have originated when all mankind formed but one community in one region, will equally prove that the other cannot have had a more recent origin. The rise therefore of both must be referred to a period not later than the era of the building of the tower under the auspices of Nimrod. On the whole, I am inclined to believe, that the more simple Buddhic superstition was the *first* political corruption of Patriarchism, the *commencement* of what

[1] Asiat. Res. vol. vii. p. 398 et infra.

Epiphanius calls *the Scythic* or *Cuthic heresy:* while the more complex Brahmenical superstition (though in all probability it has received many subsequent additions) was the *completion* and *perfection* of that heresy, denominated in this latter state by the same writer *Hellenism* or *Ionism*.[1]

III. In all ages, the warlike Chasas or Chusas or Goths or Scythians have peculiarly attached themselves to the Buddhic superstition. These are the comparatively unmixed descendants of the original sacerdotal and military castes, the genuine children of the Babylonic Cuthim of Nimrod.[2] On the other hand, the various tribes, who retired to the several places of their allotted settlement under a Cuthic priesthood and nobility of an entirely distinct race from themselves, appear to have either affected the Brahmenical superstition or to have carried off both systems which in time were reconciled and blended together into one.[3] The votaries of these two modes of worship certainly existed in India, separate from each other, so early as the times of Strabo, Porphyry, and Clemens Alexandrinus: for they all positively declare, that the Hindoo theologists were divided into two sects, the Brachmans or Brahmens and the Samanèans or Sarmanèans or Germanes; and, while Clemens specifically mentions the god Buddha by name, Strabo very accurately remarks that the Brachmans were more regular and systematic in their scheme of doctrine than the others.[4] Clemens further observes, that the Samanèans were peculiarly the priests of the Bactrians: and such they continue even to the present day; for the Chasas of Bokhara and Cashgar are still, like their ancestors, devoted to the worship of Buddha or Saman.[5] The Buddhists of that country insist, that their religion is no modern figment, but has existed from the very beginning.[6] In saying this, I believe them to speak the truth, provided we limit the beginning of their theology to the era of Nimrod. It is evident, that their system was not of novel origin in the days of the authors to whom I have just

[1] Vide infra b. vi. c. 2. § IV. 2.

[2] Vide infra b. vi. c. 2. § IV. 1. c. 4. § I, II.

[3] Vide infra b. vi. c. 2. § VI. c. 3. § VI.

[4] Strab. Geog. lib. xv. p. 712. Porph. de abstin. lib. iv. § 17. Clem. Alex. Strom. lib. i. p. 305.

[5] Clem. Strom. lib. i. p. 305.

[6] Asiat. Res. vol. vi. p. 531.

 referred: and, in searching for its first institution, I see not how we can reasonably stop short of the great Babylonian apostasy.

IV. By the destruction of idolatry throughout Europe and the west of Asia, Buddhism reigns at present over a larger portion of the globe than Brahmenism. The latter is confined to India: while the former not only shares that country with it, but prevails from the very north of Tartary to the island of Ceylon, and from the Indus to Siam and China and Japan. Its principal seat is Thibet, Boutan, and Cashgar: countries, which have ever formed one of the chief settlements of the Chasas or Scythians, and which are thence consistently deemed the cradle of Buddhism. Yet this, if I mistake not, is but a local appropriation. As Paradise and mount Ararat have been transferred from Armenia to the high land of Cashgar and Bokhara at the head of the Ganges: so has the origin of Samanianism experienced an exactly similar removal. When a branch of the warlike Cuthim migrated in an unmixed state from the plains of Shinar to the lofty region of the Indian Caucasus, they brought with them that Buddhic superstition which was so immediately founded on the history of Paradise and the deluge; and to that peculiar form of old mythology their house seems to have pertinaciously adhered in all its other settlements, until it relinquished it either for the light of Christianity or for the imposture of Mohammedism.

CHAPTER IV.

Respecting the human character of the great father, as exhibited in the Osiric or Bacchic or Saivic or Brahmenical superstition.

All the great gods of the Gentiles ultimately resolve themselves into one deity, known by many different names; and that deity, we are positively told, is the Sun. Yet, though the Sun was their principal male divinity, his character was not purely Sabian or astronomical. The solar orb, to adopt the language of the Orphic poet, was but the heavenly body of the splendid god Helius.[1] And this god, under his various appellations, is confessed by the Gentiles themselves to sustain a second and mortal character. But the character, which he thus sustains, will be found on examination to identify itself, by no unequivocal tokens, with that of Noah viewed as a reappearance of Adam: hence he is celebrated, with perfect accuracy, as the great common father both of hero-gods and of men. In this capacity he was equally venerated by two sects, into which the ancient idolaters appear to have been divided as early as the building of the Babylonic tower: for, whatever difference there might be in the *mode* of worshipping or describing the great father, the *person* was alike adored by the votaries of each superstition.

I shall at present consider the human character of the great father, as ex-

[1] Fragm. Orph. apud Macrob. Saturn. lib. i. c. 18.

BOOK IV. hibited, in different countries and under various appellations, by the adherents of what may be termed *the Osiric* or *Bacchic* or *Saivic* or *Brahmenical superstition.*

I. In Egypt, the transmigrating patriarch was denominated *Osiris;* and the younger god Horus was esteemed his offspring: but this descent is purely mythological: for, as Osiris and Horus are alike declared to be the Sun in their astronomical capacity; so, in their human capacity, they are each plainly the great father. Hence we find a very strong resemblance between their several legends. If Horus be constrained by Typhon to take refuge in a floating island; Osiris is similarly compelled by him to enter into a floating ark. If Horus be reputed to suffer death and afterwards to be restored to life; Osiris is thought to have experienced a perfectly analogous death and revival. If Isis wanders over the world in quest of Horus; she makes exactly the same search for the lost Osiris. If she carefully collects the scattered limbs of Horus, and afterwards reanimates his at length united frame; she performs also for the murdered Osiris the self-same good offices. If Horus be torn into seven pieces by the Titans; Osiris is similarly torn by the Titans into fourteen pieces, which number is the mere reduplicate of seven. Thus, their enemies are the same: the calamities, which they endure, are the same: and their final triumph is the same. They plainly, in short, constitute but a single character: and this character was divided between two deities, because it was viewed under two somewhat different lights; yet one person was still shadowed out by each.

Horus was represented as an infant, either sailing in a ship, or floating in the golden cup of the lotos, or seated on a crocodile, or swathed (as in the Bembine table) after the manner of the mummies: and he seems designed to typify the diluvian god, as born again from the Ark like a child from its mother, as returning to life after the period of his mystical death, as entering upon a new state of existence in a new world, and as finally triumphant over every attack of the ocean; designed, that is to say, more peculiarly to exhibit the *postdiluvian,* or mystically regenerated, great father.

Osiris, on the contrary, appears to be the same person considered *more generally:* he is Noah in every part of his character, Noah both *antediluvian* and *postdiluvian.* Thus, in one point of view, Noah *the antediluvian,* when

considered with reference to the second great father's existence *after* the flood, *precedes* him; and is then the parent and husband of the Ark, that mysterious mother both of the renovated world and of the great father himself: as such, he is Osiris, the consort of Isis and the sire of the infant Horus. But, in another point of view, Noah *the postdiluvian,* when considered with reference to the great father's existence *before* the flood, *succeeds* him; and, proceeding from the womb of the Ark which is the great father's consort, displays himself in the character of their son: as such, he is Horus or the younger Osiris, the offspring of Isis and the elder Osiris.

Some refinement of this nature, which indeed was the almost inevitable consequence of the various degrees of relationship sustained by the great father towards the great mother, may be traced with sufficient clearness in the avowed notions of the Egyptians themselves. Plutarch tells us, that they esteemed Osiris as the beginning, Isis as the receptacle, and Horus as the completion:[1] and he speaks of Isis, as being the mundane house or habitation of Horus, the seat of generation, the nurse of the world, the universal recipient.[2] Simplicius ascribes the same character to the Syrian fish-goddess Derceto or Atargatis: for he represents her, as being the place or habitation of the gods; and he adds, that, like the Egyptian Isis with whom she ought doubtless to be identified, she contained, inclosed within her womb, what he calls *the specialities* or *proper natures* of many deities.[3] Such phraseology, when the history of Osiris and Horus is considered, must relate to the Ark; though, as the great father was Adam no less than Noah, without excluding the Earth or the greater World which was ever associated in the minds of the ancient hierophants with the Ark or the smaller World.

Osiris then is Noah anterior to the deluge; yet, as his history shews, without excluding any other part of that patriarch's character: while Horus, the mythological son of Osiris and Isis, represents to us the same person, born as an infant from the womb of the Ark, and finally prevailing over the ravages of the ocean.

1. Agreeably to such an arrangement, Horus, as we have seen, is described as taking refuge in a floating island from the fury of Typhon or the sea,

[1] Plut. de Isid. p. 374.
[2] Plut. de Isid. p. 372, 374.
[3] Simpl. in Aristot. de auscul. phys. lib. iv. p. 150.

BOOK IV. and as afterwards expelling his enemy and as assuming that sovereignty which the overwhelming monster had for a season usurped. He is also said to have been slain by the Titans, and to have been left by them for dead in the water; where, his mother Isis, at length finding him, by her divine power restored him to life and immortality.[1]

These legends both relate to the same event: they are merely told in a somewhat different manner. The floating island shadowed out the Ark: whence Typhon, by whom Horus is driven into it, is rightly declared to be the personified ocean. In a similar manner, the Titans were the whole race of antediluvians: and they are generally represented, as being in arms against the navicular hero-gods, but as being finally subdued by them and as being then plunged into the watery depths of the great central abyss. Yet there is an evident distinction made between the impious Titans and certain others of a very different character who yet bore the same appellation: for Horus or Apollo, Cronus or Saturn, Hercules, Prometheus, and Helius, as being fundamentally one person, were all equally called *Titan;* and we find a particular family of Titans, which, with their parent Cronus at their head, amounted precisely to eight persons.[2] These are doubtless the eight great gods of Egypt: and the distinction is made, because the *whole* race of antediluvians comprehended the Noëtic family as well as their irreclaimable contemporaries. The supposed death of Horus then by the hands of the Titans is closely allied to Typhon's inveterate pursuit of him. The Ark was esteemed a coffin; and the inclosure of Noah within it, his death: hence arose the various fables of the death and burial of the principal ship-god. Thus dead, Isis finds Horus in the midst of the waters; and forthwith bestows upon him that new life, which Noah received when he quitted his floating coffin the Ark.

2. The fabled persecution, which Osiris experiences from Typhon, is evidently the same, as the exactly parallel persecution, from which Horus is

[1] Diod. Bibl. lib. i. p. 22.

[2] Orph. Hymn. xi. 1. xii. 2, 7. xxxiii. 3. Soph. Œdip. Colon. ver. 57. Stat. Thebaid. lib. i. ver. 738. Sanch. apud Euseb. Præp. Evan. lib. i. c. 10. As Cronus is certainly the same as Sydyk or the just man Noah, his seven children the Titans are the same as the seven Cabiri. They are the same also as the seven Heliadæ and the seven Rishis of Hindostan; the same, it may be added, as various other parallel septenaries.

compelled to take refuge in the floating island Chemmis. Substitute only the ark of Osiris for the island of Horus; and the two stories are palpably identified. The very curious legend of Osiris has been detailed at large by Plutarch. Its substance is, as follows.

Typhon, we are told, conspired against this hero-god of the Egyptians with an intention to slay him and to usurp the whole of his dominions. For this purpose he contrived an ark of extraordinary workmanship, and persuaded him to enter into it. The credulous deity having assented, Typhon shut him up, and cast him into the Nile which was mystically denominated *the ocean.* Thus inclosed in what was deemed his coffin, the winds and waves conveyed him as one dead to Phenicia. Isis however rambled over all the world in search of him: and, having at length found the lost object of her tenderness, she succeeded in liberating him from his confinement and in restoring him to life.[1] Here we perceive an ancient personage driven into an ark by the violence of the sea, which for a time occupies the whole of his dominions: and we learn, that, as his entrance into it was viewed in the light of death, so his liberation from it was considered as a revival or as a return from Hades.

The ark of Osiris, in which he was set afloat by his adversary Typhon, was thought by the Egyptians to have been constructed in the form of a lunette or a boat with two similar extremities.[2] Its shape was in short that of the modern life-boat, which resembles the lunar crescent floating on the water: and it was adopted, because the Moon in her first or last quarter was made the astronomical symbol of the Ark. Osiris accordingly was sometimes said to have entered into this luniform ark, and at other times was fabled to have entered into the Moon: and the Egyptians regularly commemorated by yearly festivals each of these mysterious entrances.[3] But they both alluded to the same event, the entrance of Noah into the Ark: for the Moon, into which Osiris was thought to have entered, was no other than the wooden lunette, the ark (as Plutarch fairly speaks out) shaped like the Moon, within which Typhon inclosed him and then set him afloat on the water.

[1] Plut. de Isid. p. 356.

[2] Λαρνακα μηνοειδη. Plut. de Isid. p. 368. See Plate III. Fig. 1.

[3] Plut. de Isid. p. 366, 368.

The day, on which the Egyptian priesthood supposed Osiris to have been shut up in the ark, was the seventeenth day of the month Athyr when the Sun is in Scorpio; at which time the overflowing of the Nile had ceased, and the country had become dry.[1] Now, if we suppose Moses to have reckoned by the civil year of the Jews which commenced from the autumnal equinox, this will be *the precise day* of *the precise month* on which Noah entered into the Ark.[2] Or, if he reckoned by their ecclesiastical year which commenced from the vernal equinox (a point, incapable perhaps of being now decided with *absolute* certainty), we shall still have the memory of *the precise day*, though in that case not of *the precise month*, accurately preserved in the legend of Osiris.[3] It is not improbable, that the Egyptians themselves laboured under some degree of doubt respecting the true mode of computation: for they seem to have taken pains to provide against all liability to error by the appointment of *two* annual festivals at the opposite seasons of the year, spring and autumn; on one of which they commemorated the entrance of Osiris into the Moon, and on the other his entrance into the ark. But these two festivals, as I have just observed, related to the same event: for the Moon of Osiris was the Moon only in a mystical sense; literally and properly, it was not the planet, but a luniform boat, in which he was feigned to have floated down the Nile and to have crossed the sea to Phenicia. By this expedient therefore of a *double* festival, they were sure to celebrate what they called *the inclosure of Osiris within his coffin* on the very day of the ery month of Noah's inclosure within the Ark.

[1] Plut. de Isid. p. 356.

[2] *In the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened—In the self-same day entered Noah into the ark.* Gen. vii. 11, 13.

[3] Abp. Usher supposes Moses to have reckoned by the civil year, which would make the tradition of the Egyptian priesthood accurate even to a day. Usser. Annal. in A. P. J. 2365. I think it however more probable, that he reckoned by the ecclesiastical year: because, in that case, Noah would land from the Ark in the spring with the whole summer before him; while, in the other case, he would land in the autumn with the dismal prospect of an approaching winter. Now it is not likely, that the good Providence of God would needlessly expose him and his family to so serious an inconvenience. It may be added, that the olive twig, plucked off by the dove, seems to have been a young and tender vernal shoot, not a tough branch of a whole year's growth.

That vessel being esteemed the coffin of Osiris, while he remained confined within it, he was reputed to be dead, and was bewailed accordingly: but, when he quitted it, he was thought to return to life, and the festival then assumed the appearance of the most extravagant mirth and exultation. So likewise, during his inclosure in the ark, he was considered as lost; but, when he left it, he was reckoned to be found again. In the commemorative festival, this latter event was celebrated on the nineteenth day of the month, or on the third day after his inclosure. The Egyptians then went down to the sea by night, the priests bearing the sacred vehicle. This contained a golden vessel in the form of a boat, doubtless that kind of boat which the Greeks called *amphiprymnaïs*, a boat with similar extremities resembling the lunar crescent. Into the boat they poured some of the river water: and then, supposing Osiris to be found, they raised a shout of joy.[1]

The day of the egress of Osiris does not correspond with that of the egress of Noah: but I think it not difficult to ascertain the reason, why the *third* day after the inclosure was peculiarly selected. In the sacred Orgies the whole history of the deluge was designed to be represented: but Noah remained in the Ark a year and ten days: it was necessary therefore in the commemorative festival to *compress* this period of time.[2] The principle then, upon which they went, I take to have been the following. As Noah was shut up in the Ark a whole year with ten additional days, if we divide the entire period into three parts and consider the unbroken year as the middle part: in that case, he will have entered into the Ark at the close of *one* year; he will have been confined in it during the whole of *another* year; and he will have quitted it at the beginning of the *third* year. Now the ancients, as it is well known, were wont mystically to call years *days*; a practice, which we may still behold in many of the prophecies of Holy Scripture. Under such circumstances, they could not more aptly represent the diluvian history in a compressed form, than by making Osiris enter into the ark on the seventeenth day of Athyr and quit it on the third day following: for, in fact, had the preservation of Noah been related in prophetic phraseology, he would have been said to disappear on *one* day and to reappear on the subsequent

[1] Plut. de Isid. p. 366.

[2] Gen. vii. 11, 13. viii. 14.

BOOK IV. *third* day. In this respect, unless I much mistake, he, no less than Jonah, is a most eminent type of the death, burial, and resurrection, of our blessed Saviour. As Noah, according to the Jewish mode of computation, was shut up in the Ark three years or three prophetic days; and as Jonah remained three days in the belly of the cetus, that constant symbol of the Ark: so did our Lord continue three days in the womb of the Earth, which the ancients considered as a vast ship, and which was thence constantly represented by the same hieroglyphics as the Ship of Noah. That is to say, each reappeared on the third day after his disappearance: Christ and Jonah, on the natural third day; Noah, on the prophetic or mystical third day.

Since then, on the very day of the month in which Noah enters into the Ark to avoid the fury of the deluge, Osiris is also compelled to enter into an ark by Typhon, who in the mythology of Egypt (as Plutarch assures us) is the same as the ocean; Osiris must, by the strong evidence of circumstance, be deemed one character with Noah. Such being the case, the luniform ark of Osiris, which was sometimes mystically denominated *the Moon,* must be the same as Noah's Ark: and the peculiar shape of a crescent must have been adopted, and the name of the Moon applied to the machine so constructed; because, in the union of Sabianism and Diluvianism, the boat-like figure of the horned Moon was thought the best astronomical representative of the Ship of the deluge.

Now the luniform ark of Osiris, in which he floated on the surface of the waters, was certainly the sacred ship of Osiris; that ship, in which the Egyptians placed the Sun, and in which they depicted their eight great gods sailing together over the ocean. But the ship of Osiris, as we are plainly taught by Plutarch, was that very ship, which the Greeks called *Argo,* and which they feigned to be the vehicle of Jason and his adventurous companions to Colchis: for he tells us, that the Argo was placed among the constellations in honour of the ship of Osiris.[1] Hence it will follow, that the Argo must be the Ark, and that the whole fable of the Argonautic expedition must be a mere romance founded on the mystic voyage of Osiris, that is to say, on the

[1] Το πλοιον, ὃ καλουσιν Ἑλληνες Αργω, της Οσιριδος νεως επι τιμη κατηστερισμενον. Plut. de Isid. p. 359.

real voyage of Noah. It will also follow, that Danaus who was reputed to have sailed from Egypt to Argolis in the ship Argo, and that Jason who was thought to have sailed in it to Colchis, must each be mere variations of the character of Osiris or Noah.[1] And for such an opinion there is sufficient evidence, distinct from that which arises from both of them being, like Osiris, the reputed navigators of the Argo. Some mythologists rightly esteemed Danaus the son of Theba; which word, as it is well known, literally signifies *an ark:* and from others we learn, that Jason, when a child, was inclosed in an ark, like one dead, in order that he might escape the fury of Pelias.[2] Now, since Jason and Osiris are equally said to be the captains of the Argo, since each was inclosed in an ark, since each was persecuted by a relentless enemy, since each was bewailed by females as one dead, and since each upon quitting the ark was thought to be restored to life: we must inevitably conclude, that these two famous Argonauts are fundamentally the very same character, that the Argo is in both cases the Ark, and that the Egyptian deity and his transcript the Greek hero are equally the god of the Ark. The accounts indeed, which we have of the Argo, shew plainly enough what primeval ship it was designed to shadow out. Various persons were reputed to be the builders of it: but, whether its architect was Danaus, or Jason, or Argus, or Hercules, or Melicertes, or Minerva, or Typhon; whether it was framed in Egypt, or at Argos, or at Pagasæ, or in Phenicia, or on mount Ossa; still a constant notion prevailed, that it was the *first* ship which was ever constructed, the *first* ship that divided the waves of the hitherto impassable sea, that remarkable ship with which the science of navigation *commenced*, the ship in short which on that very account was thought worthy of being placed among the constellations.[3] Nor was it only the *first* ship:

[1] Schol. in Apollon. Argon. lib. i. ver. 4.

[2] Tzetzes mentions a writer, who makes Egyptus, the brother of Danaus, to be the son of Theba: consequently, Danaus was likewise her son. This Theba was the mythological wife of Ogyges, and was thought to have given her name to the Egyptian Thebes. But Ogyges flourished at the time of the flood; and *Theba* is the very name, by which Moses designates the Ark of Noah. Tzetz. Schol. in Lycoph. ver. 1206, 175. Tzetz. Chil. vii. hist. 96. Pind. Pyth. iv. ver. 197.

[3] Compare Schol. in Apollon. Argon. lib. i. ver. 4. Ovid. Metam. lib. viii. ver. 302. Tzetz. in Lycoph. ver. 883. Ptol. Hephæst. Nov. Hist. lib. ii. p. 310. Athen. Deipnos. lib.

 it was also the ship, in which Danaus the son of Theba, who was thought to have flourished synchronically with the deluge of Ogyges, fled from the rage of Egyptus his brother; the ship, into which Osiris was equally driven by the fury of his brother Typhon or the sea; the ship, from which Jason, who was similarly persecuted by Pelias, was believed to have sent out a dove.[1] When to these highly characteristic circumstances is added the manifest identity of the Argo of the Egyptian Osiris and the Argha of the Indian Eswara, and when we recollect that the Argha was supposed to have floated on the surface of the deluge and afterwards to have been metamorphosed into a dove; it is almost impossible not to recognize in the Argo the Ship of Noah, and in Osiris the patriarch himself.[2]

But it is not merely the *diluvian* history of Osiris, which points him out to be Noah: his *character* likewise corresponds minutely with that of the second great father of mankind, and at the same time no less minutely with that of the first great father. Hence we may pronounce him to be not merely Noah, but Noah viewed as a transmigratory reappearance of Adam.

We learn from Plutarch, that he was a husbandman, a legislator, and a zealous advocate for the worship of the gods; that he was the first, who withdrew the Egyptians from the wildness of a savage life, who taught them how to use the fruits of the earth, and who enacted laws for the preservation of social order.[3] Diodorus Siculus gives much the same account of him. He tells us, that he did not confine himself merely to Egypt; but that he travelled over the whole world, was the universal civilizer of manners, and every where appeared in the light of a general benefactor. He was in India, Arabia, Ethiopia, Asia, Thrace, Greece, and Italy. Like the Hindoo god Deo-Naush, with whom he is clearly to be identified, he not only passed over all those regions, but penetrated to the very source of the Ister or Da-

vii. p. 296. Orph. Argon. ver. 66—69. Plut. de Isid. p. 356. Schol. in Apoll. Argon. lib. i. ver. 238. Eratos. Catast. Αργω. Lucan. Phars. lib. iii. ver. 193. Manil. Astron. lib. i. ver. 403. Apollon. Argon. lib. i. ver. 551. Schol. in Arat. Phæn. p. 46.

[1] Apoll. Bibl. lib. ii. c. 1. § 4. Apollon. Argon. lib. ii. ver. 557.

[2] The reader will find the Argonautic expedition treated of at great length in my Dissert. on the Cabiri. c. viii.

[3] Plut. de Isid. p. 356.

nube. He was particularly a skilful cultivator of the vine: and, wherever the climate did not suit the growth of that tree, he taught men the method of making a vinous liquor from barley. Though an Egyptian divinity, he was not always reputed to be a native of Egypt. The Indians asserted, that he was born at Nusa in their country: and modern researches into the mythology of Hindostan sufficiently demonstrate the accuracy of this statement of Diodorus, by shewing that Deo-Naush, whence the Greeks borrowed their Dionusus, is the same person as Osiris. The Arabians, on the other hand, supposed him to be a native of Nusa in their country, and there to have first planted the vine. He was reckoned to be the original founder of the Egyptian Thebes, so famous for its hundred gates; and he bestowed upon it the name of his mother. Diodorus adds indeed, that it was called *Thebes* only in *after* ages: but this I apprehend to be a mistake. The allegorical parent of Osiris was Theba or Argo; who was likewise said to be the mother of the Argonaut Danaus or Deo-Naush and the wife of the diluvian Ogyges, and who was the prototype of Isis or Rhea or the great universal mother. It was from this Theba, that both the Greek and the Egyptian cities derived their name of *Thebæ*. Diodorus further assures us, that he was certainly the same as the Greek Dionusus or Bacchus, that mythologists supposed him to have been in every quarter of the habitable globe, and that both Greeks and Indians equally believed him to be the original inventor of wine and the first instructor of mankind in the art of cultivating vineyards.[1]

This universality of character is in itself sufficient to overturn the opinion of those, who have imagined Osiris to be Moses or Joseph.[2] He, who was alike claimed by *every* nation, who was thought to have visited *all* parts of the earth, who was celebrated throughout the *whole* world as the *first* agriculturist, the *first* inventor of wine, the *first* legislator, the *first* navigator of a ship, the *first* great civilizer of mankind, can only be a person in whom the whole habitable globe was equally interested. But such a character is solely applicable to him, whom the Gentiles venerated as the great transmigrating universal father or Adam reappearing in the person of Noah. Him each

[1] Diod. Bibl. lib. i. p. 13--18. lib. iv. p. 210.

[2] I allude to Gale, Huet, and Sandford, men of great learning, but certainly much mistaken in their views of the character of Osiris.

nation, in the usual spirit of local appropriation, claimed peculiarly to itself, as *its* earliest king, *its* earliest instructor in the arts of civil life, *its* earliest lawgiver and benefactor. He, in short, was that primitive husbandman, that primitive cultivator of the vine; who was known in every quarter of the world as the mystic son of Nusa or Theba, who was at once the child of the Earth and of the Ship jointly venerated under common symbols, who was thought to have lived two successive lives, and who was believed to have been driven into an ark on the seventeenth day of the second month by the fury of the overwhelming ocean.

3. I have already had occasion to notice the mystic theocrasy of the old mythologists, by which all their principal deities were ultimately resolved into one person. In no part of heathen lore does this theocrasy appear in a more singular light, than in the legend of Osiris and Typhon. Their characters are clearly enough discriminated from each other: and, as Osiris is evidently the transmigrating Noah, so Typhon is plainly and indeed avowedly the ocean or the deluge. Yet, though described as open and irreconcileable enemies, they are nevertheless (such was the flexible nature of ancient demonolatry) sometimes strangely intermingled with each other. Osiris, notwithstanding in his astronomical capacity he is said to be the Sun, and notwithstanding in his human capacity he is palpably the great father, is yet declared to be the same as both the ocean and the river Nile.[1] Here the marine god of the deluge is confounded with the deluge itself: and Osiris is identified with that very ocean and with that very river itself mystically denominated *the ocean*,[2] over the waters of which he floated in his ark; with that very ocean in short, of which his arch adversary Typhon was deemed a personification.

Osiris thus invading the character of Typhon, Typhon similarly encroaches on the character of Osiris. He is positively declared to be the ocean or the

[1] *Οσιριν Ωκεανον.* Plut. de Isid. p. 364. *Τουτον (Σεραπιν)—ειναι—τον Νειλον.* Suid. Lex. Serapis was the same as Osiris. This deity being esteemed one with the Nile, we find that the Nile bore the name of *Siris*, by Isaiah expressed *Sihor;* which, as Selden justly remarks, is the same word as *Osiris* or *Isiris.* Isaiah xxiii. 3. Seld. de diis Syr. synt. i. c. 4. p. 73—76.

[2] Diod. Bibl. lib. i. p. 12, 17.

deluge; he is represented as a being most violent and unruly in his nature; and he is said to have thrown the Universe into confusion, and to have filled both sea and land with evils unutterable.[1] When to these particulars are added the circumstances of his having forced Osiris into an ark and of his having constrained Horus to take refuge in a floating island, we can scarcely doubt of his being a personification of the flood. Yet this very demon was sometimes viewed in the light of the great father or the principal helio-arkite divinity. Plutarch tells us, that the Egyptians esteemed Typhon the same as the Sun. He rejects indeed the opinion as palpably absurd, on account of the manifest confusion which it involves: but he does not dissemble the *existence* of such an opinion.[2] Typhon then is strangely blended with Osiris in his astronomical capacity: and, what might thence be naturally expected, he is equally blended with him in his human capacity. Thus we have a legend, that, when Typhon was born, he broke violently through the side of his mother.[3] Now his mother was Rhea, who was likewise the mother of Osiris.[4] The birth therefore of Typhon is the same as the birth of Osiris. But Rhea is the lunar ship of the deluge, which was esteemed the receptacle of the hero-gods and the great mother from which they were all born. Consequently, the birth of Typhon, like that of Osiris, relates to the allegorical birth of Noah from the door in the Ark's side, so famous in the Mysteries of the ancients. This however is not the *sole* matter, to which it alludes. Rhea was the Earth, no less than the Ark: and, as Typhon, when viewed as the god of the deluge, is born from the side of the Ark; so, when viewed as the deluge itself, he bursts violently from the womb of the Earth or the great central abyss. Hence he is sometimes literally declared to have been the son of the Earth.[5] Rhea was deemed the mother of Isis, as well as of Osiris and Typhon: but, as all the old mythological writers agree, they were fundamentally the same character; for they were each the house or receptacle of the hero-gods. Accordingly this general mother, considered in a different

CHAP. IV.

[1] Plut. de Isid. p. 363, 371, 361.

[2] Των δε Τυφωνα ποιουντων τον Ἡλιον ουδε ακουειν ἀξιον. Plut. de Isid. p. 372.

[3] Plut. de Isid. p. 355.

[4] Diod. Bibl. lib. i. p. 13.

[5] Anton. Liber. Metam. c. xxviii. Apoll. Bibl. lib. i. c. 6. § 3.

BOOK IV. point of view, became the consort of the chief arkite deity. Thus Isis was generally thought to be the wife of Osiris, though as Rhea she was his parent: and yet, in consequence of the mystic theocrasy by which Osiris and Typhon were blended together, a notion also prevailed, that she was the consort of Typhon and only the adulterous paramour of Osiris.[1]

4. The same curious theocrasy blended Typhon with others of the heliodiluvian gods; all of whom, as we have seen above, are mutually declared to be one character both with each other and with Osiris.

Accordingly we are told, that Typhon was the same as Priapus, who was himself the same as Protogonus and Phanes and the Sun; who were again the same as Dionusus or Bacchus; who was lastly the same as Osiris.[2] Now Priapus was no other than Baal-Peor the phallic god of the Moabites, both as we learn from Jerome and as the very name itself seems to import; for ***Priapus*** is probably a mere corruption of *Peor-Apis.*[3] Baal-Peor then, or the lord of opening, under which title Noah was adored, as the god presiding over generation or the opening of the great arkite mother: this Baal-Peor was the same as Typhon; which again unites him with Osiris. His rites were most detestable: but the origin of that vile worship, which called down the divine vengeance on the apostate Israelites, is indifferently ascribed to Typhon, Osiris, and Dionusus; whence their characters plainly amalgamate with each other.[4]

The Mysteries of Typhon or Baal-Peor, like all the phallic Orgies of antiquity, originated from the idea, that the transmigrating Noah and the mundane Ark were the two great parents of the Universe. Philo Judèus, accordingly, in a very curious passage, immediately refers the Mysteries of Baal-Peor to the deluge. He tells us, that in the celebration of them all his votaries opened their mouths to receive the water that was poured into them from without; and that by this figurative action they represented the plunging of

[1] Jul. Firm. de error. prof. rel. p. 4.

[2] Diod. Bibl. lib. iv. p. 214. lib. i. p. 13, 15, 22. Orph. Hymn. v. 1, 8, 9. xxix. 1, 2.

[3] Hieron. Comment. in Hos. c. ix. I think Bp. Horsley somewhat too hasty in calling this a random guess of St. Jerome. When we find the principal gods of the Gentiles uniformly *declared* to be one character, and when we find both their worship and history to be fundamentally the very same; their identity is surely something more than a random guess.

[4] Diod. Bibl. lib. iv. p. 214.

Nous the governor beneath the waters of the flood and the impelling of him to the lowest abyss of Chaos.[1] That Philo here refers the Mysteries of Baal-Peor to the deluge, is, I think, sufficiently plain: but I do not say, that he did it *consciously*. He himself probably might not fully understand the term which he was using; but might imagine, that *Nous* meant nothing more than *Mind* or *Intelligence*, and that the whole related to some mystical act of mental abstraction and meditation. *Nous* does indeed denote *Mind;* but, like the Sanscrit word *Menu*, it only *acquired* that signification, because the man Nous or Nus or Nuh or Noah was, in the material system, deemed the Mind or Intellectual Soul of the World. The Nous in question however was to be plunged into a deluge of water, which demonstrates his real character: and he is evidently the same as the Orphic or Platonic Nous, the parent of the royal triad of younger Noës; whose history the Greeks have well nigh ruined, by too much refining on the sense, which the word acquired in their language in consequence of the great father being esteemed the Soul or animating principle of the Universe. The rites of the Typhonian Baal-Peor were the same as those of Osiris in yet another respect: they were not only highly impure, but they were also of a funereal nature; whence the Psalmist rightly connects them with what he calls *sacrifices of the dead.*[2] The expression is exactly similar to that, which the Orphic poet employs in speaking of the doleful infernal rites of Osiris.[3] The Mysteries of Baal-Peor, Adonis, and the Egyptian divinity, were all the same: *the dead* in each instance, if used plurally as it is by the Psalmist, mean *the Noëtic family;* who were regarded as dead while inclosed within their coffin the Ark, and who were thought to return to life when they quitted it.

As for Priapus, who (as we have seen) was identified with Typhon, however he may by later mythologists have been degraded into a mere scarecrow, he was a god of high dignity and antiquity. He is celebrated by the Orphic

[1] *Οὗτοι δε τελεταις ταις ανιεροις ταις Βεελφεγωρ τελεσθεντες, και τα του σωματος στοματα παντα ευρυναντες προς την των εξωθεν επιχεομενων ῥευματων ὑποδοχην (ἑρμηνευεται γαρ Βεελφεγωρ ανωτερω στομα δερματος), κατεκλυσαν τον ἡγεμονα Νουν, και επηεσαν εις βυθον εσχατον.* Phil. Jud. apud Seld. de diis Syr. synt. i. c. 5. p. 85. I have for obvious reasons given only the partial sense of this passage.

[2] Psalm cvi. 28.

[3] *Θρηνους τ' Αιγυπτιων, και Οσιριδος ἱερα χυτλα.* Orph. Argon. ver. 32.

BOOK IV. poet, as being no other than Phanes, or Dionusus, or the first-born male who was produced out of the tempest-tossed egg or ovicular arkite machine.[1] Phurnutus justly supposes him to be the same as Pan; and observes, that they were both accounted primeval demon-gods.[2] But Pan was thought by the Mendesians to be one of the eight great deities, and indeed the oldest or head of them all: and he was reckoned the same as Osiris, or Serapis, or Dionusus, or Pluto, or Zeus, or Ammon.[3] Thus are we again brought back to the point whence we set out, the mystic theocrasical identity of Osiris and Typhon.

5. Their characters being blended together, we shall not be surprized to find, that they bore the same appellation also; and that appellation may likewise be plainly traced in the worship of Baal-Peor.

The Egyptians, we are told, designated Typhon by the name of *Seth*, and Osiris by that of *Soth* or *Sothi*.[4] These are radically but one word, containing the same fundamental though mutable consonants, and differing from each other only in the unessential vowel. Now there is reason to believe, that *Seth* or *Soth* was also a title of Baal-Peor. The place, where the Israelites were encamped when the Moabitish women seduced them into the nefarious Orgies of that obscene deity, was called *Sittim*, or (as Jerome writes the word) *Settim*. He places it hard by mount Peor; which was one of those high places or local Ararats of the Prothyrèan Baal, to which Balak conducted Balaam for the purpose of cursing Israel.[5] *Sittim* is the plural of *Seth*, as *Baalim* is the plural of *Baal:* and these Sittim or Baalim were the arkite gods, of whom Noah, under the singular name *Seth*, *Sit*, *Sid*, or *Soth*, was the principal. To them the region of *Sittim*, where the rites of Baal-Peor prevailed, seems to have been dedicated: and Balaam himself calls the Moabites, in the generally received phraseology of Paganism, *the children of Seth*.[6] By this *Seth* he meant Typhon or Baal-Peor, to

[1] Orph. Hymn. v.

[2] Phurn. de nat. deor. c. xxvii.

[3] Herod. Hist. lib. ii. c. 46, 145. Diod. Bibl. lib. i. p. 22.

[4] *Τον Τυφωνα Σηθ αει οἱ Αιγυπτιοι καλουσι.* Plut. de Isid. p. 367. *Οἱ μεν Οσιριν, οἱ δε Σεραπιν, οἱ δε Σωθι Αιγυπτιστι.* Ibid. p. 375. Epiphanius says the same; and adds, that the sacred ass of Typhon was likewise called *Seth*. Epiph. adv. hær. lib. iii. p. 1093.

[5] Numb. xxv. 1. xxii. 41. xxiii. 28.

[6] Numb. xxiv. 17.

whose lascivious Orgies they were so notoriously addicted : and *the children of Seth* were the votaries of that deity, who truly claimed their descent from him as the great universal father both of gods and men. The place of Israel's seduction was sometimes denominated compoundedly *Abel-Sittim.*[1] It doubtless received the name from the mournful Orgies of Baal-Peor, which were there celebrated. *Abel-Sittim* denotes *the mourning of the Sittim:* and this mourning was the same, as that of the Syrian women who bewailed the mystic death of Adonis or Thammuz, and as that of the Egyptians who similarly lamented the death of Osiris. It was here accordingly, that the Israelites, while they joined themselves to Baal-Peor, partook of those sacrifices of the dead, which are mentioned by the Psalmist as forming an eminent part of his worship.

6. But the genuine and most usual character of Typhon is that of a tremendous monster, who waged war against Osiris and the hero-gods, and who involved the whole world in anarchy and confusion.

What we are literally to understand by this mythological demon is unreservedly told us by Plutarch. He assures us, as we have already seen, that Typhon is the ocean: and there is abundance of circumstantial evidence to prove, that by this ocean was meant the deluge. Typhon was thought to be the son of the Earth, because the waters of the flood issued from the great central abyss: and, in a hymn ascribed to Homer, he is said to have been produced from the vapours which Juno caused to exhale from the earth. His bulk was terrific: his heads were many in number: he had wings on his shoulders: and his thighs terminated in the volumes of two enormous serpents. He not only inclosed Osiris within an ark, drove Horus into the floating island Chemmis, and (under the name of *Python*) constrained Latona to take refuge in the floating island Delos where she became the parent of Apollo and Diana: but he likewise compelled all the arkite divinities to flee into Egypt, where they assumed the forms of the various sacred animals of that country. At length, Jupiter overwhelmed him, according to some, with mount Etna; submerged him, according to others, in the country of the Arimi; confined him, according to others again, in a cavern of Cilicia;

[1] Numb. xxxiii. 49.

BOOK IV. or plunged him thunderstruck, according to others, beneath the lake Serbonis.[1]

All this wild superstructure of romantic incident, which mythologists have erected on the allegorical character of Typhon, will require little explanation, if we steadily keep in mind that that poetical monster is *avowedly* the diluvian ocean. For a time he prevails, and constrains the hero-gods to save themselves by a precipitate flight: but he is finally subdued himself, and plunged beneath that earth from the womb of which he originally issued. Accordingly, the scene of his overthrow is usually connected with some diluvian legend, in whatever different countries it might be laid by different nations: for this was the mere vanity of local appropriation, similar to that by which they severally localized the history of the deluge and the appulse of the Ark. Thus, he is overwhelmed with Etna: but some imagined, that the ark of Deucalion rested upon that mountain. He is slain, under the name of *Python*, in the skirts of Parnassus: but the Greek mythologists tell us, that *this* was the mountain on which Deucalion's ark rested. He is submerged in the land of the Arimi, whom Strabo pronounces to be the Syrians: but the ark of Deucalion was also thought to have grounded on a mountain of Syria; and in that country, as we learn from Lucian, the tradition of his voyage was preserved with yet greater minuteness of detail than elsewhere. He is plunged in the lake Serbonis: but his Egyptian history immediately connects him with the deluge, as sufficiently appears from the part which he acts against Osiris and Horus.

Typhon in short, when his legend is not obscured by that mystic theocrasy which blended him with Osiris, is the ocean at the time of the flood, as the Egyptian priests themselves acknowledged: and it is curious to observe, how accurately the language of Moses coincides with the hieroglyphical description of Apollodorus. Moses tells us, that the waters of the deluge prevailed

[1] Hes. Theog. ver. 820—868. Apoll. Bibl. lib. i. c. 6. § 3. Anton. Liber. Metam. c. xxviii. Ovid. Metam. lib. v. ver. 321—331, 346—355. Hyg. Fab. 197. Hyg. Poet. Astron. lib. ii. c. 30. Æschyl. Prom. Vinct. ver. 351—355. Homer. Iliad. lib. ii. ver. 783. Strab. Geog. lib. xvi. p. 784. Herod. lib. ii. c. 144. lib. iii. c. 5. Herodotus indeed says, that Typhon *lay hid* in the lake Serbonis; an expression, which seems rather to relate to him in his character of the arkite deity: but Stephanus says, that he was thunderstruck there.

exceedingly upon the earth, that all the high hills under the whole heaven were covered, and that the waters rose fifteen cubits above the tops of the loftiest mountains.[1] Apollodorus says, that the arms of Typhon reached from the utmost boundaries of the west to the extremity of the east, that in height he surpassed the summits of the tallest hills, and that his head seemed to strike the stars.[2] Nor is the very word *Typhon* even yet obsolete in the sense which the Egyptians ascribed to it: the Arabs still express the general deluge by the name *al Tufan.*[3]

7. Yet, while the character of Typhon relates thus chiefly to the flood, I am inclined to suspect, that even its mystic intercommunion with that of Osiris does not exhibit the full extent to which it has been carried.

Typhon has evidently a strong affinity to the Ahriman of Persia and the destroying Siva of Hindostan. From the former therefore, as he appears in the Zend-Avesta, I am led to conjecture, that Typhon was not simply the deluge, but the deluge viewed as the work of the evil principle: and, from a remarkable part of the legend of Siva, I am further induced to think, agreeably to the prevalent doctrine of a succession of similar worlds, that in Typhon, viewed as the brother and murderer of Osiris, we may trace an ultimate reference to the primeval fratricide Cain. Siva at least is certainly that fratricide; when he is manifested upon earth, as one of the three sons of Adima or the first Menu, and as the murderer of his brother Dacsha at a memorable sacrifice: hence, when we consider the palpable identity of the Hindoo and Egyptian superstitions, and when we find Typhon similarly described as the murderer of his brother Osiris; the presumption is, that a similar ultimate reference was intended, though the death of Osiris chiefly related to the entrance of the great father into the Ark. Various other parallel stories may be mentioned, all of which ought, I think, to be ascribed to the same origin. Thus there was a notion, that one of the Corybantes or Cabiri was slain by his two brothers: thus Iasion is said to have fallen by the hand of his brother Dardanus: and thus the life of Danaus is feigned

[1] Gen. vii. 17—20.

[2] Apollod. Bibl. lib. i. c. 6. § 3.

[3] Anc. Univ. Hist. vol. i. p. 200. note E.

 to have been sought by his brother Egyptus.[1] In each of these instances we have but a repetition of the murder of Osiris by Typhon or of Dacsha by Siva, as is plain by every one of the agents being immediately connected with the deluge: for the Cabiri were eminently diluvian gods, Dardanus escaped in a ship at the time of a flood, and Danaus was the navigator of the Argo or Argha no less than Osiris or Siva. The Hindoo legend, in which the double manifestation of Siva as a member both of the family of the first and of the seventh Menu is distinctly set forth, will best serve as an explanation of those other fables, which have so clearly sprung from the same source.

II. The ark, within which Typhon inclosed Osiris, was thought to have drifted on shore in Phenicia: and the Egyptians, as we are informed by Lucian, had a custom of yearly commemorating this supposed event by committing to the winds and waves a papyrine vessel; which in form represented the head of the deity, and which was feigned to be wafted in seven days to Byblos by a supernatural impulse.[2] This ceremony Procopius immediately connects with the Mysteries of Adonis or Thammuz. He tells us, that, the same day on which the Byblians began to weep for Adonis, the Alexandrians inclosed a sealed letter in an earthen vessel; the purport of which was, that the god was found again. Then, after the due performance of certain mystic rites, they cast it into the sea. It was reported to drift spontaneously to Byblos: and its arrival put an end to the lamentations for the lost Adonis, and changed them into the most frantic expressions of joy on account of his reïnvention.[3] Nor was Adonis only supposed to have been lost, and then recovered: he was also annually bewailed with funereal rites, as a person that had been slain; and he was afterwards welcomed with loud acclamations, on his fictitious return to life.[4]

Now the rites, celebrated in honour of Osiris, were of an exactly similar

[1] Jul. Firm. de error. prof. rel. p. 23. Serv. in Æneid. lib. iii. ver. 163—170. Schol. in Apoll. Argon. lib. i. ver. 4. Clem. Alex. Cohort. p. 12.

[2] Luc. de dea Syra. § 7. See plate I. Fig. 12.

[3] Procop. in Esai. c. xviii. apud Selden.

[4] Luc. de dea Syra. § 6. Phurn. de nat. deor. c. xxviii.

nature: the god was for a time bewailed, as one lost or murdered; afterwards he was thought to be found or to be reanimated, and the wild sorrow of his votaries was exchanged for yet wilder joy.[1]

Thus it appears then, that the Mysteries of the two deities were in all points substantially the same: and it further appears, that they were avowedly connected with each other, both by the imaginary drifting of the ark of Osiris to the Phenician coast, and by the annual voyage of the papyrine or earthen vessel to Byblos. Hence we may be sure, that, as Osiris and Adonis are equally the Sun, so they are equally one character likewise in their human capacity. Accordingly Lucian tells us, that some of the Byblians maintained, that Osiris was buried in their country, and that their Orgies were instituted not in honour of Adonis but of the Egyptian divinity.[2] Their opinion was so far right, that Osiris was undoubtedly the hero of their Mysteries: yet it was nugatory to assert, that Adonis was therefore *not* the hero of them. Adonis and Osiris were in fact one person: or rather *Adonis* and *Osiris* were but different names of one deity, venerated alike in Egypt and Phenicia with rites first gloomily funereal and afterwards tumultuously joyful.

Such being the case, as the Mysteries of Osiris were the same as those of Seth or Typhon or Baal-Peor, the Mysteries of Adonis must also be identified with the Orgies of that god. The sacrifices therefore of the dead, which the Israelites partook of in the worship of Baal-Peor, must have been those that were offered up to him during the time of his supposed death or disappearance. To this species of idolatry, which prevailed alike in Egypt and Phenicia, they continued to be pertinaciously attached long after the days of Moses: for Ezekiel speaks of women weeping for Thammuz, as one of the many abominations of his degenerate countrymen.[3] The mournful rites of Adonis were well known likewise at Argos, so famous for its many memorials of the deluge; in which place, as elsewhere, his loss was statedly bewailed by the females.[4] He was equally venerated in the island of Cyprus, where, if I mistake not, he was known by his scriptural name of

[1] Jul. Firm. de error. prof. rel. p. 4, 5, 6. Ovid. Metam. lib. ix. ver. 692. lib. x. ver. 725—727.

[2] Luc. de dea Syra. § 7. [3] Ezek. viii. 14. [4] Paus. Corinth. p. 121.

BOOK IV. *Thammuz:* for the sacred peculium of the temple, which was dedicated in that country to his paramour Venus, was denominated *Tamasèum.*[1]

1. Adonis being the same as Osiris, and his Mysteries perfectly corresponding with those of the Egyptian deity, we shall find that their respective legends have a considerable degree of resemblance to each other.

Adonis was thought to have been the lover of Venus, and to have been slain by a wild boar or (according to Nonnus) by Mars in the shape of a boar. Typhon was said to have been in pursuit of a boar at the time of the full Moon, when he found and rent asunder the wooden ark which contained the body of Osiris.[2] When Adonis was slain by the boar, he at the same time disappeared: in consequence of which he was sought for by Venus in various countries, and at length found in Argos a city of Cyprus.[3] In a similar manner, the lost Osiris was sought for by Isis, and his mangled body at last discovered by her in Phenicia. Venus here performs the part of Isis: and mythologists accordingly inform us, that they were one and the same goddess. Each was equally the receptacle of the hero-gods, or the ship of the deluge. Hence Adonis is worshipped with the sea-born Venus, just as Osiris is with the navicular Isis: and, as the Moon was the astronomical symbol of the Ark, we find them peculiarly venerated on the summit of Lebanon, which was one of the many transcripts of the true lunar mountain Ararat or Luban.[4]

The most prominent and definite circumstance however in the history of Osiris is certainly his inclosure in an ark: this, accordingly, could not be omitted in the legend of Adonis. But here he sustains the additional character of the infant Horus. Venus, we are told, being struck with his beauty while he was yet a child, concealed him from the other gods in an ark, which she committed to the care of Proserpine. That goddess became equally enamoured, and refused to restore him. The matter being referred to Jupiter, he decreed, that Adonis should spend four months with him,

[1] Ovid. Metam. lib. x. ver. 644.

[2] Macrob. Saturn. lib. i. c. 21. Nonni Dionys. lib. xli. Plut. de Isid. p. 354.

[3] Ptol. Heph. Nov. Hist. lib. vii. p. 336.

[4] Macrob. Saturn. lib. c. 21.

four with Proserpine, and four with Venus.[1] This inclosure in the ark, as CHAP. IV. as appears from the parallel fable of Osiris, was really the time of his allegorical death: and, as the arkite divinity under whatever name was generally feigned to have experienced such a death, we usually find him reputed to have also visited the infernal regions and to have returned in safety from them. In all these cases the inclosure within the Ark was meant, which itself was therefore consistently esteemed a coffin. Noah remained shut up somewhat more than a year: hence Adonis, as we learn from Theocritus, was supposed to have continued a year in Hades before he emerged to light and liberty.[2]

2. Hesiod represents Adonis as being the son of Phenix and Alphesibèa: but the more common opinion is, that he was born from the incestuous intercourse of Cinyras with his own daughter Myrrha. Cinyras was said to be a king of Assyria or Babylonia, who in a state of intoxication had intercourse with his daughter. The consequence of it was the birth of Adonis. But, according to Antoninus Liberalis, this Cinyras, whom he calls *Theias* or *Thoth*, was the son of Belus; and he tells us, that Myrrha was born in mount Lebanon.[3]

The whole legend curiously connects itself both with the preceding history of Adonis, and with other parts of ancient mythology which I have already had occasion to notice. Alphesibèa and Myrrha are both, I believe, equally the Ark or the great mother: and, as the name of the latter denotes *the Moon of the water;* so that of the former, which is a compound of two synonymous words, Phenician and Greek, the one apparently added to explain the other, signifies *the heifer*, an animal, which, from its being a symbol of the Ark, the Syrians were wont also to call *Theba*.[4] She was the same as the horned Astartè or bovine Venus of the Phenicians: whence arose the notion of her being peculiarly born on the summit of Le-

[1] Apoll. Bibl. lib. iii. c. 13. § 4. [2] Theoc. Idyll. xv. ver. 101—103.

[3] Hesiod. apud Apoll. Bibl. lib. iii. c. 13. § 4. Fulgent. Mythol. lib. iii. c. 8. Hyg. Fab. 164, 242. Anton. Liber. Metam. c. xxxiii.

[4] *Murrha* seems to be *Mou-Rha*. The word *Rha* or *Ira* equally signifies *the Moon* in the Chaldee and the old Celto-Scythic: and such an etymology perfectly accords with her supposed birth on Lebanon or the mountain of the Moon. *Alphesibèa* is compounded of *Aleph* and *Bous*.

BOOK IV. banon, which was *their* local mountain of the Moon, and in which Venus-Architis the paramour of Adonis was specially venerated.[1] Her consort or lover Phenix bears a name common to all the Phenicians, but which they themselves seem to have assumed from a title of the principal arkite divinity. *Phanac* or *Phenix* was an appellation of Osiris, Adonis, or Bacchus: for Adonis was the very same character as his mythological father; and the whole fable of his incestuous birth originated from the complex relationship of father and son, which the intoxicated Noah was thought to bear to the Ark.[2] But the legend carries us also into Assyria or Babylonia, and *that* in a manner not a little curious: for the reputed father of Adonis is said to have been the son of the Assyrian Belus; and a notion prevailed, that his fabulous mother was changed into a tree, in which condition she brought him into the world. Now it is a remarkable circumstance, that Semiramis, who by many was esteemed the same as Rhea, Venus, Atargatis, or the Syrian goddess, was variously feigned to have been metamorphosed into a tree and a dove. The tree alluded to was an excavated tree or canoe, such as was used in the Mysteries of Cybelè: and the birth of Adonis from it, like the revival of Attis from the hollowed trunk, means only the birth of Noah from the Ark. In the Hindoo mythology, Parvati, during the period of the deluge, similarly assumes the forms of a dove and of the ship Argha which answers to the excavated tree.

III. Throughout Phrygia, Osiris or Adonis was worshipped under the name of *Attis* or *Atys:* and he was there supposed to be the favourite of Cybelè; who, like Venus or Isis, was the great universal mother. The rites of Attis were of the same alternately melancholy and joyful description as those of Adonis and Osiris: and he was supposed to have been bewailed by Cybelè, just as his two kindred deities were by Venus and Isis.[3] According to Diodorus, Attis was slain by Meon or Menes the father of Cybelè: upon which the goddess wandered over the whole world, with dishevelled hair like one insane, on account of the murder of her lover.[4] This

[1] Macrob. Saturn. lib. i. c. 21. [2] Auson. Epig. xxx.

[3] Macrob. Saturn. lib. i. c. 21. Jul. Firm. de error. prof. rel. p. 20.

[4] Diod. Bibl. lib. iii. p. 191, 192.

legend is plainly a mere variation of the fables of Osiris and Adonis: for Menes is the primeval Menes or Menu or Menwyd of Egypt and Hindostan and Britain; and the imagined shepherd Attis was astronomically the Sun in his character of the classical Apollo-Nomius and the Indian pastoral Crishna, while in his human character (as we are specially informed by Macrobius and Clemens) he was the very same person with Bacchus and Adonis.[1] Accordingly, the frantic Bacchantes were wont to exclaim, in honour of their god, *Evoe, Saboi, Hues, Attes, Attes, Hues.*[2]

Attis being the great arkite father, Catullus justly describes him as sailing over the ocean in a swift ship before he took up his abode in Phrygia.[3] This voyage was the same as the imagined voyage of Cronus to Italy, and of Osiris to Phenicia: they were all the voyage of Noah. The propriety of such an opinion will appear from the manner, in which this navigation of Attis was introduced into the rites of Cybelè. Julius Firmicus tells us, that at the annual celebration of the Phrygian Mysteries a pine-tree was cut down, and the image of a young man bound fast in the middle of it. These Mysteries, he says, were sacred to the mother of the gods: and he adds, that in the Orgies of Isis a similar ceremony was observed; for the trunk of a pine-tree was dexterously excavated like a canoe, and an image of Osiris made from the cuttings of the wood was inclosed within it as a dead body is within a coffin.[4] Thus it is evident, that the Cybelè of Phrygia is the Isis of Egypt; and the Attis of Phrygia, the Osiris of Egypt. Consequently, the inclosure of Attis in the boat made out of the pine-tree must have the same mythological allusion, as the inclosure of Osiris within the ark or the ship Argo: and the imaginary death, and burial, and revival, of Attis must be the imaginary death, and burial, and revival, of Osiris.

The son of the Phrygian Attis, whom I believe to be the very same ancient personage as the god Attis or Menes, was feigned to have led a colony of Lydians and Pelasgi into Tyrrhenia. They seated themselves on the banks of the lake Cotylè, which had a floating island like that named *Chemmis* in

[1] Macrob. Saturn. lib. i. c. 21. Clem. Alex. Cohort. p. 12.

[2] Ευοι, Σαβοι, Ὑης, Αττης, Αττης, Ὑης.

[3] Catull. Eleg. 60.

[4] Jul. Firm. de error. prof. rel. p. 53, 54.

the sacred Egyptian lake near Buto. Sometimes however Hercules was thought to have been their captain, who sailed over the sea in a golden cup; and sometimes, Telephus, who when an infant was exposed with his mother in an ark. The meaning of the legend is sufficiently plain. Hercules, Attis, and the ark-exposed Telephus, are all one person: and, under the supposed guidance of the ancient deity who was venerated by these different appellations, the new colony carried with them into Italy their paternal diluvian rites of Attis or Adonis or Osiris, of the consecrated lake, and of the symbolical floating island.[1]

IV. The identity of Attis and Adonis will be shewn in a yet stronger light, if we once more return into Phenicia. We there find a deity, worshipped by the Greeks and Romans under the name of *Asclepius* or *Esculapius*, respecting whom a story is told, which blends together the fables of those two gods, and thus, while it proves them to be mutually the same, proves also that they are each the same as Esculapius.

According to Sanchoniatho, Sydyk or the just man, who is clearly the patriarch Noah, was the father of the seven Cabiri, who were the builders of the first ship or the ship Argo: and to them an eighth brother was added, thence denominated *Esmuni*, but properly called *Asclepius*. Respecting him Damascius relates, that, although worshipped by the Greeks, he was really neither Greek nor Egyptian, but a Phenician god peculiarly adored at Berytus or the city of the Baris, where the Cabiri had consecrated the relics of the ocean or the deluge: that he was a youth of such beauty as to engage the affections of the goddess Astronoè, the mother of the gods: and that, finding himself perpetually followed by her while engaged in the chase, he at length, to avoid her importunities, castrated himself with a hatchet.[2]

Every thing in this legend combines to shew, that Asclepius is the same as the emasculated or hermaphroditic Attis and Adonis, and that Astronoè or Astoreth is the same as Venus and Cybelè. Hence it will follow, that he is a diluvian god: and the whole of his mythological history will confirm the opinion.

[1] Dionys. Halic. Ant. Rom. lib. i. c. 15, 19. Plin. Nat. Hist. lib. iii. c. 12. Hyg. Fab. 274. Tzetz. in Lycoph. ver. 1237, 1242, 1351.

[2] Euseb. Præp. Evan. lib. i. c. 10. Damas. vit. Isid. apud Phot. Bibl. p. 1073.

He was the great healer and restorer of the human race: and, in his astronomical character of the Sun, he was worshipped in conjunction with Salus or the Moon; for the lunar boat was a symbol of that Ark, which afforded health or safety to the Noëtic family.[1] He was curiously connected both with the dove and the raven, which are introduced so conspicuously into the Mosaical account of the flood.[2] He was thought to have returned from the infernal regions, and to have possessed the power of bringing back others from the same place: that is to say, he was supposed, like Osiris and Adonis, to have died and to have revived.[3] And he was one of the navigators of the ship Argo; which was also the ship or Baris of Osiris, and which is the same as the Argha that safely conveyed the Indian Siva over the waters of the deluge.[4] In reference to this part of his character, his temple at Rome was built in an island of the Tiber; and the island itself, which seems to have been commensurate with the temple in point of size, was curiously fashioned with a breast-work of marble into the form of a ship, the higher part of it imitating the stern, and the lower part the prow.[5] The shape, which this god peculiarly delighted to assume, was that of a serpent: but the serpent was one of the chief emblems of the great father in every quarter of the globe. Thus Macrobius tells us, that a serpent was subjoined to the statues of Esculapius and Salus, considered as the Sun and Moon.[6] Of these the Orphic poet invokes the former by the name of *the Saviour;* and celebrates the latter, as the universal queen and the great mother of all.[7] CHAP. IV.

V. We are assured by Clemens Alexandrinus, that Attis was the same as Bacchus or Dionusus; and by Macrobius, that Attis, Osiris, Adonis, and Bacchus, were all one deity.[8] Diodorus likewise concurs in asserting the

[1] Macrob. Saturn. lib. i. c. 20.

[2] Paus. Corinth. p. 133. Arcad. p. 496. Lactan. Instit. lib. i. c. 10. Apollod. Bibl. lib. iii. c. 10.

[3] Hyg. Fab. 251. Diod. Bibl. lib. iv. p. 273. Apollod. Bibl. lib. iii. c. 10. § 3.

[4] Hyg. Fab. 14.

[5] Liv. Hist. Epit. lib. xi. Ovid. Metam. lib. xv. ver. 739. Valer. Maxim. lib. i. c. 8. Plin. Nat. Hist. lib. xxix. c. i. Dion. Halic. in excerpt. a Vales.

[6] Macrob. Saturn. lib. i. c. 20.

[7] Orph. Hymn. lxvi. lxvii.

[8] Clem. Cohort. p. 12. Macrob. Saturn. lib. i. c. 21, 18.

identity of the classical Bacchus and the Egyptian Osiris.[1] Accordingly, if we examine the fabulous history of Bacchus, we shall plainly see, that the old mythologists were not mistaken in entertaining such opinions respecting him.

1. The same enemies, that assailed the Egyptian deity, were thought also to have turned their fury against Bacchus. He was attacked by the Titans, who obtained him through a stratagem from his guardians the Curetes or Cabiri; was slain by them; and was divided into seven pieces. Afterwards his mangled carcase, like that of the elder Corybas, was buried in the arkite mountain Parnassus: but at length his members were carefully collected by Rhea, and joined together again.[2] Nonnus says, that this happened, not in the vicinity of mount Parnassus, but in the region of Bactriana near the Caspian sea, or in that very tract of country where the Hindoos place the garden of Eden and suppose the Ark to have grounded: while Julius Firmicus lays the scene of the tragedy in Crete, and represents Juno as being the instigator of the Titans.[3]

2. Such varying tales are built upon mere local appropriations, similar to that by which the Egyptians placed the sufferings of Osiris in their own country: and they all equally relate to the events of the deluge. The death and dilaceration and burial of the ship-god, in whatever region they were fabled to have occurred, were the same as his descent into Hades: and, by that descent, was meant his entrance into the Ark. Hence, as Bacchus was supposed to have been slain and torn in pieces and interred; so was he likewise feigned to have visited the world of spirits. The Greeks believed this event to have taken place at Lerna in Argolis, doubtless because the commemorative Mysteries of the infernal Ceres were there celebrated. It was situated near the sea; and it was at once the scene of the metamorphosis of Io or Isis into the symbolical heifer, and of the mythological rape of Proserpine. Here also Danaus was thought to have landed from the ship Argo: and here was a temple dedicated to Bacchus the Preserver and Venus float-

[1] Diod. Bibl. lib. i. p. 13.

[2] Clem. Cohort. p. 12. Phurn. de nat. deor. c. xxx. Plut. de Isid. p. 368. Orph. Fragm. apud Proc. in Tim. lib. iii. p. 184.

[3] Nonni Dionys. lib. vi. Asiat. Res. vol. vi. p. 521. Jul. Firm. de error. prof. rel. p. 13, 14.

ing on the sea, or, in other words, to Noah and the Ark. The reason, on account of which Bacchus descended into the infernal regions, was, that he might fetch his mother from thence. This he accomplished, and was afterwards translated with her to heaven.[1] CHAP. IV.

3. The Lernèan Orgies, in which the history of the great father and the great mother was scenically represented, are said to have been instituted by the hierophant Philammon: and they were the same as those at Eleusis.[2] Like Adonis, Osiris, and Attis, Bacchus was first lamented as one dead: afterwards his votaries broke out into the most frantic exclamations of riotous joy on account of his supposed revival.[3] Similar rites prevailed in Crete. Julius Firmicus tells us, that, when he was torn in pieces by the Titans, his sister Minerva preserved his heart, and afterwards made a representation of him in plaister within which she inclosed it. In commemoration of this the Cretans had an annual festival, in which all that Bacchus had done and suffered was regularly exhibited by proper actors. They made the woods resound with loud lamentations, and studiously assumed the character of maniacs. In their phrenzy they tore a living bull with their teeth, and brandished serpents in their hands. Above all, with the sound of pipes and the tinkling of cymbals, they carried about the ark in which Minerva was supposed to have concealed his heart.[4]

4. This ark of Bacchus is certainly the same as the ark of Osiris or Ammon, which Diodorus expressly calls *a ship*, and which was similarly carried about under the pretended impulse of the deity by eighty of the priests of Egypt; a number which is the decuple of their ogdoad of great navicular gods.[5] I greatly fear however, that Firmicus is mistaken in saying that it was the *heart* of the god which it contained: for we learn from Cle-

[1] Paus. Corinth. p. 155, 156. Strab. Geog. lib. viii. p. 371. Æschyl. Prom. Vinct. ver. 674. Schol. in Apoll. Argon. lib. i. ver. 4. Apollod. Bibl. lib. iii. c. 5. § 3.

[2] Paus. Corinth. p. 155.

[3] Lugete Liberum, lugete Proserpinam, lugete Attin, lugete Osyrin. Jul. Firm. de error. prof. rel. p. 20.

[4] Jul. Firm. de err. prof. rel. p. 14, 15. Arnob. adv. gent. lib. v.

[5] Diod. Bibl. lib. xvii. p. 528.

BOOK IV. mens, that it was no heart, but, on the contrary, that disgraceful hieroglyphic of the great father, which was so very generally introduced into the ancient Mysteries.[1] Yet Bacchus was sometimes represented literally, and therefore more decorously. Pausanias mentions a sacred ark, which, at the capture of Troy, was thought to have fallen to the lot of Eurypylus. It was said to have been the work of Vulcan, and the gift of Jupiter to Dardanus. Within it was placed a figure of Bacchus-Esymnetes: and, at a stated festival, it was carried in solemn procession by the priests and priestesses much in the same manner as that of Ammon or Osiris.[2] A similar ark was used in the Orgies of the Hetruscans, who are supposed to have received their theology from Phrygia; likewise in the Mysteries of the Samothracian Cabiri: and it contained the same hieroglyphic of the great father, to which I have just alluded.[3]

That by the ark of Bacchus we are to understand a ship, is sufficiently plain from his legendary history, even independent of that ark being palpably the same as the Argo of Osiris. When an infant, he was inclosed, we are told, with his mother Semelè in an ark, and thus cast into the sea. The ark, floating on the surface of the waters, bore him in safety to Brasiæ near Epidaurus. Here he landed: and Ino or Isis, having come in the course of her wanderings to the same place, became his nurse. The sacred cave, in which she performed her office, and which itself symbolized the mundane Ark, was still shewn in the days of Pausanias.[4] Nor is this the only instance, in which that deity appears as a navigator. He is represented by Philostratus as sailing in a ship decked with vine-leaves and ivy: and there was a tradition, that once, when he was performing a voyage to Hetruria (by which was meant the introduction of the Bacchic Mysteries into that country), and was in danger from the treachery of the mariners; he changed the mast and the oars of

[1] Clem. Alex. Cohort. p. 12. Diodorus justly deduces the impious rites of the phallus from the allegorical calamities which befell Osiris and Bacchus. To the same source he with equal propriety refers the worship of Priapus, Typhon, or Baal-Peor. Diod. Bibl. lib. iv. p. 214. lib. i. p. 19.

[2] Paus. Achaic. p. 435, 436.

[3] Clem. Alex. Cohort. p. 12. Euseb. Præp. Evan. lib. ii. c. 3.

[4] Paus. Lacon. p. 209.

the vessel into serpents, the vessel itself into a stone rising out of the sea, and the mariner sinto dolphins.[1]

5. As an arkite god, he was highly venerated at Thebes, and was sometimes thought to have been born there; whence he was called *Thebegenes:* but the Theba of his real second nativity was not the city, but the Ark from which the city received its name. Theba was certainly the same as Hippa; who, like Ino or Isis, was feigned to have been the nurse of Bacchus and to have received him into her womb at his second birth from what the Greeks by an odd misprision of terms called *the thigh* of Jupiter.[2] *Meru* happens to be the first oblique case of the word, which in their language signifies *a thigh:* but it is also the name of the famous sacred mountain of the Hindoos, which was the favourite abode of the mariner-god Siva after the deluge, and from which Deo-Naush proceeded on his celebrated career of victory. Now Deo-Naush is certainly the same as the Dionusus of the Greeks; and the arkite Dionusus is no less evidently the Arghanath Siva. The *Meru* then, whence Bacchus was born, has nothing in common with the thigh of Jupiter beyond the sound which it conveyed to a Greek ear. As Diodorus excellently observes, it was the Indian mountain so called, which the poets strangely transformed into a thigh: but of that mountain Ararat was the true prototype, for there the real Bacchus experienced his second birth from the womb of his allegorical mother.[3] What was meant by this second birth is

[1] Philost. Icon. lib. i. c. 19. Apoll. Bibl. lib. iii. c. 5. § 3. Ovid. Metam. lib. iii. ver. 629—700. Nonni Dionys. lib. xlvii.

[2] Ὁ δε απο του μηρου του Διος προεισιν εις αυτην. Proc. in Tim. apud Gesn. Orph. p. 401.

[3] Diod. Bibl. lib. ii. p. 123. Strab. Geog. lib. xv. p. 687. It is not unworthy of observation, that Sosthenes, as cited by Plutarch, instead of saying that Dionusus was born on mount Meru, tells us that mount Argillus was the place of his nativity. Plut. de flumin. Argillus however is really the same as Meru: for the word is compounded of *Argha* and *Ila*, which are equally titles of the ship-goddess that delights to haunt the summit of the holy mountain. Accordingly, the top of Meru, where the ship Argha rested at the close of the deluge, is styled *Ila-vratta* or *the circle of Ila*. The propriety of this opinion is manifest from the appellation, which the divines of Thibet still bestow upon mount Meru. They call it *Righiel*, which is a mere literal transposition of *Arghiel*, whence the Greeks formed their *Argil* or *Argillus*. With the same reference to the mystic ship, the sacred caverns of the old Cimmerii in Italy were called *Argillæ*. Strab. Geog. lib. v. p. 244. From a similar source likewise proceeded the British name of *Argyle;* which the Cimmerian Druids have bestowed upon a district in Scotland, abounding in holy lakes, and in the immediate vicinity of their sacred islands.

BOOK IV. sufficiently evident: yet it is worthy of observation, that Diodorus even expressly refers it to the epoch of the deluge; so that its true import was by no means lost in the gentile world, though obscured by the humour of physical allegorizing. Considering Bacchus as a personification of the vine, he tells us, that the god died at the period of the flood of Deucalion when the whole earth was ravaged by the waters; and that he revived with other natural productions when the inundation retired. This restoration to life, when the deity who had vanished for a season appeared again to the eyes of men, is the same thing, he asserts, as his second birth.[1]

6. With respect to his nurse Hippa, she was thought by some to be the daughter of Danaus, who was feigned to have sailed to Greece in the ship Argo: but, according to the Orphic poet, she was the same as Proserpine or Cybelè.[2] She was doubtless the same also as Isis; for that goddess and Hippa are indifferently said to have been the nurse or recipient of Bacchus. Proclus styles her *the life of the Universe*, and ascribes to her the characteristics of Ceres: accordingly, in the mythology both of Greece and of Britain and of Hindostan, Ceres or Ceridwen or Sri was supposed to have assumed the form of a Hippa or mare, and thus to have received the embraces either of the ruler of the ocean or of the navicular Sun, who had taken the corresponding shape of a horse.[3] Hippa, in short, the fabled nurse of Bacchus, was the same as the ship Ceridwen or Argo or Argha: that is to say, she was the same as Theba or the Ark, that mythological goddess, who was esteemed the common receptacle of all the hero-deities. Sometimes she was called *Nusa;* as Bacchus himself was denominated *Nusus* or *Dio-Nusus*, by the Hindoos expressed *Deo-Naush. Dio-Nus* is evidently *the divine Nus* or *Noah;* and *Nusa* is but the feminine form of the same word. The appellation *Nusa* was no less famous than *Theba* or *Argha:* and from this imaginary nurse of Bacchus many different places were thought to have received their names. Thus there was a mount Nusa in Beotia, in Thrace, in Arabia, in India, in Lybia, and in Naxus; a city Nusa, in Caria, in

[1] Diod. Bibl. lib. iii. p. 196.

[2] Hesych. Lex. Ἱππειον. Orph. Hymn. xlviii.

[3] Proc. in Tim. apud Gesn. Orph. p. 401. Ptol. Heph. Nov. Hist. lib. iii. p. 312. Davies's Mythol. p. 257, 258. Asiat. Res. vol. iii. p. 168.

mount Caucasus, and in India; and an island Nusa, in the Nile. Scythopolis was once called *Nusa :* such also was the name of one of the peaks of the arkite Parnassus : and there was a Nusa in Ethiopia, where the Mysteries of Bacchus were formerly celebrated with much devotion. Nusa likewise was the fancied scene of Jupiter's final triumph over Typhon or the ocean; by whom Bacchus, as well as the other hero-gods, was thought to have been put to flight: and it was over the plains of Nusa, that this deity fled in wild dismay from Lycurgus, ere he plunged into the Erythrèan sea where he was protected by Thetis from the rage of his enemy.[1] The island Nusa was, I doubt not, one of the sacred islands, which, like Delos and Chemmis, typified the mundane Ark : the several cities of that name were so called in honour of the great universal mother Nusa, Theba, Argha, or Baris: and the various hills, which were similarly designated, were each a high place of the transmigrating diluvian god, each a copy of Ararat where the primeval Nusa rested and where the deity Nusus experienced that second birth so famous among the old mythologists. As for the flight of Bacchus from Lycurgus and his plunging into the Erythrèan sea, I take it to be the same event as his flight from Typhon: each relates to the perils, which Noah underwent during the prevalence of the deluge.

7. Different accounts are given of the birth of Bacchus. Sometimes he was said to be the son of Jupiter and Proserpine, each of whom, like Bacchus himself, was reckoned a Cabiric deity; in which case, allusively to his mystic descent into Hades, he was esteemed an infernal god : sometimes, of Jupiter and Semelè: sometimes, of Cabitus, which is clearly an erroneous reading for *Cabirus:* sometimes, of an Asiatic or Indian prince named *Caprius ;* this was Bacchus-Sabazius, the Siva or Seba of Hindoo mythology: sometimes, of Nilus or Oceanus (as the Egyptians called their sacred symbolical river), who was thought to have built one of the cities denominated *Nusa :* sometimes, of Nusus and Thyonè; the Di-Youi or female principle of the Brahmenical superstition, which floated in the form of the ship Argha on the waves of the deluge : and sometimes, of Jupiter and the Moon; by which

[1] Schol. in Iliad. lib. vi. ver. 134. Plin. Nat. Hist. lib. v. c. 18. Apollod. Bibl. lib. iii. c. 4. Herod. Hist. lib. iii. c. 97. Apollod. Bibl. lib. i. c. 6. Hom. Iliad. lib. vi. ver. 130. Nonni Dionys. lib. xx. Strab. Geog. lib. xiv. p. 649. Asiat. Res. vol. vi. p. 500, 501.

BOOK IV. was meant the Ark symbolized by the lunar crescent.[1] These fables are all fundamentally the same: and they equally serve to teach us, that, in whatever country he might be worshipped, he was a Cabiric god born from the Ark.

8. We are told by the sacred historian, that Noah was the first man of the renovated world, that he was a cultivator of the ground, that he was the original postdiluvian planter of the vine, and that he was unhappily betrayed into drunkeness.

The character of Bacchus here again corresponds with that of Noah. Though the Greeks so far corrupted his real history, as to represent him as one of the younger gods; yet the Orphic poet tells us, that he was the first-born, and that under the name of *Dionusus* he was the first who came forth to the light of day from the floating egg within which he had been inclosed.[2] He was the oldest then of all the divinities: and, immediately after his mystic birth from the egg, previous to which he was supposed to have lain hidden after an ineffable manner, he became the inventor of wine.[3] His mother Semelè herself was sometimes fabled to have been a vine: and his whole legend is full of allusions to the planting of the first vineyard by Noah.[4] Setting out from Thebes; by which was really meant, not the city, but the Theba or Ark from which the city received its name: setting out from Thebes, he was thought, like Osiris, to have travelled with an army over the whole world; and, in his progress, he was supposed to have taught mankind the art of cultivating the vine, of expressing the juice, and of receiving it into vats. Wherever he went, he was attended by a host of Satyrs, Sileni, and Bacchantes, inflamed with wine, and infuriated with enthusiastic devotion. He himself at their head, driven to a state of phrenzy by Juno, wandered first over Syria and Egypt; in the latter of which countries he was hospitably received by king Proteus. Thence he went into Phrygia, where he was initiated into the Mysteries of Rhea or Cybelè. From Phrygia he proceeded

[1] Arrian. de exp. Alex. lib. ii. c. 16. Diod. Bibl. lib. v. p. 342. Athen. Legat. c. xix. Ampel. c. ix. Nonni Dion. lib. v. Orph. Hymn. xxviii. xxix. Cicer. de Nat. deor. lib. iii. c. 23. Apollod. Bibl. lib. iii. c. 4. Etym. Magn. Ζαγρευς.

[2] Orph. Hymn. v. 1, 2. xxix. 2. Fragm. apud Macrob. Saturn. lib. i. c. 18.

[3] Orph. Hymn. xxix. 3.

[4] Schol. in Hes. Theog. ver. 940. Athen. Legat. c. xix.

into Thrace; and, passing through Scythia, he made a progress through the whole of India. Wherever he went, he erected upright pillars, the constant symbols of his disgraceful worship from east to west. At length he returned to Thebes and Argos: and, having brought back his mother from the infernal regions, was finally with her translated to heaven.[1] These travels, which, in the traditions of every country, commence, either from some place denominated after the Ark, from some mountain where the Ark was thought to have grounded, or from some region where the god was feigned to have been set afloat in an Ark, relate very evidently to the origination of mankind from mount Ararat and the ship of the deluge and to their subsequent dispersion over the face of the whole earth. As demonolatry was introduced before the dispersion, wherever the degenerate children of Noah migrated, they carried with them the ark of their deity, and believed themselves to travel under his immediate influence and protection. Hence Noah himself was feigned to have visited every part of the globe: and hence he was made the first king, the special ancestor, and the tutelary divinity, of all the nations of the earth. On this principle, though many different Greek cities claimed the honour of having given birth to Bacchus; though the Cretans believed him to have been born in Crete, the Egyptians in Egypt or at Nusa in Arabia, and the Hindoos at Nusa near mount Meru: yet, since he was the common progenitor of all mankind, with the sole exception of the Armenian Ararat we are not to seek his true origin in any one country rather than another.[2]

With the character of Noah, Bacchus likewise sustains that of Adam; for the Gentiles esteemed the one patriarch a mere reappearance of the other. Hence, as the first man, as the first agriculturist, and as the universal father, he is not more the former of these than the latter. In conformity with this double character, which may be traced throughout the whole of ancient Paganism, his Mysteries seem to have been purposely contrived. They, who celebrated them, were crowned with snakes; a serpent was the peculiar symbol of initiation; and the votaries of the god, as Clemens remarks, perpetu-

[1] Diod. Bibl. lib. iii. p. 197. Orph. Hymn. xli. Apollod. Bibl. lib. iii. c. 5. Lactan. Instit. lib. i. c. 10.

[2] Diod. Bibl. lib. iii. p. 195—206. Jul. Firm. de err. prof. rel. p. 13. Herod. Hist. lib. ii. c. 144, 145. Strab. Geog. lib. xv. p. 1008.

ally called upon the name of that Eva, by whom the pristine error of man entered into the world.[1] When I consider the prevalent doctrine of heathen mythology relative to the successive manifestations of the great father in different though similar worlds, I cannot esteem the conjecture of Clemens respecting the word *Eva* by any means improbable.

VI. Diodorus tells us, that the Egyptians considered their god Osiris to be the same as the Greek Dionusus, and that the Indians similarly supposed him to have appeared in their country. Hence, in the days of Arrian, the latter people ascribed those identical actions to their own Dionusus, which the former did to Osiris and the Greeks to Bacchus. He first brought men together into communities, gave them laws, and taught them the art of making wine. He was likewise their instructor in agriculture and in the worship of the gods; and he was the first person, who yoked oxen to the plough.[2]

Such being the case, the name of Dionus clearly leads us to identify him with the Hindoo Deo-Naush; though the legend of that personage does not at present coincide so minutely with the classical and Egyptian accounts of Bacchus and Osiris, as it appears to have done at the time when Arrian flourished.[3] Still however he is described, as similarly subduing and civilizing the whole world. Descending, according to the Puranas, from the elevated plains of little Bokhara, the arkite and Paradisiacal Meru of Brahmenical theology, he invaded with a numerous army the countries of Samarcand, Bahlac, and Cabul, then inhabited by the Sacas and Sacasenas, the Saxons of our western part of the globe. Afterwards he conquered Iran, Egypt, and Ethiopia or Chusistan: and then, proceeding through Varahadwip or Europe, he subdued Chandra-dwip or the British isles, the favourite abode of the god Lunus or Chandra. Next he advanced into Curu, which includes the northern parts of Europe and the whole of Siberia: and at length, having made himself master of China, all the countries which lie

[1] Clem. Cohort. p. 9.

[2] Diod. Bibl. lib. iv. p. 210. Arrian. Hist. Ind. p. 321.

[3] This god was styled by the old Irish *Bach* and *Dia-Nos*, a clear proof of the close affinity of their idolatry to that of Greece and Hindostan. Vallancey's Vindic. p. 266.

to the south of it, and the whole of Hindostan, he returned to the high plains of Meru through the pass of Hardwar.[1] These fabulous conquests of Deo-Naush are evidently the same as those of Dionusus and Osiris, and they certainly relate to the same events. As both the Greek and the Egyptian god equally sets out from a city denominated *Theba*, by which was really meant the origination of all men from the Ark: so the Hindoo deity commences his expedition from mount Meru, where by the vanity of local appropriation the ship of the deluge wás said to have grounded as the waters retired from off the face of the earth. For *Thebes* and *Meru* substitute *the Ark* and *mount Ararat;* and a mythological tale is changed into authentic history. CHAP. IV.

What the Brahmens say of Deo-Naush throws much light both on his own particular character and on the general principles of demonolatry. Naush, we are told, was at first a mere mortal; but on mount Meru he became a Deva or god: hence he is called *Deva-Naush* or *Deo-Naush* in the vulgar dialects. Like the spiritual rulers of Tartary and Tibet, which countries include the holy mountains of Meru, Deo-Naush did not properly speaking die; but his soul shifted its habitation and entered into a new body, whenever the old one was worn out either through age or sickness.[2] This transmigrating Deo-Naush, who became a god on the summit of the Paradisiacal and arkite Meru, is evidently the same as Menu or the great father: and, as he is ultimately no other than Buddha, the Lama of Tibet is his imagined living representative.

Doctrines of such a description were not altogether unknown in the west. The soul of Osiris was thought successively to animate each living bull Apis: and, even at a comparatively late period, Cleopatra and her brother affected to be what the Hindoos would call *Avatars* of Isis and Dionusus.[3] This claim of transmigratory godhead perfectly accorded with the old theological system of Egypt. Diodorus has preserved a curious account of the birth of Bacchus, in his character of a descendant from Cadmus. He tells us, that Cadmus and his daughter Semelè lived at Thebes in Egypt; that Semelè

[1] Asiat. Res. vol. vi. p. 503. [2] Asiat. Res. vol. v. p. 292.
[3] Plut. in vit. Anton.

BOOK IV. proved with child; and that at the end of seven months she was delivered of a son, who bore all the marks which are attributed to Osiris. Cadmus upon this, by advice of an oracle, instituted sacrifices to the new-born god, and gave him out to be a manifestation of Osiris among men.[1] Such a manifestation is plainly no other than what the Hindoos denominate *an Avatar:* and the story seems to prove not unequivocally, that the ancient Egyptians sometimes produced a living child and asserted that in him their favourite divinity had become incarnate.

VII. Deo-Naush then on the top of Meru must certainly be the Greek Dionus, who was supposed to have been born at Nusa in the region of the same mount Meru. But Siva or Ishuren is equally described as the chief god of Meru, where he appears with all the attributes of Dionus. Hence it will follow, that, as Deo-Naush and Siva are alike the classical Dionus, they must be mutually the same as each other; though the single hero-deity, according to the common humour of the Hindoos, has been divided into two persons: and I strongly suspect, as the characters of the two exactly make up that of Bacchus, and as we are told by Arrian that the Indian legend respecting that deity perfectly corresponded with the Grecian, that the division in question had not taken place in his days, but that *Deo-Naush* was then a mere title of Siva.

1. Cicero informs us, that it was specially the Indian Bacchus who was called *Sabazius* or *Sabazi,* though the name was equally well known in the west.[2] His intelligence was accurate: for, in the *Seva, Siva,* or *Seba,* of Hindostan, united in composition with the title *Isi* or *Isani,* we may not obscurely recognize the *Sabazi* of Thrace and Hellas. We may similarly trace the name of the Egyptian Osiris or Isiris in the Brahmenical *Ishuren* or *Iswara,* which is one of the most common appellations of Siva. Now, as Osiris was supposed to have penetrated into India no less than Bacchus, and as Osiris and Bacchus are confessedly the same god, we at once recognize in Siva or Ishuren both the Greek and the Egyptian deity. Agreeably to this identification, the most prominent parts of his history will be found to agree with what is related of Bacchus and Osiris; and they similarly teach us to refer the human part of his character to the great transmigrating father.

[1] Diod. Bibl. lib. i. p. 20.

[2] Cicer. de nat. deor. lib. iii. c. 23.

According to the Tamuli of Tranquebar, Maidashuren or the great Ishuren was born at Nisadabura in the vicinity of mount Meru. He was of a gigantic stature, had the horns of a bull, and was accustomed to intoxicate himself with wine. His attendants were eight demons of the race of those Indian or Scythic shepherds, who bore the name of *Kobaler:* and he rode in a chariot, drawn by leopards or lions or tigers. Here, as professor Bayer justly remarks, we have the Nusa and the Meru, where many even of the western mythologists supposed Bacchus to have been born: we have the bovine horns, and the precise vehicle, of the classical god: we have the same love of intoxication, the same attendant Kobali: nothing in short is wanting to complete the fable of ancient Greece.[1] The eight attendants, of whom the Tamuli speak, are doubtless the same as the eight great gods of Egypt, and as those eight forms of Siva in which, as the Brahmens tell us, the deity shines conspicuous on the summit of Meru: while the pastoral Kobali are the Indo-Scythic Palli, who proudly called themselves *Cai-Palli* or *Co-Palli*, that is, *the Illustrious* or *Royal Shepherds.*[2]

Equally analogous in other particulars is his character to that of the Greek and Egyptian divinity. As Osiris was inclosed within an ark and was the navigator of the first ship Argo, and as Bacchus was likewise inclosed within an ark and thus committed to the waters of the mighty deep; so did Siva float on the surface of the deluge in the mysterious ship Argha. Nor is this the only point of resemblance between them. The same indecorous mode of symbolizing the great father and the great mother, which prevailed among the Greeks and Egyptians, is familiar likewise to the Hindoos. We have seen, that the ark of Bacchus or Osiris sometimes contained a figure of the deity, and sometimes only an ineffable hieroglyphic of him; for so the symbols, adopted into the diluvian worship, were with reason called by the votaries themselves.[3] We have moreover seen, that the ancient my-

[1] Bayer. Hist. Bactr. p. 2, 3.

[2] A branch of these, as we shall hereafter see, were the Philitim, or Huc-Sos, or Shepherd-kings, of Egypt. Vide infra b. vi. c. 5.

[3] The festival, during which the sacred arks were carried in procession, was called Αῤῥητοφορια, as the author of the Etymologicum Magnum says, *δια το αῤῥητα και μυστηρια φερειν*, or, as Suidas informs us, *επειδη τα αῤῥητα εν κισταις εφερον τῃ θεῳ αἱ παρθενοι.*

BOOK IV. thologists agree in deriving the base superstition, to which I allude, from the fabled sufferings of Bacchus and Osiris; which sufferings are immediately connected with the deluge. Now we find exactly the same notions prevalent among the Hindoos, with respect to their god Siva and his consort the ship Argha. They sailed indeed conjointly over the waters of the flood, and each of them subsequently assumed the form of a dove: but their special symbols are the generative powers of nature, male and female; which at the period of that eventful voyage, when the whole mundane system was dissolved, were reduced, we are told, to their simplest elements.[1] Other hieroglyphics of a less offensive description, which are conspicuously introduced into the worship of this eastern divinity, equally serve to identify him with Bacchus and Osiris. The sacred bull Nandi, of which Siva is the rider, is not less famous in Hindoo mythology, than the Apis of Osiris and the tauric form of Bacchus are in the recondite lore of Egypt and Greece: the serpents of the Dionysiaca yield not, in point of celebrity, to those with which Siva is adorned: and, if Bacchus, Adonis, and Osiris, are all infernal gods; Siva, in the character of Yama, is equally the sovereign lord of Patala or Hades.[2]

Siva is esteemed not only the god of generation, but likewise the avenging deity of destruction: and the eastern sages, in a manner not much unlike that of Plutarch and Macrobius, have indulged in much refined speculation on this contrariety of attributes. It certainly originated from the doctrine of a successive destruction and reproduction of worlds: and the diluvian character of Siva clearly points out the manner, in which it ought to be understood. Noah beheld the ruin of one world, and the production of another out of the wreck which was left behind: he was no less the universal father of the present race of men, than he was in a subordinate sense the destroyer of the first race. Hence, when he was erected into a divinity, he was considered at once as the tremendous agent of destruction, and as the prolific author of generation.[3] This part of the character of Siva coincides with the

[1] Asiat. Res. vol. vi. p. 523.

[2] Moor's Hind. Panth. p. 306. Asiat. Res. vol. i. p. 230.

[3] *To destroy, according to the Vedantis of India, the Sufis of Persia, and many philosophers*

fable of Saturn devouring all his children except three, and yet being the general father of the hero-gods. The Orphic poet indeed celebrates him, in the very spirit of a Hindoo divine, as the god who successively destroyed and reproduced all things.[1]

The number of persons preserved in the Ark was eight: hence, as Siva is the god of the ship Argha, the Hindoos have a notion that he multiplied himself into eight different forms. They have indeed disfigured this curious tradition by the arbitrary refinements of Materialism: but, since the favourite abode of the eight forms is the summit of the sacred mountain Cailasa or Meru, it is not difficult to perceive, whence the idea originated.[2]

2. I cannot find, that Siva is thought by the Hindoos to have died and afterwards to have returned to life, as was the case with Osiris, Adonis, and Bacchus; any more than his successive manifestations may be deemed a series of deaths and revivals: but, considered as the god of the infernal regions, he is evidently the same as the *Pluto* or *Hades* of the Greeks, the *Stygian Osiris* of the Egyptians, and the *Muth* or *Death* of the Phenicians. In this character, and indeed by the last of these names, he is spoken of in a very remarkable manner by the Hindoo mythologists. They tell us, that the Universe was once incircled by Death eager to devour; and yet that Death himself was an intellectual being, that is to say a Nous or a Menu, who sprang from the golden mundane egg.[3]

Here Siva, viewed individually and not as one of a triad, identifies himself with Brahma, agreeably to the Indian dogma that the three great gods are but a triplication of one and the same great father:[4] for, as Death, or Siva in his character of the infernal destroying power, was born out of the golden mundane egg subsequent to his having devoured the whole world; so likewise out of the same egg was produced Brahma, who thence is styled *the first male.* His production also succeeded one of the great mundane

of our European schools, is only to generate and reproduce in another form. Hence the god of destruction is holden in this country to preside over generation. Asiat. Res. vol. i. p. 250.

[1] Orph. Hymn. xii. 3. [2] Asiat. Res. vol. i. p. 253. vol. viii. p. 369.

[3] Asiat. Res. vol. viii. p. 439, 440.

[4] Asiat. Res. vol. viii. p. 396, 397. Moor's Hind. Panth. p. 13, 33, 7, 44, 277, 294. Asiat. Res. vol. i. p. 241, 267.

BOOK IV. revolutions: for the egg is said to have floated on the waters of the vast abyss, which always overspread the face of the globe between the destruction and reproduction of each two successive worlds, antecedent to its giving birth to the inclosed god.[1] The Orphic poet has furnished us with exactly the same account of the ancient personage, whom he calls *the first-born*, whom he describes as bearing the form of a bull, whom he represents as driven about at the mercy of the winds, whom he makes the universal parent both of gods and men, and whom he identifies with Phanes and Priapus and therefore with Dionusus. This mysterious being, who was twice-born and who was long concealed in impenetrable darkness, was produced, like Death and Brahma, from an egg.[2]

What we are to understand by this egg, is sufficiently plain. It was a type both of the World and of the Ark, which itself was esteemed a World in miniature. But that egg, which floated upon a boundless ocean during the period between two successive mundane systems, and from which Brahma and Dionusus are equally thought to have been produced by a second birth, must be the Ark. The reason is obvious: Dionusus, who was exposed in an ark, has been shewn to be Noah; and Siva, who floated on the waters of the deluge in the ship Argha, has also been shewn to be Noah: but Brahma is only a modification of the character of Siva: therefore the birth of Brahma from the navicular egg must be the birth of Noah from the ship of the flood. Agreeably to this interpretation, we find Brahma likewise represented as sailing on the mighty deep in the calix of the lotos; which, with the Hindoos as with the Egyptians, is at once a symbol of the World and of the ship Argha.[3] Brahma therefore in the lotos is undoubtedly the same as Siva in the ship. Nor is this all: in singular coincidence with the theology of Egypt, the lotos is supposed to be the cradle of Brahma, in which he floated on the surface of the ocean; and he himself is said to have been born from that flower, no less than from the egg.[4] If then the lotos be esteemed a cradle, Brahma himself must be esteemed an infant. But he is also declared to be the Sun. Therefore

[1] Instit. of Menu. c. i.
[2] Orph. Hymn. v.
[3] Asiat. Res. vol . p. 243.
[4] Asiat. Res. vol. viii. p. 308. Moor's Hind. Panth. p. 9.

the Hindoos, as well as the Egyptians, represent the Sun as an infant sailing over the sea in a lotos.

The similar allegorical birth of Brahma and Bacchus from an egg, in which the former is said to have remained shut up a complete year, the time of Noah's confinement within the Ark, is in itself sufficient to shew their identity, to say nothing of their each being described as the first-born and as the universal parent: hence I think it not improbable, that *Bromius* or *Brumius*, which was one of the titles of Bacchus, is the same appellation as *Brahma* or *Bruhma*, as it is sometimes written. The *Broum* of the pagan Irish, which is a name of their Ce-Bacche or illustrious Bacchus, appears to be another slight variation of *Brahma:* and, in a similar manner, it is not unreasonable to conjecture, that the appellation of the classical Bacchus and the Irish Bacche may be traced in the Sanscrit word *Vagis* or *Bagis*, which is one of the titles of Siva. But the *circumstantial* evidence is what I chiefly wish to dwell upon: such etymologies may be accepted or rejected at pleasure without at all affecting the general argument. The Hindoo sect of the Vaishnavas or special worshippers of Vishnou say, that Brahma was born from a lotos which sprang from the navel of Vishnou while sleeping in the vast abyss.[1] This however is a mere variation of the genuine legend, which indifferently exhibits him as being produced from a lotos or an egg, and therefore by a necessary consequence from the ship Argha which is equally typified by both those symbols.

3. The character of Brahma melts into that of Vishnou, much in the same almost insensible manner as Siva identifies himself with Brahma.

Each of the two gods, whom I have last considered, is thought to have floated upon the surface of the ocean; the one in the ship Argha, and the other in the calix of the lotos which is declared to be a type of the Argha. The same striking circumstance occurs also repeatedly in the history of Vishnou. He is called *Narayan* or *the being that moves on the waters*, and he is likewise denominated *the first male*; both which titles equally belong to Brahma.[2] The reason of his bearing such appellations is clearly

[1] Asiat. Res. vol. viii. p. 52. See Plate II. Fig. 1.

[2] Asiat. Res. vol. i. p. 242. Instit. of Menu. c. i.

 shewn by the mode in which he is represented, and by the fables which are told respecting him. Sometimes, as in the great reservoir at Catmandu, he appears, fashioned of blue marble, in a recumbent posture on a sort of bed or cradle; which is so placed, as to exhibit the semblance of a boat upborne by the literal water which surrounds it. Sometimes, as on a remarkable sculptured rock in the Ganges and in various Hindoo paintings, we behold him sleeping on the folds of the great sea-serpent Ananta; which, coiled up into the precise form of a boat, wafts the deity in safety over the waves of the boundless ocean.[1] Sometimes he lies in a posture of deep meditation, with his foot inserted in his mouth so as to shadow out the circle of eternity as exemplified in an endless succession of similar worlds, on the naviform leaf of the Indian fig-tree; which similarly floats on the surface of the great deep. And sometimes, with his consort Lacshmi, he sleeps secure in his buoyant paradise of Vaicontha; which favoured abode and the summit of Meru are the only places that remain free from water, while the whole earth is inundated.[2]

If such modes of representing the great father required any explanation, we might receive it from the Hindoos themselves. On the death of Brahma, we are told, all the worlds are overflowed by a deluge: and Cailasa and Vaicontha, or the summit of Meru and a certain floating Paradise, alone remain amidst the universal devastation. At that time Vishnou places himself on the leaf of the Banian tree, or (as some say) on that of the lotos or the betel; and in this navicular cradle, under the figure of a little child, he floats on the sea of milk with the toe of his right foot placed in his mouth. In this posture he remains, until Brahma is born again from a lotos which springs forth from his navel. Thus it is, that the ages and worlds succeed each other, and are perpetually renewed.[3] Vishnou then or the great father is he, who floats in a ship, variously symbolized by a serpent, a leaf, an egg, or a lotos, during that period of universal inundation, which is supposed to intervene between each two worlds; in other words he is Noah: but, since a deluge equally precedes the old world and the new world, and since the great father equally floats upon the surface of every deluge, he is not more

[1] See Plate II. Fig. 1.

[2] Asiat. Res. vol. i. p. 261. Maurice's Hist. of Hind. vol. i. p. 401. Moor's Hind. Panth. p. 23, 26, 27, 82, 103, 418, 429. plate 7, 8, 20, 75.

[3] Moor's Hind. Panth. p. 103, 104.

Noah than Adam. The sleep of Vishnou is doubtless the same as the death-like repose of Osiris in the ark, and as that rest of Brahma in his floating egg or his lotos-cradle, which is sometimes expressly described as his death in one world only that he may be born again into another. When the great father is supposed to die, then the Ark is his coffin: when he experiences a second birth, the Ark is his mother: when, in consequence of that birth, he is esteemed an infant, the Ark is his cradle: when he sleeps in deep repose until he awakes into a new world, the Ark serves him for a couch or a bed: when he is venerated as the universal parent both of gods and men, the Ark is his consort.

The account, which the Hindoos give us of Vishnou-Narayan, is immediately connected with chaos and darkness: and, as is commonly the case in ancient mythology which was specially built on the doctrine of a succession of similar mundane systems, the primeval state of the world at the period which we deem that of its creation, and its disorganized condition during the prevalence of the deluge, are intimately blended together. They represent him *moving*, as his name implies, *on the waters*, in the character of the first male and the principle of all nature; which was wholly surrounded in the beginning by *Tamas* or *darkness*, the *Chaos* and *primordial night* of the Greek mythologists, the *Thammuz* of Scripture, and the *Thaumaz* or *Thamas* of the old Egyptians.[1] This name *Tamas*, under all its various modifications, may probably be deduced from *Theom* or *Thaum*, which, in the language of the Hebrews and the Babylonians, denotes *the great abyss of dark waters*. It is equally a title of Adonis and Buddha: and it is borne by them exactly in the same sense, as the ocean is deemed a form of Iswara, as Osiris no less than his adversary Typhon is sometimes identified with the sea, as Janus is said to be the same as Chaos, as the sea is called *the tears of Saturn*, and as Saturn himself is esteemed the element of water.[2]

4. In the Avatar of Crishna, the fabled sufferings and ultimate triumph of Vishnou are precisely those of the Egyptian Horus and the Greek Apollo.

[1] Asiat. Res. vol. iii. p. 126.

[2] Asiat. Res. vol. i. p. 255. Plut. de Isid. p. 364. Ovid. Fast. lib. i. ver. 103. Clem. Alex. Strom. lib. v. p. 571. Sallust. de diis et mund. c. iv. Macrob. in somn. Scip. lib. i. c. 11.

BOOK IV.

He was born an infant; but his birth was concealed through fear of the tyrant Cansa, to whom it had been predicted that a child born at that time would destroy him. He was fostered therefore in Mathura by a herdsman and his wife: and he spent his youth in sporting with nine rural damsels of extraordinary beauty, in playing upon his flute, and in dancing away the gaily revolving hours. When conveyed from the fury of Cansa, he was borne over the sacred river Yamuna in a navicular cradle or Argha, the great serpent Calya following him with inveterate malice: but he afterwards fought and slew the monster in the midst of the waters, notwithstanding the intercession of the sea-nymphs in his behalf; and, at a more advanced age, he put to death his cruel enemy Cansa. During the period that he was subject to this persecution, he is said to have hid himself in the Moon; and he is also fabled, with three companions and all his flocks and herds, to have taken refuge in the womb of a vast serpent which he created for the purpose.[1] He rescued the children of his preceptor from an inundation of the sea, which had carried them down to the infernal dominions of Yama: he supported a mountain upon his finger during the prevalence of a deluge: and he appears as the tutelary genius of an Argha, which equally bore him away from the rage of his enemy and is thought to have been filled with all kinds of animals.[2]

In this legend it is easy to perceive, that Crishna's escape in the Argha from Cansa and Calya is the same as that of Apollo and Horus in the floating island from the serpent Python or Typhon; that the river Yamuna occupies the place of the Egèan sea and the sacred lake near Buto; and that the final victory of Crishna is no other than the parallel final victory of the Greek and Egyptian deities. The outline in short of all the three fables is this. The great father is exhibited as an infant, in allusion to the mystic birth of Noah from the Ark. A monster, which the Egyptians plainly tell us is the ocean, which the Greeks ascribe to the epoch of the deluge, and which the Hindoos represent as being slain in the midst of the waters, seeks his life. For a season he is constrained to hide himself from his énemy: and this he

[1] See Plate II. Fig. 5.

[2] Moor's Hind. Panth. p. 197, 199, 201, 202, 213, 280, 287, 394. plates 58, 59, 61, 62, 64. Asiat. Res. vol. i. p. 259—262.

does, either in the ship Argha which serves him for a cradle, or in a floating island, or in the Moon, or in a large serpent which he constructed for that purpose. Here he spends his time in the midst of flocks and herds, which are inclosed along with him in the same machine; and remains safe under the care of an ancient shepherd, who is the same person as himself viewed under a different aspect, just as Osiris ultimately identifies himself with the infant Horus. But at length he prevails over his inveterate enemy; and, either in the midst of the great waters or in the slime left by the retiring deluge, effects his total destruction.[1]

5. Thus it appears, that the great gods of Hindostan, when viewed severally, are mutually the same as each other, and that they are all equally the universal father: but, when viewed conjointly, they exhibit a somewhat different aspect. They then constitute a triad emanating from a fourth yet older divinity; who, by a mysterious act of self-triplication, becomes three while yet he remains but one, each member of the triad being ultimately resolvable into the monad. What we are to understand by this phraseology, which has most unhappily been thought to have originated from some traditional knowledge of the doctrine of the Holy Trinity, is best ascertained by the declarations of the Hindoos themselves and by the legendary histories of their three great gods.

Their doctrine is, that, at the commencement of every new mundane system, Brahm and the three subordinate divinities, appear on earth, under a human form, in the persons of Menu and his three sons; that this transmigration regularly takes place at certain great intervals; that, at the end of every revolving period, the world and all its inhabitants are destroyed by a flood of water; that the universal father, comprehending within himself a

[1] Since the knowledge of Christianity has been diffused over Asia, the legend of Crishna has been interpolated by the Brahmens with various circumstances taken from the gospels, so that the whole exhibits a tolerably accurate account of the escape of Jesus from Herod: but the more simple narrative, which is here given, enables us easily to distinguish between what is spurious and what is genuine. This narrative existed long anterior to the birth of Christ, and probably to the time of Homer; nor have I the least doubt of its identity, previous to its adulteration, with the Greek and Egyptian fables of Apollo and Horus. Every particular in it palpably refers us to the era of the deluge. See Sir W. Jones's Dissert. in Asiat. Res. vol. i. p. 273.

 triad and existing in eight forms, then alone remains, floating in a state of deep meditation or death-like sleep on the boundless ocean; and that, when the deluge retires and a new world emerges from beneath the waves, he awakes from his slumber, and manifests himself as the Menu of the renovated system, the father first of three sons and afterwards through them of the whole human race.

One might think, that so plain an account as this could scarcely be misapprehended. The evident purport of it is, that the triplicated god of Hindostan is Noah at the head of his three sons viewed as the parent of the present generation of men, and Adam similarly at the head of his three sons viewed as the parent of the antediluvian race of mortals. Of these, the former monad and triad is deemed a transmigratory reappearance of the latter monad and triad: and, as the succession of worlds is fancifully maintained to be endless, because one world has really been succeeded by another; the same monad and triad is exhibited, and the same events occur, at the commencement of each new system.

Such is the doctrine of the Hindoos; which, so far as I can judge, contains not the slightest allusion to the scriptural doctrine of the Trinity, but which wholly relates to a succession of mere human triads each springing from a yet anterior monad: and with their doctrine the history of their triplicated god will be found exactly to correspond. When viewed as the three sons of Noah or Menu-Satyavrata, who (we are literally told) was preserved with seven companions in an ark at the time of the general deluge, Brahma, Vishnou, and Siva, are declared to be Shama, Chama, and Pra-Japati; and are each severally represented, as having floated on the surface of the waters, either in a ship, or in certain vehicles which are positively asserted to be symbols of that ship. But, when viewed as the three sons of Adam or Adima or Menu-Swayambhuva, the same three deities appear at the commencement of the antediluvian world with every characteristic of Abel, Cain, and Seth. One of them murders his brother at a solemn sacrifice, and is doomed to be a wanderer upon the face of the earth. In consequence of this event, the first race of men is described as springing only from two brethren; the third, although fabled to be half restored to life, being so debilitated as to be incapable of producing children, until he appears again in renovated

vigour at the beginning of the present mundane system. On the whole, nothing can well be less ambiguous than the origination of the Brahmenical triad: and I cannot but lament, that learned and ingenious men should have advocated the groundless conceit of its having sprung from a corrupted primeval tradition of the Holy Trinity.

VIII. The Hindoo triad of Brahma, Vishnou, and Siva, is, I am persuaded, fundamentally the same as the classical triad of Jupiter, Neptune, and Pluto. I mean not to say, that every person of the one can be perfectly identified with a corresponding person of the other, so that each shall distinctly answer to each: but the three classical gods melt into one another just in the same manner as the three Hindoo deities; and, notwithstanding some varieties, the general resemblance between the two triads is such, as to warrant the belief of their having originated from a common source.

Jupiter, Neptune, and Pluto, when viewed conjointly as the three sons of Saturn; and Brahma, Vishnou, and Siva, when viewed conjointly as the three emanations from Brahm or as the three sons of Menu; are certainly the triple offspring of the great transmigrating universal father of gods and men, by whom the Gentiles meant Adam reappearing in the person of Noah. Yet, by a species of genealogical confusion which pervades the whole of ancient mythology, the three are deemed mutually the same both with each other and with the parent from whom they sprang; for, as the whole human race may be resolved genethliacally into the triad, so the triad ultimately resolves itself into the monad whence all mankind derived their common origin. In this point of view therefore, the three, when beheld separately, are alike the great father; and, as such, are considered as being essentially but one character, acting as it were in the three different capacities of the renovator, the preserver, and the destroyer, of the eternally mutable Universe. The ancient pagan sages delighted to express themselves mysteriously, and thus to throw a shade of awful obscurity over the simplest matters. Instead of merely saying that their principal hero-god was the father of three sons, they were wont to speak of him as a being who had wonderfully triplicated himself. Thus triplicated, he had three forms; which yet were esteemed, as being fundamentally but one deity. Hence we sometimes have an account of only a single god springing from the egg, which during the space of a year was

 tempest-tossed on the surface of the ocean: while, at other times, we are told of three gods being born out of the same egg. In the midst however of this studied darkness, the truth is still sufficiently apparent: for the veil of mystery is occasionally dropt; and we are explicitly told by the interpreting hierophant, that the self-triplicating deity means only the primeval ancestor of all mankind, who at the commencement of every world is always the father of three sons. The Hindoos have retained both the mystical and the literal mode of expression: the Greeks, discarding the former, have used only the latter. Hence we hear nothing of any self-triplication of Saturn: we are simply told, that he was the father of three sons, among whom he divided the whole world. This circumstance is highly useful in leading us to a right understanding of the Hindoo triad: for, as the three classical gods are certainly the same as the three Hindoo gods, the mysterious self-triplication of Brahm is nothing more at the bottom than the birth of three sons from Saturn. And accordingly the Brahmenical divines themselves tell us, that the self-triplicating Brahm is really no other than Menu viewed as the parent of a triple offspring, from whom after every deluge all mankind are descended.

1. The character of Jupiter is evidently not that of a single individual: but a more ancient and a less ancient god of that name is spoken of, just as we meet with a more ancient and a less ancient Menu or Buddha. This arose from the universally prevalent doctrine of transmigratory reappearances: and I think it clear, that Jupiter, when thus considered, is at once the great father who is manifested at the commencement of every world, and a member of that triad of sons which is successively born from him. As the former, he is Adam reviving in the person of Noah: as the latter, he is apparently the same as Ham; for he was worshipped by the Egyptians, themselves of the line of that patriarch, under the appellation of *Hammon*, and was thought to have mutilated his father Saturn after first intoxicating him with honey-mead.[1] The most ancient Jupiter is mentioned by Diodorus, as anterior to the other in time, though surpassed by him in point of celebrity: and he is the same person as Cronus or Saturn; who is himself said to have been dethroned, and whose glory was eclipsed by his offspring the younger or Ham-

[1] Orph. apud Porph. de ant. nymph. p. 260.

monian Jupiter. Probably the fiction arose from the retired and devotional habits of Noah, and from the more enterprizing temper of his son Ham and his descendants, particularly those of the line of Cush: when Ham, in the veneration of his posterity, usurped as it were the regal honours of his parent. To this, if I mistake not, the old Chaldèan oracles refer, when they speak, agreeably to the notions respecting a mortal demiurge, of the great father having created all things, and of having afterwards given them to the second Nous whom the tribes of men agree to venerate as the first.[1] The elder Nous, by whom the world was reproduced after the deluge, is he; who was said to be the parent of three younger Noës, who with them was born from a floating egg, and who is declared to be the same as the arkite Dio-Nus or Jupiter or Cronus: and the second Nous, to whom he resigned his sceptre, is that younger Jove or Hammon, who is similarly represented as acquiring the sovereignty of his father.

(1.) Diodorus informs us, that the first Jupiter was the king of the whole world, though the Cretans pretended that their island was peculiarly the place of his residence. He was the brother of Uranus and the husband of Idèa; by whom he was the father of the Curetes, the Idèi Dactyli, or the Cabiri. He bestowed the name of his wife upon his favourite island, which from her he called *Idèa:* and the same appellation, with a slight variety, was applied to the sacred mountain of Crete. Diodorus adds, that he died in Crete, and that the ruins of his sepulchre might still be traced.[2]

It is evident, that that part of the legend, which fixes this universal mundane sovereign in Crete, is a mere local appropriation. Crete was one of the many sacred islands: and the religion of its inhabitants, originating at Babel, was that, which was carried to every quarter of the globe by them of the dispersion. When a branch of these colonists fixed themselves in Crete, though they were conscious that the god whom they worshipped had really been the king of the whole world, yet they made that island the peculiar seat of their great father and of his consort the great Idèan mother, just as their brethren in all other parts of the earth similarly localized the same deities.

The Cretan Idèa is the Phrygian Idèa, for such was the name of Cybelè

[1] Orac. Zoroast. Fr. Patric. § *Pater et Mens.* [2] Diod. Bibl. lib. iii. p. 194.

BOOK IV. no less than of this fabled consort of Jupiter; just as the Cretan mount Ida and the Phrygian mount Ida have received a common appellation from the prevalence of the same theological notions. Both the goddess and the mountain of these two countries, as well as the sacred mount Ida of Gothic or Scythic superstition, may be traced to the Ida or Ila and the Ida-Vratta or Ila-Vratta of the Hindoos and the Buddhic Chasas. The goddess was the Ark: and the mountain was a copy of Ararat; where the Ark rested, and where in consequence the great father and mother were fabled to have been born or exposed or educated. Hence originated the stories of Jupiter having been once a boy, and of his having been nursed in the sacred Dictèan cave of mount Ida.[1] The birth of Noah from the Ark necessarily caused him to be viewed in the light of a child: and a cave represented the World and thence the Ark; on which account the diluvian god was often thought to have been born out of a cave or a rock, and the imitative aspirants in the Mysteries were deemed to experience a new birth by issuing forth from the door either of a stone cell or of a rocky grotto temple.[2]

The pretended nurses of Jupiter have all a similar respect to the deluge, more or less obvious as being more or less literal or symbolical. Sometimes, after his birth from Rhea or the great mother in the Dictèan cave, he is said to have been consigned to the care of the Curetes and the nymphs Adrastèa and Ida, the daughters of the Melissæ; and sometimes he is described as having been nourished by bees.[3] This originated from the circumstance of the arkite priestesses being called *bees:* for a hive was one of the many sacred symbols of the mundane Ship, and bees were thought to represent the new-born souls in the Mysteries. The great mother herself was styled *a bee:* and, in the Greek, the name of that animal is borrowed from Melissa or Melitta the generative Venus of the Babylonian Cuthites, who was the same as Ida or Ila.[4] At other times, he was reported to have been nursed by a sow, a she-goat, or she-bears:[5] because all those animals, like the cow, the

[1] Cicer. de div. lib. ii. Gruter. Inscrip. lxxvi. n. 6, 7.

[2] The subject of the mystic cave will be discussed hereafter at large. book v. c. 7. § I. 2.

[3] Apollod. Bibl. lib. i. c. 1. § 3. Virg. Georg. lib. iv. ver. 149. Lactan. Instit. lib. i. c. 22.

[4] Porph. de ant. nymph. p. 261, 262.

[5] Agathoc. apud Athen. Deipnos. lib. ix. p. 375. Arat. Phænom. p. 8, 23. Diod. Bibl. lib. v. p. 337.

mare, and the ceto, were employed to typify the Ark. So likewise, in allusion to the Noëtic dove and to the priestesses who from it took the name of *doves*, he is further said to have received his infant nourishment from birds of that species, which carried ambrosia to the sacred Cretan grotto from the mighty streams of the ocean.[1] We find a reference to this curious fable in the Odyssey: and the scholiast remarkably and justly connects it with the voyage of the Argo. He tells us, that the doves, when employed in carrying ambrosia to Jove, flew between the tremendous Symplegades; through which the Argo was barely navigated in safety, and which had previously lopped the tail of a dove that had been sent out of the ship by way of experiment.[2] Nor is this the only fable, in which we find doves introduced into the mythic history of Jupiter. In prosecuting an amour with Phthia he is said to have changed himself into a dove, just as the Hindoo Siva and his consort Argha assume the form of doves when the waters of the deluge begin to abate.[3]

As for the tomb of Jupiter, it was an edifice of the same nature, as the tombs of Buddha, Argus, Osiris, and other cognate deities. Like the pyramids of Egypt which were similarly esteemed sepulchres, and like the montiform pagodas of Buddha within which he is feigned to be buried, it was an arkite temple; where Mysteries of a funereal description, such as the rites of Baal-Peor and Osiris, were wont in old times to be celebrated. That the edifice really existed and was shewn by the Cretans as a tomb, is certain, both from the testimony of Diodorus, and from that of Callimachus, Cicero, and Julius Firmicus, not to mention other writers:[4] and, that I have pointed out the real sense in which it was called *a tomb*, may, I think, be not unequivocally collected from what the last-mentioned author says of the tomb of Osiris. He intimates, that the mournful Orgies of that deity, in which his death by the hand of Typhon was annually lamented, were celebrated at his tomb which was still to be seen in Egypt.[5] Now, since the

[1] Moero apud Athen. Deipnos. lib. xi. p. 491.

[2] Hom. Odyss. lib. xii. ver. 63. Schol. in loc.

[3] Athen. Deipnos. lib. ix. p. 395.

[4] Callim. Hymn. in Jov. i. ver. 8. Cicer. de nat. deor. lib. iii. c. 21. Jul. Firm. de error. prof. rel. p. 19.

[5] Jul. Firm. p. 4, 5.

BOOK IV. rites of Osiris were thus connected with his tomb, and since those rites clearly related to the deluge, the reason why the tomb was so called must be collected from the nature of the rites: and, since the tomb of Osiris was thus connected with the diluvian Mysteries, and since the theology of Crete and Egypt was fundamentally the same, it seems necessarily to follow from analogy that the tomb of Jupiter must be understood in the same manner. Jupiter in fact was no other person than Adonis and Osiris; and the tomb in Crete was but a repetition of that in Egypt and Phenicia. Accordingly we find, that at Argos the supposed death of Adonis was bewailed by the women in the temple of Jupiter the Preserver; so called, I apprehend, from the wonderful preservation of the Noetic family in the Ark.[1]

(2.) Though Jupiter is thus fabled to have been born and to have reigned in Crete, he was equally the local god of many other countries: and we may observe some curious traces of a close intercommunion among his worshippers.

The Cretans, as we have just seen, claimed Jupiter to themselves: and they had a city in their island called *Arcades.*[2] The Arcadians also put in their claim to Jupiter: and they had a district in their country denominated *Cretèa*, through which flowed the river of Nous or Noah, where they asserted the god to have been born and not in the island of Crete.[3] The Egyptians equally laid claim to Jupiter, who was in reality the same as Osiris, making him one of their ancient kings: and they had a city, to which they gave the name of *Arcadia.*[4] So likewise, in reference to the agricultural character of Noah, the Phenicians had their agricultural Jupiter who was the same as Dagon or Cronus or Ilus: and we find in mount Lebanon a city called *Arca*, whence Astartè or the Phenician Venus, who was adored in conjunction with Thammuz or Adonis, received the title of *Architis;* we also find in the same country a race of *Crethim* or *Cretans* (as the Seventy well express the name),

[1] Paus. Corinth. p. 121. The subject of tomb-worship will be resumed hereafter, b. v. c. 7. § III.

[2] Steph. Byzant. de urb. p. 166.

[3] Paus. Arcad. p. 517, 518. This river Nous was one of the many sacred western streams, all of which, according to the Hindoos, received their names from the god Deo-Naush.

[4] Diod. Bibl. lib. i. p. 12. Steph. Byzant. de urb. p. 167.

who with their brethren the Pelethim or Palli submitted to the rule of the Israelites.[1] CHAP. IV.

Some writers adopt, as a literal historical matter of fact, the account of Jupiter being an ancient sovereign of Crete: but this seems to me alike contrary to reason and evidence. It is incredible, that a petty Cretan prince should at the same time be king of the whole world, and that he should be venerated as the chief of gods in so many different countries: for it is well known, that he was claimed as a local deity, not only by the Cretans, but by the inhabitants of all those different regions where he was worshipped. To say nothing of Arcadia, Egypt, and Phenicia, which I have just mentioned, Pausanias informs us, that it would be almost impossible to enumerate every nation, which pretended that Jupiter was born within its particular territory.[2] Why then should the claim of the Cretans; *the Cretans ever liars,* as Callimachus calls them when speaking of this very claim urged from the exhibition of the pretended tomb of the god-king: why should the claim of the Cretans be specially allowed to the exclusion of the parallel claim of almost every other people?[3]

The truth of the matter was this: wherever the arkite priests and nobility with their idolatrous adherents were scattered from the tower of Babel, or wherever they might migrate in subsequent ages, they carried along with them traditions of the polyonymous great father, the ship Argo or Theba, the mountain Ida or Meru, the Titans and Typhon, the sacred dove and the deluge. These, though they equally concerned all mankind, the vanity of each people, apparently warranted by local commemorative ordinances, constantly appropriated to their own country. Agreeably to such an opinion, Jupiter was both thought to have been king of the whole world, though the Cretans pretended that he fixed his seat of empire in their island; and was likewise supposed to have travelled over every part of the earth, destroying robbers and giants, and establishing just and equal laws.[4] In this particular

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Joseph. Ant. Jud. lib. v. c. 1. Joseph. de bell. Jud. lib. vii. c. 24. Bochart. Chanaan. lib. i. c. 15. p. 422. Macrob. Saturn. lib. i. c. 21.

[2] Paus. Messen. p. 278.

[3] Callim. Hymn. in Jov. i. ver. 8.

[4] Diod. Bibl. lib. iii. p. 194. lib. v. p. 338.

BOOK IV. he coincides with Hercules, Deo-Naush, Bacchus, Osiris, and Buddha: nor is it without reason that he does so; for these various deities, under whatever superstition they may be arranged, are all equally and fundamentally the same primeval universal sovereign, who reappearing after the flood became the common parent of the second race of mankind.

(3.) Considered then as Noah, we find Jupiter both esteemed the father of the three most ancient Cabiri, and himself also reckoned the first of the two primitive Cabiri, Bacchus being associated with him as the younger.[1] This however is a mere reduplication, for Jupiter and Bacchus are the same person: and they seem to have been joined together in the Samothracian Orgies, much in the same manner as Osiris and Horus are connected in the Mysteries of Isis. Hence Jupiter bore the title of *Sabazius* as well as Bacchus: a word, not derived from the Hebrew *Sabaoth* as some have imagined, but from *Siva* or *Seba* which is a name of the Indian Iswara.[2]

That such is the real origin of the word, as I have already had occasion to intimate, appears to me sufficiently evident from the manner in which it may be traced to Greece. Cicero tells us, that the Sabazian Bacchus was a king of Asia; by which was meant the large tract of country that the ancients called *India* or *Indian Ethiopia,* for the Asiatic Bacchus was doubtless the far-famed Indian Deo-Naush.[3] But, if Bacchus-Sabazius were an Indian deity, then his foreign title *Sabazius* must be sought for among the Hindoos, not surely among the Israelites. And, in this case, since the god Bacchus-Sabazius is clearly the same as the god Bagis-Siva, I see not how we can well avoid concluding, that the names *Bacchus* and *Sabazius* are respectively the names *Bagis* and *Siva.* The very same appellation was in use among the Thracians, from whom the Greeks borrowed a large part of their theology: for Macrobius tells us, that they venerated Bacchus under the name

[1] Schol. in Apoll. Argon. lib. i. ver. 917.

[2] Valer. Maxim. lib. i. c. 3. Diod. Bibl. lib. iv. p. 212. Orph. Hymn. xlvii. Etym. Magn. Σαβαζιος. The opinion, that *Sabazius* is derived from the Hebrew *Sabaoth,* appears to have arisen, partly from the similarity of the words, and partly from the circumstance of the Rabbins and some of the early heretics bestowing the name of *Sabaoth* upon an eastern demon-god. What they hebraized into *Sabaoth* was, I believe, no other than the Indian *Seba.*

[3] Cicer. de nat. deor. lib. iii. c. 23.

of *Sebadius;* and all writers agree, that the words *Sabazius*, *Sabizo*, and *Saboi*, are of barbaric origin.[1] Now the Thracians were a branch of the Scuths; whose grand settlement was on the northern frontier of India, who are there known by the denomination of *Chasas* or *Chusas* or *Indo-Scythæ*, and who thence spread themselves into many different regions of the earth. But, if the Greeks received the name *Sabazius* from the Thracians, since *they* brought it from India into Europe, the word must obviously be of Indian extraction.

As Jupiter and Bacchus each bore the title of *Sabazius;* so there was a tradition, that each of them was preserved by Thetis from the rage of his inveterate enemy.[2] By Thetis, the goddess of the ocean, was meant the Ark: for Thetis was the same as Venus, Isis, Astartè, Derceto, Theba, or Argha.

(4.) Perhaps it is scarcely necessary to point out the coincidence between the taurine form under which Jupiter is feigned to have carried off Europa, and the white bull of Siva: because that animal was the symbol of the great father in every part of the globe; and therefore, although the coincidence may serve to prove the identity of Jupiter and Siva, it does not *peculiarly* prove it, inasmuch as it equally proves the ultimate and fundamental identity of Jupiter, Siva, Bacchus, Osiris, Molech, Baal, Mithras, and Hu. But there is another point, which must by no means be omitted: since, from its arbitrary nature, it is curiously decisive of the matter now under consideration; and likewise serves to shew, that the three persons of the classical triad melt into each other just in the same manner as the three persons of the Hindoo triad. The god Siva is represented with three eyes; doubtless, I think, from the circumstance of his virtually containing within himself the essence of the triple Indian divinity, whose three persons imperceptibly (as it were) are blended in one.[3] Now there was a very ancient Jupiter, called *the native Jupiter of the Trojans;* who, according to Pausanias, was similarly depicted with three eyes: whence he bore the title of *Triophthalmus*, as Siva is for the same reason denominated *Trilochan*.

[1] Macrob. Saturn. lib. i. c. 18. Etym. Magn. Σαβαζιος. Hesych. Lex. Σαβαζειν, Σαβαζιος. Suid. Lex. Σαβαζιος.

[2] Hom. Iliad. lib. i. ver. 394. Phurn. de nat. deor. c. 17. Heraclid. Pont. Alleg. Hom. p. 437, 438. Nonni Dionys. lib. xx.

[3] Asiat. Res. vol. i. p. 248.

The cause, assigned by the Greek writer for this mode of representation, is highly worthy of notice; and it certainly appears to be the true one. He says, that three eyes were assigned to Jupiter on the following account. All men agree, that Jupiter reigns in heaven: but he also reigns in Hades, and is therefore the same as Pluto; whence Homer speaks of the infernal Jupiter, whom he connects with Proserpine: he moreover reigns in the sea, and is therefore the same as Neptune; whence Eschylus the son of Euphorion calls the god who presides over the ocean by the name of *Jupiter*. Such being the case, says Pausanias, the artist gave three eyes to the deity, by way of shewing, that it is one and the same person, who is alike supreme in those three great divisions of the world.[1]

In this conjecture, I have no doubt that he is right; because the fact on which it is built, namely that Jupiter, Neptune, and Pluto, melt into each other, like Brahma, Vishnou, and Siva, is clear and indisputable. The conjecture also perfectly corresponds with the mode of symbolizing used by the Egyptians. They were wont, as we are told by Plutarch, to represent Osiris, the sovereign lord of the world, under the hieroglyphic of an eye and a sceptre.[2] Hence, when the world was divided into three parts, and when the great father was thought to have multiplied himself into three sons who were yet esteemed only variations of one primeval Nous, the obvious mode of representing the triplicated deity would be by the image of a sceptred prince having three eyes. Agreeably to this mystic theocrasy, Pluto is called *the infernal Jupiter*, and Jupiter himself is identified with Hades: and again, while Jupiter is declared to be the primeval Nous, who (according to the Platonic and Orphic theology) produced from himself three younger Noës; he is yet represented, as presiding over the sea in the character of Neptune.[3]

2. From the figurative mode, adopted in the Mysteries, of describing the entrance of Noah into the Ark, and his subsequent egress to the light of heaven, the chief deity of the Gentiles, as I have often had occasion to

[1] Paus. Corinth. p. 129.

[2] Plut. de Isid. p. 354. Macrob. Saturn. lib. i. c. 21.

[3] Orph. Hymn. xvii. Orph. Fragm. apud Macrob. Saturn. lib. i. c. 18. Max. Tyr. Dissert. xxix. p. 290. Cicer. de nat. deor. lib. iii. c. 25. August. de civ. Dei. lib. iv. c. 11.

observe, was either esteemed an infernal god, or was thought to have descended into Hades and afterwards to have returned from it. Hence we may conclude, that Pluto, or the Stygian Jupiter, is the great father while mystically dead, or, in plain terms, while concealed within the ship of the deluge; and that the celestial Jupiter is the same person, when he returns to light and life by quitting the place of his dark temporary confinement, which the hierophant was wont to style his *floating coffin*. With this supposition the whole character of Pluto will be found to agree.

(1.) The Cabiric gods, whose number is variously represented according to the various lights in which they were viewed, are certainly the diluvian family, sometimes including and sometimes excluding the Ark itself. This sufficiently appears from the whole of their fabulous history. Now the Cabiri of Samothrace are said by Mnaseas to have been called *Axieros*, *Axiocersa*, and *Axiocersus*; and he severally identifies them with Ceres, Proserpine, and Pluto. To these he adds a fourth, whom he makes the minister or officiating priest of the other three; and applies to him the appellation of *Casmilus*, which is equivalent to *the infernal Mercury*.[1] Pluto therefore, being a Cabiric god, must as such be also a diluvian god.

He is exhibited in the very same character by the mythologists of Hindostan: for I hesitate not to identify the classical Pluto with the Indian Yama or infernal Siva. We are told, that in Patala or Hades resides the sovereign queen of the serpents, by name *Asyoruca*. To Samudr or the Ocean she bore a daughter, called *Asyotcersha* or *Asyotcrishta*; who is beautiful as the day, but who like a jewel remains concealed in the sea. With these are associated Dharma-Rajah or the king of justice and his servant Carmala or Cashmala. The former is the sovereign of the Pitris or seven patriarchal spirits, and the prince of the infernal regions. He is also called *Atcersa*, which is a word of the same import as *Asyotcersa*: and he holds a court of justice, with certain kings for his assessors, to determine the fate of the departed.[2]

Here we have obviously the prototypes of the Samothracian Cabiri, as

[1] Mnas. apud Schol. in Apoll. Argon. lib. i. ver. 917.

[2] Asiat. Res. vol. v. p. 297—299.

BOOK IV. enumerated by Mnaseas: for Axieros or Ceres is Asyoruca or Asyorus: Axiocersa or Proserpine is Asyotcersha the daughter of Asyoruca; Axiocersus or Pluto is Atcersa or Asyotcersa; and the ministering Casmilus or infernal Mercury is Carmala or Cashmala. The classical Pluto then is the Hindoo Dharma-Rajah: but Dharma-Rajah, the *Sydyk* of Sanchoniatho and the *just man* of Moses, who is described as the sovereign of the seven Pitris or Rishis, is palpably the same as Buddha or Menu, considered in his character of the god of obsequies; for the identical seven personages, who are the associates of the one, were the companions of the other when he was preserved in the Ark: Pluto therefore, as an infernal god, is in fact on that very account an arkite god.

Such being *his* character, we can entertain little doubt respecting the characters of his two female companions. The mother and the daughter, like Ceres and Proserpine, are one reduplicated person: and it is plainly enough intimated to us, who that person is. The mother is the queen of Patala or Hades: but the Hades of the ancient Mysteries was conjointly the interior of the Ark and of the Earth; whence the primeval character preserved in the Ark is made an infernal god, the judge of the dead, and (in the mythologies both of Greece and Egypt and Hindostan) the ferrier of the souls of the defunct over the sacred lake of hell in the ship Argha or Baris. So again: the daughter is made the offspring of the Ocean, and is said to have lain concealed like a jewel in the sea. This can only correspond with the mixed character of that goddess, who is a personification at once of the Earth and of the Ark: but any doubt on that point is removed by the declaration, that Asyotcersha is Rama-Devi or Lacshmi. Now Lacshmi, the consort of Vishnou, is one of the three forms of the triple Devi or Isi: and, as the three jointly constitute but one goddess, she is in fact the same as Parvati or Sita, who floated on the deluge in the form of the Argha and afterwards changed herself into a dove. She therefore, who lay concealed in the ocean and who is evidently the Cabiric Proserpine of Samothrace, is no other than the ship Argha or the mundane Ark; while Dharma-Rajah is Menu, or Noah, or the god of the Ark.

Hence, in classical mythology, Pluto, as the great father, is feigned to be the husband of Proserpine: and, since the astronomical symbol of the Ark

was the lunar crescent, Proserpine or Axiocersa, notwithstanding she is said to have lain concealed in the ocean and to have sailed over the deluge as the ship Argha, is yet pronounced to be the same as Libera and the Moon. This circumstance, when connected with the fable of Pluto's rape of Proserpine, led Julius Firmicus to ridicule the mythology of the pagans by asking: *Who ever ravished the Moon? Who at any time concealed her? Who ever made her the wife of the god of hell?*[1] Such questions were not unnaturally put by one, who supposed the *literal* Moon to be intended: but what the initiated meant was that primeval ship, of which the boat-like crescent in the heavens was the astronomical representative. CHAP. IV.

The rape of Proserpine, and the mournful search for her by Ceres over the whole world, is but the converse of the descent of Osiris into Hades and of the similar search made for him by Isis. Ceres and Isis were one person, the same as the Indian Sree or Isi or Devi; and their Mysteries related to the same event, the temporary aphanism of the mundane arkite god and goddess and their subsequent reappearance. The scene of the rape is commonly laid in Sicily near the city of Enna: and a sacred lake was shewn there, into which Pluto was thought to have plunged when he carried his blooming prize down to the infernal regions.[2] This was in exact accordance with the notions of the old mythologists, among whom lakes were esteemed symbols of the deluge; while small islands, sometimes natural and sometimes artificially made to float, were deemed apt representations of the Earth and the Ark. The Orphic poet however alludes to the story with a curious variation; curious, both because it points out what we are to understand by the lake, and connects the Sicilian goddess with the Eleusinian worship of Ceres. He describes Pluto as bearing away Proserpine in his chariot over the sea, as conveying her to Eleusis in Attica, and as there carrying her down to the infernal regions through a sacred cave.[3] The purport of the two accounts is precisely the same, though the mode of relating them is somewhat different. The sea in the latter supplies the place of the lake in the former: but both by the sea and the lake the deluge is equally meant, on

[1] Jul. Firm. de error. prof. rel. p. 19.

[2] Jul. Firm. de error. p. 17. Ovid. Metam. lib. v. ver. 385—437.

[3] Orph. Hymn. xvii.

 the surface of which the arkite god and goddess floated in mysterious union. So likewise, in the latter, the place of descent is Eleusis, and the mode of descent is through a cave; while, in the former, the scene is laid at Enna, and the god is sometimes thought to have descended through the lake, and sometimes through a chasm in the earth which he himself made when he found that he was opposed by the river-nymph Cyanè. The fact was, that the same worship prevailed both in Sicily and Attica. The cave where a road to Hades was shewn, and the chasm through which Pluto was feigned to have descended, were equally sacred grottos devoted to the celebration of the Mysteries. They represented the gloomy interior of the Earth and of the Ark; the Hades of old mythology, whence the great father was supposed to have been born or to have returned to light from the nether world.

(2.) As Pluto or the infernal Jupiter is Noah during the period of his aphanism or inclosure within the Ark, and as the kingdom over which he presides is the mundane Ark itself, we shall find almost every particular relative to the pagan Hades borrowed from the history of the deluge.

The door of hell, which was shewn at the entrance of every Mithratic cavern, and through which the aspirants were variously said to be born again or to return from the infernal regions, was no other than the door of the Ark; a conclusion, which necessarily follows from Pluto, like the infernal Menu or Yama of the Hindoos, being the god of the Ark. The three judges of hell, who are described as the assessors of Pluto, are the triple offspring of Noah with the patriarch himself at their head. One of them accordingly is feigned to be the Minos of Crete: but there can scarcely be a doubt, that this ancient personage is the same as the Menu of Hindostan, the Manes or Menes of Phrygia and Egypt, the Minuas of Greece, the Menu or Menwyd of Britain, and the Mannus of the Goths or Scythians. So again: the infernal river Styx is the deluge; and it was viewed precisely in the same light by the Greeks, as the Nile was by the Egyptians, and as the Ganges is by the Hindoos. Each of those celebrated streams is a river of Hades or Patala; and each has its sacred boat and ferryman of the dead, who is evidently the prototype of the classical Charon, but who is no less evidently the scriptural Noah floating in the Ark. Thus Buddha or Menu, under the name of *Salivahana* and *Naravahana*, is described as the con-

veyer of souls in the larger boat over the river of hell: and, since the Hindoo infernal river is the Ganges, that sacred stream must be the water on which he exercises his imaginary occupation.[1] But this Menu is the very person, who was preserved in an ark with seven companions at the time of the deluge: and he doubtless discharges his function of ferryman of the dead in his character of Sraddadeva or the god of obsequies. Thus also the Egyptian Charon was similarly thought to ferry the souls of the deceased over the Acherusian pool, which was formed by the overflowing of the Nile. The vessel, which he employed for this purpose, was no other than the Baris or Argo; and the Nile was esteemed by the Egyptians a type of the ocean or deluge. But the Baris or Argo was the ship of Osiris, in which he was set afloat on the river during the period of his allegorical death: and his entrance into that vessel, which was formed like a lunette, and which was symbolized by the heifer Isis called *Theba* or *the Ark*, was his fabled descent into the infernal regions.[2] Charon therefore is the same person as Osiris, just as the Hindoo ferryman is Menu or Buddha: in other words, he is Pluto or the diluvian Noah, considered in his infernal character of the god of obsequies.

(3.) The allegorical death of the patriarch was sometimes styled his *aphanism* or *disappearance:* he was first bewailed as one lost, and afterwards rejoiced over as being found again. On this idea the Greeks seem to have constructed the fable of Pluto's wonderful helmet, which under different modifications has been adopted into so many romances and fairy-tales; for that god was undoubtedly and avowedly the same person as the Osiris or Serapis of Egypt. They tell us, that, at the epoch of the Titanic war or (in other words) of the general deluge, the Cyclopes forged a helmet for Pluto, which possessed the faculty of rendering its wearer invisible.

Heraclitus reasonably enough remarks, that this helmet is death, after which a man is no longer seen by his kindred. His observation is just in

[1] Asiat. Res. vol. ix. p. 173. Ramayun. b. i. sect. 5. When the Manichèans strangely fancied Christ to have been an incarnation of Buddha or Manes, they applied to him the same title and character.

[2] Diod. Bibl. lib. i. p. 82, 83, 86, 87.

BOOK IV. the main: but the death or disappearance denoted by the helmet, as may be collected from the whole mythological history of the Cabiric Pluto, was the mystic death or aphanism of Osiris when he was shut up in the ark; and the helmet itself, if I mistake not, like the cup and the sacred shield, was a symbol of that vessel which produced the fabled invisibility.[1]

(4.) Such being the apparatus and import of the pagan Hades, we shall not wonder to find the character of Proserpine perfectly harmonizing with what has been said respecting Pluto, the three infernal judges, Charon, his ship Baris or Argo, and the sacred stream whether denominated *Styx* or *Nile* or *Ganges*.

The Orphic poet speaks of her, as being at once the life and the death of mortals; and celebrates her, as being the mother, by an ineffable intercourse with Jupiter, of Eubuleus or Bacchus, who is said to have been in his infancy exposed in an ark on the surface of the sea.[2] Homer represents her, as sporting with the daughters of the Ocean; just as the Hindoo mythologists tell us, that she was the daughter of the Ocean; and that she lay concealed within its recesses.[3] And Porphyry, while he identifies her with Maia or the great mother whom the Hindoos make the parent of the diluvian Buddha or Menu, remarks, that the dove or wood-pigeon was sacred to her, and that she received the name of *Pherephatta* from the circumstance of her feeding that sacred bird.[4] This fable is of a common origin with the Indian tale, which describes the great mother as assuming the form of the Argha during the prevalence of the deluge, and as afterwards flying away in the shape of a dove while the waters were retiring.

(5.) Pluto was the Muth of the Phenicians and the infernal great father of the ancient Celts, whom they claimed as their progenitor, and upon whom Cesar bestows the name of *Dis;* though perhaps we ought rather to say, that they themselves designated him by this appellation, which is no other than the Hindoo or Indo-Scythic *Deva, Deus*, or *Deo.*[5]

[1] Apollod. Bibl. lib. i. c. 2. § 1. Herac. de Incred. c. xxvii.

[2] Orph. Hymn. xxviii. xxix.

[3] Homer. Hymn. in Cerer. apud Paus. Messen. p. 273.

[4] Porphyr. de Abstin. lib. iv. § 16.

[5] This I infer from the circumstance of one of the sacred rivers of the British Celts being

The word *Muth* signifies *Death:* and the person, who bore the title, is said by Sanchoniatho to have been the son of Cronus by Rhea, and is pronounced by his translator Philo to be the same as Pluto. I am greatly mistaken, if this Muth be not the same also as the Mot mentioned at the beginning of the Phenician history, in which the process of the original creation of the world and its renovation after the deluge are mingled together in the usual manner of the old mythologists. Mot is described, as the chaotic mixture produced by the union of the primeval Cupid with the wind Kolpias. Now, according to the system of ancient Materialism by which the various parts of universal nature were esteemed but the different members of the great father, the original Chaos was accounted the same as that oldest of deities, or, in the language of the Hindoos, it was one of his forms. Thus Osiris was confounded with his adversary Typhon or the ocean: and thus Janus, who is certainly the same as Noah, is introduced by Ovid declaring himself to be the primitive Chaos out of which the world was framed. Similar ideas appear to have been entertained by the Phenicians: for, after the various conjectures that have been made respecting the import of the word *Mot*, I think it most agreeable to the genius of old mythology, which esteemed the original Chaos and the diluvian or infernal god the same, to conclude, that the names *Mot* and *Muth* are also the same. The Celts of Britain esteemed Ceridwen or the great navicular mother the goddess of death; consequently, like their brethren of Gaul, they must have venerated the great father as Death personified.[1] The Celts of Gades, in a similar manner, worshipped a god, whom Philostratus calls *Death:* and the Hindoos, as we have already seen, equally venerated their egg-born divinity under the same appellation. This Gadetanic Death is evidently the Dis and the Muth mentioned by Cesar and Sanchoniatho. His rites, like those of the infernal Baal-Peor before whom the Israelites eat the offerings of the dead, appear to have been mingled with obscenity;[2] a circumstance, systematically universal throughout the gentile world, and arising from the

called *Dee* or *Deva* in honour of the great mother and from Hu himself being styled *Deon.* See Davies's Mythol. of Brit. Druid. p. 152, 153, 119, 121.

[1] Davies's Myth. p. 231.

[2] They were the origin, I suspect, of the Spanish dance Fandango.

BOOK IV. notion entertained of Noah and the Ark being the two presidents of generation. The old Etruscans called this god *Mantus;* which is but a compound variation of the Menu, Manes, and Mannus, of the Hindoos, Egyptians, and Goths: for *Mantus* is equivalent to *the god Manu.* He was the infernal Pluto, and at the same time the diluvian Menu in his character of the god of obsequies.[1]

3. Pluto, driving Proserpine in his chariot over the sea, melts into the character of the oceanic god Neptune, as Neptune again melts similarly into that of the marine Jupiter: and the fabulous regent of the sea is still the great father, specially viewed as floating on the surface of the mighty deep. Hence we find him throughout closely connected with the deluge.

(1.) He is said to have brought a flood over Attica at the time when the mystic olive-branch was produced: and he is denominated by Hesiod *the tauric god* and celebrated as the peculiar defender of Theba or the Ark.[2] He is also feigned to have shut up the Titans or impious antediluvians in the central cavity of the earth, surrounding them on all sides with the ocean; to have overwhelmed the island and the whole wicked race of the Phlegyæ beneath the waves of the sea; to have been the first mariner that ever trusted himself to the boundless deep; to have brought a flood over the land of Ethiopia together with a ceto, which is a well-known symbol of the Ark; to have similarly inundated, and similarly sent a ceto into, the territories of the Iliensians; and to have assumed the various symbolical arkite forms of a horse, a dolphin, and a bull.[3]

In the first of these forms he had intercourse with Ceres, while in search of her daughter Proserpine. The reluctant goddess, vainly wishing to escape from him, changed herself into a mare: and, afterwards beholding her new form in the Arcadian fountain of Styx, near which this amour was carried

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. Cæs. de bell. Gall. lib. vi. c. 18. Ovid. Fast. lib. i. ver. 103. Bochart. Chanaan. lib. i. c. 33. p. 584. c. 34. p. 609, 610. lib. ii. c. 2. p. 711. Asiat. Res. vol. viii. p. 439, 440. Philost. in vit. Apollon. p. 211.

[2] Apollod. Bibl. lib. iii. c. 13. Hesiod. Scut. Herc. ver. 104.

[3] Hesiod. Theog. ver. 811—819. Nonni Dionys. lib. xviii. Diod. Bibl. lib. v. p. 337. Apollod. Bibl. lib. ii. c. 3. § 3. c. 4. § 9. Ovid. Metam. lib. vi. ver. 118, 120, 115.

on, she in disgust miraculously tinged the water with black.[1] Apollodorus says, that she received the embraces of Neptune in the shape of an Erinnys or Fury: but there is no real discrepance between the two accounts, which ought in fact to be joined together in one fable.[2] Ceres-Hippa was the nurse of Bacchus, and was certainly the goddess of the Ark. She was the great mother in the form of a mare, while Neptune was the great father in the form of a horse. In this particular she coincides with the Hindoo Devi or Parvati, one of whose numerous figures was a mare, though she also floated as a ship on the surface of the deluge.[3] But, viewed as a fiend-mare, she coincides yet more remarkably with Ceridwen, the Ceres of the ancient Britons; who, like herself, is evidently the same as the Sree or Devi of the Hindoos. One of the forms of Ceridwen was a mare, or rather a monstrous animal compounded of a mare and a hen: yet she was supposed to have been likewise a ship well stored with corn, in which an ancient personage was preserved during the period of a great inundation. In the first of these shapes, she was esteemed a fiend-mare and an infernal mare: and thus she exactly corresponds with the classical Ceres, who is indifferently feigned to have received the embraces of Neptune as a mare and as a fury; for let the two be united, and we have the British fiend-mare Ceridwen.[4]

(2.) As the consort of Ceres and therefore as the great diluvian father, Neptune is said to have been plunged in his infancy beneath the waves of the sea: and much the same story is from him transferred to his son Eumolpus.

This person was the offspring of the oceanic god by Chionè; who, to avoid detection by her father, threw the child, as soon as he was born, into the sea. Neptune however preserved him from destruction: and, bearing him safely away to Ethiopia, committed him to the nurture of Benthesicyna and Amphitritè.[5]

It is easy to perceive, whence these kindred fables have originated. I

[1] Ptol. Heph. Nov. Hist. lib. iii.

[2] Apollod. Bibl. lib. iii. c. 6.

[3] Asiat. Res. vol. iii. p. 168. vol. viii. p. 441.

[4] Davies's Mythol. p. 229, 260, 256.

[5] Hyg. Fab. 139. Apollod. Bibl. lib. iii. c. 14. § 4.

BOOK IV. need only observe, that the latter, like many other of the Greek legends, is connected with Ethiopia or Cusha-dwip; which, whether African or Asiatic, was a principal settlement of the daring tribe that appears to have been the grand corrupter of religion after the deluge.

IX. The assertion of Artemidorus and Dionysius, that Ceres and Proserpine and Bacchus were worshipped by the Celts of Britain with rites similar to those of Samothrace, has been most amply confirmed by a recent inquiry into the theological system of the British Druids, instituted from original native documents with equal learning and ingenuity.[1] It thence appears, that their Orgies had just the same relation to the deluge as those of the Samothracians, and that they worshipped a triad consisting of the god Hu and the two goddesses Ceridwen and Creirwy; who, like the classical Ceres and Proserpine, were viewed as a mother and a daughter. Now the character of Hu is thus generally summed up by Mr. Davies from those mythological compositions of the bards, which are denominated *triads:* and, like that of Osiris or Bacchus or Siva, it is palpably the character of Noah.

He lived in the time of the flood: and with his oxen he performed some achievement, which prevented the repetition of that calamity. He was doubly symbolized by a bull and by a serpent. He first collected together the primitive race; and formed them into communities or families. He first gave traditional laws for the regulation and government of society. He was eminently distinguished for his regard to peace and justice. He conducted the several families of the first race to their respective settlements in the various regions of the earth. But he had instructed this race in the art of husbandry previous to their removal and separation.[2]

With this character of Hu, every thing that is said of him will be found exactly to correspond.

He was called *the mighty, the sovereign, the ready protector, the giver of wine, the emperor of the land and the seas, the life of all that are in the world.* He was said to have held after the deluge the strong-beamed plough. He was denominated *Dylan, the son of the sea.* He was thought

[1] Artemid. apud Strab. Geog. lib. iv. p. 198. Dion. Perieg. ver. 565.

[2] Mythol. of Brit. Druid. p. 106, 107, 136, 561, 562.

to have sailed in a wonderful ship, when the floods came forth from heaven to the great deep. His peculiar day was styled *a day of vengeance:* and the reason assigned for its being so styled is, that it was a day rendered dreadful by the violently convulsive throes of all nature, when with thundering din the billows forth proceeded against the shore. He was called *Dwyvan* or *the lofty cause*, as the name of his mystic consort was *Dwyvach* or *the lesser cause:* and in these characters, which are evidently those of the great father and mother, they were supposed to have been saved in a ship without sails, when the waters of lake Llion inundated the whole world. He was represented, under the title of Noë, as presiding with his consort Eseye or Isi in that stupendous temple, which is indifferently called *the great stone fence of their common sanctuary, the Ark of the World, the circle of the World, the mundane circle of stones, the mound constructed of stone-work typifying the World, the mundane rampart, the stall of the cow.*[1] As venerated in this bovine stall, he was denominated *Becr-Lled* or *the bull of flame;* that is to say, *the solar bull* or *the great father worshipped in the Sun.*[2] With a similar reference to his tauric character, he is described as saying, *I was subjected to the yoke for my affliction, but commensurate was my confidence; the World had no existence, were it not for my progeny:* and, in allusion to an attribute specially ascribed by Moses to Noah, an ancient bard apostrophizes him, *The heavy blue chain didst thou, O just man, endure; and for the spoils of the deep doleful is thy song.*[3]

But the circle of stones was not the only temple of Hu: as both that circle, and an island in the sea or in a lake, equally symbolized the World and the Ark; so his sanctuary is said to have been in an island surrounded by the tide, or on a wide lake, or on the surface of the ocean, or on the ninth wave, or on a rock beyond the billow, described as the rock of the supreme pro-

[1] Ibid. p. 100, 101, 105, 108, 109, 113, 114, 121, 562, 568.

[2] Mythol. of Brit. Druid. p. 120, 137. Mr. Davies observes, that this title has no meaning in the British language: but he conjectures from the context, that it has been compounded, at a very remote period, of two Babylonic words *Becr* and *Let*, which import *the bull of flame.* I have retained his explanation: yet *Becr-Llad* may perhaps rather denote *the generative bull.*

[3] Ibid. p. 137.

BOOK IV. prietor and as the chief place of tranquillity.[1] Here he dwells secure, having the rainbow for his girdle, and presiding over the ship with the iron door which once toiled to the summit of a lofty mountain.[2]

In reference to the same primeval vessel so particularly described by Moses, he is further celebrated as the door-keeper of the partial covering, as the god of the door or gate, as a protector in darkness, and as the defender of his sea-girt sanctuary.[3] He is also represented as a ploughman or husbandman; as a reaper; as the sacrificer of the mystic cow after the deluge; and, though astronomically revered in the Sun, as being able to protect his chair of presidency in the midst of a general flood. He was likewise the conqueror of the giants or antediluvian Titans; who are similarly overcome by Bacchus, Siva, Osiris, and Jupiter: and we are told, that, after he had been patient in affliction, he became the father of all the tribes of the earth.[4]

Sometimes this tauric and ophite deity is described, as seated on the covered mount which shadowed out mount Ararat, and as refulgent with expanded wings.[5] Here he is evidently the same character as the primeval Eros or Cupid, as the Orphic winged and ox-headed first-born Dionusus, and as the winged serpent Cneph of the Egyptian theology—Sometimes he is styled *On* or *Deon*, which is equivalent to *the divine On.*[6] Here again we may observe the close connection of the British mythology with that of Egypt and Hindostan: for *On* was the Egyptian name of the Sun, or rather of the great father venerated in the Sun; and it is clearly the same title as the Hindoo *Om* or *Awm*, which is called *the sacred triliteral monosyllable,* and which is a special appellation of the solar Trimurti Brahma Vishnou Siva—Sometimes he was supposed to have had two origins or births.[7] Here likewise we may trace his clear identity with the Orphic Bacchus or Protogonus; who, as the son of the Ark, is said to have been born a second time from the womb of his nurse Hippa or Ceres.

Lastly, as was almost universally the case with the great father in every quarter of the globe, he was venerated as an infernal deity, and was thought

[1] Mythol. of Brit. Druid. p. 120, 507, 508, 509, 537.
[2] Ibid. p. 120.
[3] Ibid. p. 199, 200, 120.
[4] Ibid. p. 120, 121, 122.
[5] Ibid. p. 561, 562.
[6] Ibid. p. 526—531, 562.
[7] Ibid. p. 528.

to have lived and died alternately. In sustaining this part of his character, he bore the ivy-branch in the person of his representative priest; agreeably to the accurate assertion of Dionysius, that the Britons covered themselves with leaves of that plant while celebrating the rites of their national Bacchus: and he was designated by the appellation *Aedd* or *Aeddon;* which was likewise assumed by his officiating minister, and which is evidently the same title as *Adoneus* or *Adonis.*[1] Yet, while revered as an infernal deity, he is still described under the name of *Aeddon* in such a manner, that we can as little mistake his real character as that of the diluvian Menu whom the Hindoos make the god of obsequies. The Ark is expressly said by Taliesin to have been the ship of Aeddon: he is celebrated as having entered into the inclosure of the strong door, what time the elements were let loose and his contemporaries perished: and he is described as the chief of the toiling just ones, who long dwelt on a sea which had no shore, and of whose integrity it was that they did not endure the extremity of distress.[2]

X. The same system of theology prevailed throughout the continent of America at the time of its first discovery by the Europeans: and there appear to have been some relics of it in the back settlements to a very late period, if indeed it be even yet altogether extinct. The universal traditions of the Americans themselves, corroborated by recent geographical discoveries, seem to establish the position, that their ancestors crossed the narrow channel which separates Asia from the new world, and thus gradually spread themselves over a country long unknown in the west.[3] But the religion, to which they had been devoted while inhabiting the Asiatic continent, they would doubtless bring with them into their recently acquired settlements. And this circumstance, which might have been anticipated from the very course of their emigration, is clearly established by a reference to facts.

1. Mr. Adair, who long resided among the natives that occupy the districts behind the United States, imagines, that they are descendants of the long-lost ten tribes of Israel. I cannot help suspecting however, that his curious narrative has been heightened by the love of a system perhaps too hastily

[1] Mythol. of Brit. Druid. p. 122, 259, 574. [2] Ibid. p. 118, 554, 555, 557.

[3] Robertson's Hist. of Amer. b. iv. sect. 8. p. 41, 42, 43.

 adopted; and that to a mind preoccupied with the idea, that they *must* be Israelites *because* their priests carried about a small ark, every rite and custom prevalent among them served to bring additional conviction. They had, it seems, a consecrated ark, in which they kept various holy vessels. This ark the priests were wont to bear in solemn processions. They never placed it on the ground: but, where stones were to be had, they rested it upon them; where they were not to be had, upon short logs of wood. They entertained an implicit faith in the power and holiness of their ark: and they esteemed it so sacred, that no one presumed to touch it except the chieftain and his attendant, and they only on very particular occasions. The deity of this ark they invocated by the name of *Yo-He-Wah;* which Mr. Adair supposes to be a slight variation of the *Jehovah* of the Hebrews, while he pronounces the ark to be a transcript of the ark of the covenant.[1]

Such a conjecture would be highly probable, were the Israelites the *only* people upon record, whose priests were accustomed to bear a sacred ark in solemn procession: but, so far is this from being the case, that the rite prevailed in every part of the gentile world, originating no doubt from a strong tradition of the Ark and the deluge. Hence I feel thoroughly persuaded, that the ark of these Americans was no other than the ark of Siva, Osiris, Ammon, Adonis, Bacchus, Attis, Hu, and Menu; and that their theology, so far from being a corruption of the Mosaical Institutes, was in reality that very Diluvianism which constituted so large a part of the religion of the pagans. It must be confessed, that *Yo-He-Wah*, as Mr. Adair writes the title of the ark-god, bears a considerable resemblance to the name *Jehovah:* but I more than suspect, that he has combined into one word what ought to be considered as two distinct invocations. Purchas, giving an account from Champlain of the same American region, tells us, that, when the inhabitants were celebrating their sacred rites, all the females present stripped themselves naked, and in this condition joined in a frantic song and dance. When they had finished, they exclaimed with one voice, *Ho, Ho, Ho;* and then resumed their garments. After a while they again cast them aside, again performed

[1] See a work intitled *The History of the American Indians, by James Adair, Esq. a trader with the Indians and resident in the country for 40 years.*

the dance and the song, and again joined in the same exclamation. He adds, that the young women of the country, when they attained the age of fourteen or fifteen years, prostituted themselves to whomsoever they pleased; and that they followed this course of life for the space of five or six years, when they entered into the matrimonial state. With respect to their theology, they venerated one god, one son, and one mother; and these they associated with the Sun, thus making their deities four in number. The first of them they also styled *the father:* and they had a notion, that their goddess, whom they eminently called *the mother*, once devoured or swallowed up both her offspring and the Sun.[1]

In this narrative Mr. Adair would doubtless have discovered the Trinity; and would have pronounced the god, denominated *the son*, to be the Mimra or filial Word of the ancient Targumists: yet it distinctly enough sets forth to us nothing more than the religious notions and practices of the old pagans, and thus confirms the supposition that the sacred ark was the ark of Bacchus or Osiris. The deity, whom these Americans venerated, was called *Ho;* and they thrice invoked him in allusion to that mystic triplication so highly celebrated by the gentile hierophants. He is the same, even in title, as the *Hu* of the Britons and the *Huas* of the Greeks; and the name *Ho* is evidently what Mr. Adair writes *Yo*. This then, as we collect from Champlain, is the title of the god: but the natives, it appears, used also another exclamation, which Mr. Adair expresses dividedly *He-Wah*. I am inclined to believe, that, as Ho is Hu or Bacchus, so we have here no other than the Bacchic cry of *Hevah* or *Evoë;* and consequently that the exclamation *Yo-He-Wah*, which is thought to be a corruption of *Jehovah*, is in fact nothing more than *Ho-Hevah*, which is equivalent to *Huas Evoë* or inversely *Evoë Bacche*. With such an opinion the indecent rites of the god exactly correspond. The songs and dances of the naked women are the songs and dances of the Bacchantes and priestesses of Flora; their denudation corresponds with the similar religious denudation of the Egyptian females, before the bull Apis, and at the festival of Bubastè who was the same as Isis or the Ark; and their prostitution was probably much of the same nature, as that of the

[1] Purch. Pilgr. b. viii. c. 4. p. 750, 751.

BOOK IV. Babylonian women in honour of Mylitta, of the Armenian in honour of Anaïs, of the Cyprian and Lydian in honour of Venus, and of the Canaanitish in honour of Baal-Peor.[1] These rites, in short, are very evidently the phallic rites, which were always associated with the arkite worship, and which were the universal disgrace of the licentious theology of the Gentiles. As for the ark, which no one might touch save the chieftain or his deputy, it is clearly, I think, the Bacchic ark; which contained the symbols of the god and his worship, and which none might open with safety except the initiated. This ark I suppose to have been here, as elsewhere, the token and shrine of the goddess; whom, like all the other pagans, they emphatically called *the mother* or *the great mother*. She is associated with two other deities, who bear to each other the relation of father and son. Of an exactly similar description was the Egyptian triad, composed of Isis the great mother, Osiris the father, and Horus the son. Such also was the Gothic triad, consisting of Frea the mother, Woden the father, and Thor the son. And nearly allied to it is one of the oriental triads, which comprehends Subhadra the great mother, and Jagan-Nath and Bal-Rama two brethren. They have all, I believe, originated from the same source. The number *three* is taken from the number of the sons of the transmigrating great father: but the triad itself is made up of the mundane arkite great mother, and the great father considered with reference to two different periods of his life, during the former of which he appears as the consort and during the latter as the offspring of the maternal goddess. With the worship of this triad is joined that of the Sun; an arrangement, which again perfectly corresponds with the mythology of the Gentiles in the old world. These remarks will lead us to a right understanding of the wild fiction, which the American savages have received from their ancestors, relative to the devouring or swallowing up of the Sun and the filial god by the female deity whom they revere as the great mother. It alludes, I am persuaded, to the entrance of the solar god Noah into the Ark; and it is substantially the same as the absorption of Bacchus by Ceres-Hippa. An idea precisely similar occurs in the Druidical Mysteries: the aspirant, who imitated in his own person all the sufferings of the great father, was sometimes

[1] Herod. lib. ii. c. 60. Diod. Bibl. lib. i. p. 76. Strab. Geog. lib. xi. p. 532.

feigned to be swallowed up by the ship-goddess Ceridwen and to be afterwards born again as an infant from her womb.[1] CHAP. IV.

That Mr. Adair is mistaken in deducing the northern Americans from the Israelites, and that I have rightly identified their ark-god Ho with Hu or Huas, will appear yet more decidedly, if we examine the theology of those two nations of the new world, which had made the greatest progress in civilization, or (as I suspect we ought rather to express ourselves) had the least degenerated into the savage state from the institutes of their ancestors.

It is excellently conjectured by Sir William Jones, though he has not pursued the investigation resulting from such an opinion, that the religion of Mexico and Peru was the same in origin and substance, as that of Egypt, Hindostan, Greece, Italy, China, and Japan.[2] What he has omitted I shall endeavour to supply: and, since the theology of those two more civilized American nations is clearly the same as that of their northern brethren, if we see reason to adopt his conjecture as the truth, it will obviously follow, that the ark-god, whose character we have last discussed, must be the same as the ark-god of Egypt, and those other countries enumerated by Sir William Jones.

2. The tradition of the Mexicans, at the period when their country fell under the Spanish yoke, was as follows.

While their ancestors in a state of nomade barbarism were inhabiting regions that lie to the north of Mexico, their gods bade them seek new lands, and specified distinctly the signs by which they should know them. This, if we reduce their supputation to our era, occurred about the beginning of the eighth century. They proceeded southward in quest of the predicted signs so leisurely, that the last of the seven tribes, of which their family was composed, did not reach Mexico in less than three hundred years after the commencement of the journey. From this tribe the Mexican Americans claimed to be peculiarly descended. The god, whom they venerated, was called *Vitzliputzli* or *Mexitli:* and he promised to make them lords of the possessions of the six other tribes, and to lead them into a land abounding with riches. Relying on his promise, they set forth under the immediate

[1] Davies's Mythol. p. 229—259.

[2] Asiat. Res. vol. i. p. 268.

BOOK IV. auspices of this deity: for, having placed him in an oracular ark or coffer made of reeds, they consigned him to the care of four priests, who bore him and his vehicle on their shoulders and pretended on every occasion to receive their directions immediately from him. It was he, speaking in an audible voice from his ark, who pointed out their line of march, who charged them to halt, or who commanded them to advance: it was he, who prescribed to them the whole ceremonial of their religion. The leader whom they followed, or rather the god himself, was called *Mexi;* whence the nation received the appellation of *Mexicans.* In the course of their progress, they sent to the lord of Culhuacan, who seems to have been the chief of one of the tribes that had preceded them, to demand his daughter, in order that she might be their queen and the mother of their god. The request was readily granted: but, the very night of her arrival, she was slain by order of the deity. Afterwards she was flayed: and a young man, being covered with her skin and arrayed in her feminine attire, was placed near the idol and consecrated as the mother of their god. A youth thus attired was worshipped by them ever since: and the name, by which they distinguished him, was *Toccy,* which signifies *our great mother.* Leaving the territory of Culhuacan, they advanced to the place where Mexico is now situated. Here their priests found all the signs, which the god had pointed out as marking the scite of their final settlement. These were a clear stream of water or rather a lake, surrounded with meadows, well replenished with fish, and abounding with the water-lily or lotos. Accordingly, the following night, Vitzliputzli appeared in a dream to an aged priest; and commanded, that they should seek a tree,[1] which grew out of a rock in the midst of the lake, and upon which they should observe an eagle feeding on small birds, since that was destined to be the place where they should build a city famous throughout the whole world. The search was duly made; and the ominous eagle was discovered in the very situation described by the god. Forthwith, by common consent, they erected a tem-

[1] Purchas says *tunal,* which from the context seems to mean some kind of tree; but I know not the precise import of the word.

porary building on the insular rock, that the ark of their deity might rest there until they should be able to construct a sumptuous temple for its reception. Next, they with much labour enlarged the area of the rocky island by casting into the lake around it stone, timber, lime, rubbish, and such other materials as they could manage to procure. When they had thus gained a sufficient surface above the level of the water, they built upon it the temple of their god and the future capital of their empire.[1] CHAP. IV.

We may readily discover in this curious tradition almost every idea, that prevailed in the old diluvian worship.

The oracular ark, containing the god and borne by the priests, is the very same as the oracular ark of Ammon or Osiris or Bacchus, and as the Argo and Argha of the Greek and Hindoo mythologies. The great mother of the deity is that same great mother, whose rites prevailed universally throughout the gentile world. And the lake with the rocky island is that ancient symbol of the deluge and the mundane Ark, which we find so highly venerated in every quarter of the globe. It is observable, that the Mexican great mother was personated by a boy in female attire. This also was perfectly agreeable both to the notions and practice of the old idolaters. They alike, as I shall have occasion hereafter more largely to specify, esteemed the great father and the great mother an hermaphrodite; for their androgynous deity was formed by the close union of the two: whence, as their priests and priestesses were supposed to personate and represent the objects of their worship, they gave them as much of this mixed nature as it was in their power to do.

The manner in which the Mexicans were brought to the place destined for the foundation of their city, and the marks by which that place was to be known, afford another proof of the identity of their theology and that of the old continent. It is easy to collect from the tenor of the tradition, that the ancestors of the Mexicans were a wandering horde of Tatars: who, at a comparatively recent epoch, passed over from Siberia into America, and, advancing southward, at length founded no contemptible empire. It appears likewise, that they journeyed under the direction of their priests; who bore

[1] Purch. Pilgr. b. viii. c. 10.

 with much solemnity the figure of their god inclosed within an ark or boat, and who from time to time pretended to receive from him oracular responses specifying the course of their journey. Of an exactly similar description were the migrations of the arkite theologists in the old world. As Mr. Wilford justly observes, when tracing the connection of the Indian Argha with the Greek and Egyptian Argo and with the sacred ship of the Germanic or Gothic Suevi, *the mystic boat was held by some of the first emigrants from Asia to be their Palladium or pledge of safety, and as such was carried by them in their various journeys; whence the poets feigned, that the Argo was borne over mountains on the shoulders of the Argonauts.*[1] We may also remark, that, when the ancient colonists were about to establish a settlement or to build a city, they were wont to consult their god, and that he in return pointed out certain specific marks by which they might know the destined place. These marks were usually in close connection with their religion, the artful priests contriving to blend superstition even with their very existence as a settled nation. Thus Ilus and Cadmus were each commanded by an oracle to build Troy and Thebes on the exact spot where a cow should lie down: and thus the Phenicians laid the foundations of Carthage, where they dug up the heads of a bull and a horse; the latter of which, according to Virgil, was the express sign which their guardian deity had declared to them.[2] The signs pointed out by the ark-god of the Mexicans were, in the first instance, a lake abounding with the lotos and well stored with fish; and, in the second, a rocky island in the midst of the lake with an eagle perched upon it. Now the lotos was a well-known sacred vegetable both in Egypt and India; and we are told, that it was a symbol of the mundane ship Argha: whence, from its property of always floating on the surface of the water, the diluvian gods were represented sitting within its calix. The fish and the eagle were also sacred; and, as such, were highly venerated in every quarter of the world. These additions to the lake and the island are almost the only particulars, in which the directions given to the Mexicans by their ark-god differ from those marked out to

[1] Asiat. Res. vol. iii. p. 137, 138.

[2] Eustath. in Dion. Perieg. ver. 195. Virg. Æneid. lib. i. ver. 445—449.

awandering colony of the ancient Pelasgi or Scythic Palli. They were commanded by an oracle to shape their course to Italy, and not to settle until they should find a lake with a floating island in the midst of it.[1] The lake proved to be that of Cotylè: and most probably the ingenuity of the priests supplied the symbolical floating island, which seems to have been one of the same description as Chemmis in the Egyptian lake near Buto.[2]

The form of Vitzliputzli was that of a man seated on an azure-coloured stool in an ark or litter, at every corner of which there was a piece of wood carved into the shape of a serpent's head. His forehead was likewise azure; and a band of azure passed under his nose from one ear to the other. Upon his head he had a rich plume of feathers covered on the top with gold. In his left hand he held a white target: and in his right he grasped an azure staff carved into the semblance of a waving snake. The box or ark or litter, within which he was seated, was covered with linen clothes, feathers, jewels, and ornaments of gold; and it was conspicuously placed upon a lofty altar. Before him was drawn a curtain or veil, by way of exciting the greater veneration. Such was the ark-god of the Mexicans; and it is worthy of notice, that they supposed all his ornaments to have a certain mystical sense attached to them.[3] In this opinion I believe them to have been perfectly right. The dark azure or blue approaching to black is a sacred colour highly venerated both by the Hindoos and the Egyptians; most probably as being the hue of the watery element, on which the great father and the Ark once floated.[4] The serpent, which possesses the faculty of casting its skin and appearing again in renovated youth, was a very general symbol of the transmigrating diluvian god, who was supposed to have experienced a second birth: hence it was placed in the bosoms of those who were initiated into the Mysteries, as a token of their regeneration.[5] The

[1] Dion. Halic. Ant. Rom. lib. i. c. 15, 19.

[2] Mr. Southey, in his poem of Madoc, describes the forefathers of the Mexicans as having artificial floating islands covered with turf and flowers, on which they ferried over the waters of a sacred lake. He also speaks of their god Mexitli or Vitzliputzli as born from the great mother without the concurrence of a father. Both these particulars are strictly accordant with the spirit of old mythology. His authorities are the Spanish writers.

[3] Purch. Pilgr. b. viii. c. 11. [4] Asiat. Res. vol. i. p. 261. Euseb. Præp. Evan. lib. i. c. 11.

[5] Clem. Alex. Cohort. p. 11.

BOOK IV. stool, as the Spanish writers call it, on which the deity was seated, I take to have been in reality the calix of the lotos; which was placed in the centre of the ark, agreeably to the practice both of the Greeks, the Hindoos, and the Egyptians, to symbolize the sacred oracular navel: and I am the more confirmed in my opinion by an evident mistake of a precisely similar nature, which Dr. Parsons has made with respect to the curious Siberian medal in the cabinet of the Russian autocrat. He says, that the triple divinity, whose form it exhibits, is seated upon a low sopha or stool: but the most careless inspection of the *fac-simile* of the medal will convince any person, who has paid the least attention to the mythological antiquities of Egypt and Hindostan, that the supposed stool is no other than the sacred aquatic lotos and the god himself the triplicated great father.[1] Now the region, where this medal was found, is the precise country which must have been occupied by the ancestors of the Mexicans previous to their crossing over into America: we may therefore be tolerably sure, that, if the stool on the medal be a lotos, the stool of the Mexican god must be a lotos also. This same flower, unless I greatly mistake, was nearly allied to the Delphic tripod, on which the priestess sat when she received from the sacred rocky cleft the vapour of inspiration: and, in a similar manner, the curtain of Vitzliputzli seems to be closely connected with the curtain of the Pythian Apollo and with the mystic veil of Isis and Hymen.

In conjunction with Vitzliputzli the Mexicans worshipped another god, whom they called *Tlaloc*. These two were always placed together: for they esteemed them companions, and ascribed to them an equal degree of power.[2] The triad was completed by the goddess, whom they styled *the great mother*, and whom they venerated as the goddess of the waters.[3] As I have already observed, like the chief female deity of the pagans in every quarter of the globe, she was a personification of the mundane Ark floating on the surface of the ocean: while the two other members of the triad correspond with Osiris and Horus, Jupiter and Dionusus, Woden and Thor, or Jagan-Nath

[1] Remains of Japhet. p. 184, 187. [2] Purch. Pilgr. b. viii. c. 11.

[3] Purch. Pilgr. b. viii. c. 10. This goddess of the waters was personated by a priest in female attire precisely in the same manner as the Mexican great mother: whence I infer, that they were one goddess.

and Bal-Rama. These were accounted the peculiar divinities of the sacred lake: and the Mexicans annually propitiated them by a very characteristic human sacrifice. On the day appointed for the ceremony, they embarked upon the lake in a great number of canoes, carrying with them a boy and a girl. When arrived in the middle of it, they placed the unhappy victims in a little boat; and caused it to sink with them in such a manner, that it never again appeared.[1] The rite needs but little explanation: the two children were designed to represent the infant great father and mother on the surface of the intermediate deluge; and the whole ceremony bears a resemblance which can scarcely be mistaken to the Hindoo practice of committing the goddess to the water, the Egyptian custom of precipitating a virgin into the Nile and setting Osiris afloat in his ark, and the ancient Roman mode of sacrificing men to the diluvian Cronus by throwing them into the Tiber.[2]

3. Religious notions and practices, more or less resembling those of the Mexicans, prevailed in every other part of America:[3] but I must hasten to the theology of the second civilized empire in that quarter of the world.

The principal god of the Peruvians was called *Viracocha* and *Pachacamac.* The latter of these titles I suspect to be compounded of the Indian *Baghis* and *Cama,* the *Bacchus* and *Caimis* of the Greeks and Egyptians: but the former denotes, in their language, *the froth of the sea.* This maritime god was esteemed by them the great author of nature: and, next to him, or rather (as I believe) in conjunction with him, they worshipped the Sun. The rites of Viracocha, agreeably to his name, had an immediate relation to the sea, whence he was thought to have been born. He was likewise supposed to have sprung from the great lake Titiaca: but the import of both these legends is substantially the same; for a lake was a symbol of the deluge, and the sacred lake of the Peruvians appears to have received its appellation from the great mother Sita or Titèa. Accordingly we find both it and Virachoca immediately connected with their traditions of the deluge. They supposed, that, when all the inhabitants of the world were destroyed by the waters of a flood, it was repeopled by their ancestors; who, at that period,

[1] Purch. Pilgr. b. viii. c. 13.

[2] Asiat. Res. vol. i. p. 251. Niebuhr's Travels. sect. ii. c. 8. Lactant. Instit. lib. i. § 21.

[3] See Purch. Pilgr. b. viii. and ix.

came out of a cave within which they had been concealed: and they had another legend, that, when all men were drowned, Viracocha emerged from the lake Titiaca, and thence proceeded to Cusco; after which time mankind began to multiply.[1] These two fables relate the same event in a somewhat different manner: but they are both conceived perfectly according to the genius of ancient Paganism. The cave, whence the ancestors of the Péruvians came forth after the deluge, means the Ark; which was symbolized by a gloomy grotto, whence the great father and such as were initiated into the Mysteries were thought to be born again: and the lake, whence Virachoca was supposed to have emerged when all mankind perished by water, symbolizes the diluvian ocean, of which he was esteemed the mystic offspring. In this same lake, as I have already had occasion to mention, the Peruvians shewed a small island, where they believe that the Sun once hid himself and was thus preserved from impending danger. Hence they built a temple to him upon it, provided it with an establishment of priests and women, and there offered to him great sacrifices both of men and of animals. It is curious to observe, how exactly these notions coincide with those which prevailed among the Gentiles of the eastern continent. We have here the symbolical lake and sacred island, a lake avowedly connected with the deluge and the repeopling of the earth, so that the import of the legend cannot be mistaken. We have here also the Sun, or Viracocha worshipped in conjunction with the Sun, sheltering himself from danger in the small island; precisely in the same manner as the Greek Apollo and the Egyptian Horus, each of whom was confessedly the Sun, severally received shelter from their implacable enemy the ocean in the floating islands of Delos and Chemmis. The correspondence between the three fables is such, that their identity cannot reasonably be doubted: and, if their identity be allowed, then the religion of Peru must have had a common origin with that of Greece and Egypt.

With Viracocha or Pachacamac they worshipped the Earth under the name of *Pachamama*, esteeming her the mother of all things; and the sea under the cognate name of *Mamacocha*, which denotes *the mother sea*. By the first of these they meant the great universal mother that once floated on

[1] Purch. Pilgr. b. ix. c. 9. p. 874.

the ocean, between whom and the Earth there existed throughout the mythology of the Gentiles a systematic intercommunion of personality: and the second, from the circumstances of the deluge, was ever reckoned the general parent both of gods and men.[1] That such was the case, may be collected from the character of another symbolical deity who was associated with them. This was the rainbow with a snake attached to either extremity of it.

It seems to me sufficiently evident, that Pachacama and Pachamama are the same as those two remarkable personages, from whom they deduced both the family of their Incas and the foundation of their empire. Their traditions inform us, that, while their ancestors roamed naked in the forests, strangers to every species of cultivation or regular industry, attached to no fixed residence, and unacquainted with those sentiments and obligations which form the first bonds of social union; a man and a woman, of majestic form, and clothed in decent garments, suddenly appeared on the banks of the lake Titiaca. They declared themselves to be the children of the Sun; and asserted, that they were sent by their beneficent parent to instruct the human race and to reclaim them from the irregularities of savage life. At their persuasion, enforced by reverence for the divinity in whose name they were supposed to speak, several of the hitherto dispersed natives united together and followed them to Cusco, where they founded the capital of their future empire. The names of these extraordinary persons were *Manco-Capac* and *Mama-Ocollo*. The former instructed the men in agriculture and other useful arts, while the latter taught the women to spin and to weave. Nor did Manco attend only to the first objects of necessity in an infant state, such as food, raiment, and habitations: he was likewise the great lawgiver of the empire which he founded; and, by precisely defining the functions of those in authority and by establishing a due subordination of ranks in the governed, he handed down to his descendants and successors the Incas a well-ordered and regular body politic

Any one in the least degree conversant with the mythology of the pagans cannot avoid being struck with the perfect resemblance of character between Manco-Capac, and Osiris, Dionusus, Hu, Phoroneus, Cronus, and Janus,

[1] *Ωκεανον τε θεων γενεσιν, και μητερα Τηθυν*, precisely expresses the Peruvian notion.

BOOK IV. on the one hand; and between Mama-Ocollo, and Isis, Ceres, Ceridwen, and Cybelè, on the other hand. This circumstance alone might lead us to suspect, what persons we ought to understand by them: and the suspicion will acquire additional strength from the apparent identity of Manco-Capac and Pachacama, and consequently of Mama-Ocollo and Pachamama. Manco and Pachacama are each described as being the offspring of the Sun, and the latter is additionally said to have been born of the Moon notwithstanding his production from the sea and the lake Titiaca: they are each also feigned to have first appeared on the banks of that lake: and they are each celebrated as the founder of Cusco and as the first monarch of the Peruvian empire. But Pachacama, whose various modes of allegorical nativity may easily be reconciled with each other, is certainly the transmigrating great father: Manco-Capac therefore must be the same. And, if Manco-Capac be the great father, the analogy of Paganism requires us to infer, that Mama-Ocollo or the mother Ocollo is the arkite *Magna Mater*. Manco in short, the offspring of the Sun, is the diluvian Menu of the Hindoos, who is similarly feigned to be an emanation from the solar deity, and who is thence venerated under the appellation of *Vaivaswata*. The very name indeed seems to be a mere variation of that title, which by different nations was differently expressed *Menu*, *Menes*, *Manes*, *Mannus*, *Man*, *Menwyd*, *Minos*, or *Manacan*.

It is curious to observe the numerous points of coincidence between the superstition of the Peruvians and that which prevailed throughout the whole of the eastern continent.

Both they and their neighbours the Mexicans had consecrated virgins, whose functions and whose vow of celibacy precisely resembled those of the vestal virgins at Rome.

The bull was venerated by the Peruvians no less than by the idolaters of Europe, Asia, and Africa. This animal, I have little doubt, was the symbol of Manco-Capac or Pachacama; as it was of Bacchus, Osiris, Menu, and Siva: and we may remark, that one of the sacred bulls of Egypt actually bore the name of *Pacis*, which was compoundedly expressed Pacha-Cama by the Peruvians. *Pacis* is the same title, as what the Greeks wrote *Bacchus*, and the Hindoos express *Baghis:* and, if I mistake not, it forms the

second appellation of the Sun-born Manco; for *Capac* is probably no other than the *Ce-Bacche* of the ancient Irish or the *Ca-Baghis* of the Hindoos, the import of which is *the illustrious Bacchus*.

In all their sacrifices the Peruvians used shells, calling them *the daughters of the Ocean*, while the sea itself they denominated *the great mother of waters*. I suspect, that the shells which they employed on such occasions were of an oval form resembling boats: and I am the more inclined to this conjecture from the obvious resemblance between the Peruvian custom and a parallel one of the Hindoos. In every sacred rite of whatsoever description these last constantly use the vessel called *Argha*, which is an avowed copy of the mystic ship Argha which floated with Siva on the surface of the deluge. With a similar reference and in a similar manner, the Greeks employed their pateræ and fashioned their sacred cups in the form of boats. Oval or round shells then were the arghas or pateræ of the Peruvians: and, in what light they considered them, may easily be collected from their styling them *daughters of the Ocean*. They were symbols of that sea-born goddess, whom the Greeks and Romans worshipped under the name of *Venus* or *Aphroditè*; the Syrians, under that of *Atargatis* or *Derceto*; and the Hindoos, under that of *Rama-Devi* or *Lacshmi* or *Asyotcersa* or *Parvati* or *Durga*. In each case was equally meant the Ark, represented by the ship Argha or Argo and by the navicular dish or shell: and hence it is, that the Venus-Anadyomenè is so frequently depicted standing in the midst of a large circular shell resembling in form that of a cockle.

Both the Mexicans and the Peruvians had another custom, which must by no means be passed over in silence. Their sacred virgins were wont from time to time to prepare certain loaves or cakes for the idol which they venerated. These were sometimes made in the form of hands and feet, and sometimes were so moulded as to imitate the shape of the idol himself. Such lumps of paste they considered as the bones and flesh of their god. They served them up in large golden dishes, which the Hindoos, I presume, would have called *arghas*: and, in the course of the ceremony, they all devoutly partook of them. We may here again trace the palpable identity of the American theology and that which prevailed so widely throughout the eastern continent. These cakes were evidently of the same nature as those,

BOOK IV. which the Canaanitish women were accustomed to make in honour of Astoreth or the lunar arkite queen of heaven.[1] A similar custom prevailed both in Greece and Egypt. The sacred cakes were called *Bous* from their being formed with two little horns, so as to imitate the mystic heifer, which was at once the symbol of Isis, the Earth, the Ark, and the lunar Crescent. They were offered every seventh day to the Moon: and, as the Mexican loaf, which was an imitation of the god, was composed of maize moulded with honey; so these sacred cakes were made of honey kneaded with fine flour.[2] We may observe, that the loaves of the American devotees were solemnly set out before the idol on a table: and precisely in the same manner, as we learn from St. Jerome, were the cakes, together with wine and other victuals, set out on a table before the deities of Egypt. To this practice, as he justly observes, Isaiah alludes, when he speaks of certain Jewish apostates; who, forgetting the holy mountain of Jehovah, prepared a table for Gad or the Cuthic Ghaut, and who provided a drink-offering for Meni or the lunar Menu.[3] I may add, that St. Paul clearly refers to the same ancient custom, when he points out the utter incompatibility of Christianity and Paganism, by asserting, that we cannot consistently drink of the cup of the Lord and of the cup (that is, the Patera or Argha) of demon-gods, that we cannot at once partake of the Lord's table and of the table of hero-divinities.[4] The curious apocryphal story of Bel and the Dragon is evidently founded upon the rite now under consideration: and it is valuable, as presenting an apparently faithful picture of the old serpent-worship of the Babylonians. Jeremiah calls the cakes, which were offered to the queen of heaven, *Chonim*, in the singular, *Chon*. I take it, that this appellation is borrowed from the name of *Chiun*, which the Egyptians varied into *Chon* and *Gigon* or *the illustrious Chon*. They applied the title to the great father, whom the Greeks sometimes called *Hercules* and sometimes *Cronus*. The Peruvians had also a god denominated *Con*; whom they made the offspring of the Sun, and to

[1] Jerem. vii. 18. xliv. 15—19.

[2] Hesych. Lex. Βοῦς. Diog. Laert. in vit. Emped. The name of the cake in one of the oblique cases is *Boun*, or (as the Latins would write it) *Bun*. Hence we have borrowed our English word *Bun*: and from the same pagan source has originated the old popish custom, which we still retain, of selling a sort of consecrated cakes named *Buns* on good friday.

[3] Isaiah lxv. 11. Hieron. Comment. in loc.

[4] 1 Corinth. x. 21.

whom they ascribed the first production of bread and of all things necessary to life. They speak indeed of a contest between Con and Pachicama, which may perhaps have some reference to the struggle between Osiris and Typhon: but both the character and the origin of these two gods plainly bespeak their identity. It will be recollected, that, by the mystic theocrasy of the ancients, even Typhon and Osiris were sometimes considered as one deity.

As the chief god of the Peruvians was the great father adored in the Sun, we shall not wonder to find, that, like all the other pagans, they venerated a certain divine triad. This was properly composed of the three sons of that transmigrating primeval personage, whose production was considered by the mysticizing genius of Paganism in the light of a wonderful self-triplication of their parent: but, since the great father was revered in the Sun, and since in the progress of pantheistic theology the different parts of creation were esteemed his different members, the Peruvian triad, like that of the Hindoos, was transferred to the Sun and to the elements. Thus, while they worshipped an idol named *Tangatanga* or *Three-in-one*, the exact Trimurti of the Hindoos: they likewise multiplied the Sun into three persons, the father Sun, the son Sun, and the brother Sun; and venerated three images of the god of the air, considered as presiding in thunder, rain, and snow.[1]

XI. Evident traces of the same theological system may be observed also in the island of Otaheite: and it is probable, if minute inquiry were made, that it would likewise be found to prevail throughout the other islands scattered in clusters over the vast Pacific ocean.

When captain Cooke first visited Otaheite, the natives venerated a kind of sacred chest or ark. The lid of this machine, according to the description of it which has been given to us, was nicely sewed on, and thatched with palm-nut leaves. The ark itself was fixed upon two poles, and supported on little arches of wood very neatly carved. The use of the poles seemed to be to remove it from place to place, in the manner of a sedan-chair. At one end of it was a square hole: and in the middle of the hole was a ring touching the sides but leaving the angles open, so as to form a round hole

[1] Purch. Pilgr. b. ix. c. 9, 10, 11, 12. b. viii. c. 12, 13. Robertson's Hist. of Amer. vol. iii. p. 21—24, 200, 201.

BOOK IV. within a square one. The first time that Sir Joseph Banks saw this ark, the aperture at the end was stopped with a piece of cloth, which he left untouched to avoid giving offence. Probably there was then something within: but, when he afterwards examined it, the cloth was taken away, and the coffer was found empty. The same machine is noticed in the narrative of captain Cooke's last voyage, and some interesting particulars are added. Sir Joseph Banks had been informed, that it was called *the house of the god:* but we are now further told, that the name of the god, to whom it was dedicated, was *Ooro.* The English were not allowed to go near enough to examine its mysterious contents: but they learned, that Ooro, or rather a symbol supposed to represent him, was concealed within it. This sacred repository was made of the twisted fibres of the husk of the cocoa-nut: and in form it was somewhat round, but with one end much thicker than the other. Captain Cooke and his attendants were present at a sacrifice to Ooro. The rite was performed in a Morai, which is at once a place of worship and of burial. That, where the English witnessed the sacrifice, was the principal one in the island; and its form was that of an obtuse oblong pyramid with a square area on each side. At a small distance from the end of it nearest to the sea was a large scaffold or lofty table, on which the offerings of fruit and other vegetables were laid: and by the side of it was a heap of stones constituting a rude altar. Here the sacrifices were offered up, which were frequently men no less than animals: and here the ark of the god Ooro was placed during the performance of the ceremony.[1]

Dr. Hawksworth, who arranged for publication the minutes of captain Cooke's first voyage, seems to have been struck with the ark of the Otaheiteans much in the same manner as Mr. Adair was with the ark of the northern Americans; for he observes, that the general resemblance between that sacred coffer and the Jewish ark of the Lord is remarkable: and he considers it as still more remarkable, that it should be called *Ewharre no Eatua* or *the house of the god.* I do not wonder at his noticing the resemblance; though I think it no proof of the Hebrew origin of the Otaheiteans, any more than of the northern Americans. The additional particulars relative to this ark-god,

[1] Cooke's First voyage. b. i. c. 20. Third voyage. b. iii. c. 2.

afterwards furnished by captain Cooke, shew pretty evidently, that he was the great universal father of the gentile world, venerated alike throughout the eastern and the western continent. The ark, furnished with staves for the purpose of being carried by the priests in solemn procession, is the same sacred boat, as the Argo of Ammon or Osiris, the Argha of Siva, and the ark of Bacchus, Hu, Ho, and Vitzliputzli. Its square aperture or door, furnished with an interior ring, is no other than the sacred oracular navel or omphalus.[1] And the god, who was thought to lie concealed within it, is that primeval character, whose mystic concealment or aphanism formed so prominent a feature in the ancient Orgies. It was not however so much the god himself who was thought to be hidden within the ark, as his symbol or representation. What this symbol was, we are not able positively to say; for the Otaheiteans, it appears, were as unwilling to expose the contents of their sacred ark to the eyes of the profane, as the hierophants of the Dionysic Mysteries: but I more than suspect, that it was the very same as that, which was inclosed within the ark of Bacchus, and which was so generally esteemed by the pagans the peculiar type of the great father. The name of this ark-god was *Ooro*. Now, though I wish not to build upon etymology; yet, when I observe such decided marks of resemblance between the Otaheitean theology and that of Egypt, I am strongly inclined to conjecture, that this Ooro is the same even in appellation, no less than in character, as the Horus of the Egyptians and the Auri of the Hindoos.

The mode of conducting the worship corresponds with the deity. The scaffold or table, on which were placed the offerings of fruit, is but a copy of that table, on which the sacred bovine cakes and drink-offerings were wont to be set out to Menu and the lunar queen of heaven: while the obtuse pyramid serves to shew, that the Otaheiteans represented the mountain of the ship just in the same manner as their idolatrous brethren of Egypt, Hindostan, and Babylonia.

Their worship of the ark-god produced as its natural consequence the veneration of a triplicated deity. It seems probable, that the natives have recently adapted the titles of this divinity to the doctrine which they have

[1] Respecting the omphalus more will be said hereafter. Vide infra b. v. c. 4. § III.

received from the Missionaries; who in their turn have been too hasty in fancying, that the Otaheitean theology exhibits traces of a primeval belief in the Holy Trinity. They have been misled, much in the same manner as the fathers were by a specious decoration of the old Orphic triad. If the grand outlines of the Otaheitean religion did not afford the best comment on its triad, we should have a very satisfactory one in the tradition; that formerly a man was born of the sand of the sea, who married his own daughter, and by her became the parent of three males and three females. These intermarried: and with their descendants the earth was gradually peopled. The three sons of him, who, like the Indian Menu or Buddha, espoused his allegorical daughter, were the true prototypes of the triad of Otaheite.[1]

[1] Mission. Voyage to the south sea. p. 344.

CHAPTER V.

Respecting the human character of the great father, as exhibited in the Buddhic or Thothic or Hermetic or Samanèan theology.

I NOW proceed to consider the human character of the great father, as exhibited in different countries by the adherents of what may be termed the Buddhic or Thothic or Hermetic or Samanèan superstition. These in some parts of the world subsist distinct from the Brahmenists: but in the west they appear to have been early blended together. Yet even there we may trace the vestiges of two systems; each of which, as may be argued from its universality, must be as old as the dispersion from Babel.

I. In the ninth Indian Avatar Vishnou is said to have appeared in the form of Buddha, Boudha, Boudh, or Bouta, as the name is variously expressed in our western characters. Buddha therefore is really the same person as Vishnou or Bacchus or Osiris. Each is alike the great father both of gods and men. Hence the adherents of the two primeval superstitions differ not so much in the object of their worship, as in the mode of exhibiting that object: and hence again, since the very same person is venerated by each class of sectaries, and since consequently in the grand outlines the god of the one must correspond with the god of the other, we shall not be surprised to find in the two systems a strong tendency to amalgamation. This commixture has actually taken place in the west: and, even in India, however the Brah-

menists may detest the Buddhists, the orthodoxy of the former is but faintly discriminated from the heterodoxy of the latter; and Buddhism, as it has been justly remarked, melts insensibly into Brahmenism.[1]

1. No part of old mythology is more curious, though in some respects more intricate, than the character and worship of Buddha: yet much of this intricacy may be unravelled, if we steadily bear in mind that that divinity is properly no other than the transmigrating great father; and if at the same time we carefully remember the established gentile doctrine, that the great father is repeatedly manifested afresh, not only at the commencement of each world, but in the person of every eminent legislator or reformer who appears during the continuance of a mundane system.

The Brahmens say, that the religion of Buddha is heretical; yet, as we have just seen, they represent him as an incarnation of Vishnou: and, in an ancient Sanscrit inscription at Buddha-Gaya, he is celebrated as a portion of Narayan, or the being that moved upon the waters; is invoked as Om; is declared to be the very same as the Hindoo Trimurti, or the triple god Brahma-Vishnou-Mahesa; and is described, like Vishnou, as the divinity, who rested upon the face of the milky ocean, and who reposed upon the navicular serpent Sesa or Ananta.[2] Nevertheless he is sometimes said *not* to have been an Avatar of Vishnou: or, if he were an incarnation of that deity, we are told, that he ought not to be reckoned among the Avatars, inasmuch as he was manifested solely to seduce the people into erroneous doctrines. Hence he is considered as the promulgator of an heterodox religion, and his votaries are deemed infidels.[3] Lastly, we find many acknowledging Buddha as the ninth Avatar of Vishnou, but maintaining him to be a different person from the heretic Buddha; who is worshipped in Ceylon, Bootan, Thibet, China, and the eastern peninsula of Siam and Malaya.[4]

In these discordant opinions we may, I think, easily perceive where the truth lies. The primeval Buddha is the same as Vishnou, or Siva, or Osiris: while the Buddha, who is reprobated as a heretic and who is denied by the Brahmenists to be an incarnation of the great father, was a religious

[1] Moor's Hind. Panth. p. 241.

[2] Asiat. Res. vol. i. p. 284, 285.

[3] Asiat. Res. vol. vii. p. 55, 56. vol. viii. p. 532, 533.

[4] Asiat. Res. vol. viii. p. 532, 533.

adventurer; who assumed the title and character of the god, who claimed to be one of his numerous terrestrial manifestations, and who as such made certain obnoxious changes in the old Buddhic theology. To ascertain the precise era of this impostor is perhaps no easy matter. Some place him, or at least an Avatar of Buddha, about a thousand years before Christ: but I am inclined to believe, that the person, whose modification of Buddhism gave such offence to the Brahmenists, must have flourished very considerably later; for neither Porphyry, nor Strabo, nor Clemens, all of whom mention the two great Indian sects, give the least hint of any animosity subsisting between them. Agreeably to such an opinion, what is deemed the *heresy* of Buddha is commonly supposed to have been introduced into China no earlier than in the course of the first century after Christ.[1] At any rate, I certainly think with Georgi, that the impostor in question was an entirely distinct person from the proper and original Buddha.

Accordingly, whatever might be the era of this pretended Avatar of the god, the Buddhists themselves justly insist, that their religion existed from the beginning: and, in support of their assertion, we have cogent proofs, that at a very remote period it prevailed throughout the whole of Hindostan; or, as we ought rather to say, that it extended itself from the north of Tartary to Ceylon and from the Indus to Siam, even omitting its establishment in the more western parts of Asia and Europe. In many of the countries within this ample range it still prevails either wholly or partially: and the votaries of Buddha yet continue to flourish throughout China and its tributary nations; in the great empires and states of Cochin-China, Cambodia, Siam, Pegu, Ava, Asam, Thibet, Boutan; among many of the Tatar tribes, and generally in all regions east of the Ganges; and throughout most of those vast and numerous islands which lie to the east and the south of the farther Indian promontory.[2] The whole legend of Buddha indeed sufficiently proves him to be the great transmigrating father, and thus tends to demonstrate the high antiquity of his worship: and, in supposing that some more recent impostor assumed his name and character, I suppose nothing but what is perfectly consistent with the accredited doctrines of Paganism.

[1] Asiat. Res. vol. ii. p. 123—126.

[2] Asiat. Res. vol. vi. p. 531. vol. vii. p. 398 et infra. Moor's Hind. Panth. p. 240.

BOOK IV. Since the principal god of the Buddhists then is the very same person as the principal god of the Brahmenists; we may naturally expect, that these contending idolaters will, after all, be separated by only a narrow line of demarcation. Accordingly, between the two systems there is so close a general resemblance, that there can be no doubt, as Mr. Joinville has well observed, that the one is the child of the other; and, since genuine Buddhism excites the idea of something crude and unformed while Brahmenism wears a finished and systematic aspect, I am inclined with him to concede priority to the former.[1] Yet would I carry back the origin of both to the epoch of the Babylonian tower; because on no other principle can we satisfactorily account for the universal prevalence of both. Buddhism then seems to me to be the *first* corruption of Patriarchism, the *commencement* of what Epiphanius calls *the Scythic heresy:* while Brahmenism is apparently the *completion* and *perfection* of that heresy. Some of the architects of Babel preferred the one: some chose rather to adhere to the other: and some mixed the two together. This religious dissention was, if I mistake not, the secondary and subordinate cause of the dispersion.

2. In the Matsya-Avatar, which relates to the deluge and to the preservation of Menu-Satyavrata in an ark, Vishnou appears under the form of a man issuing out of the mouth of a fish: and he is supposed, when the waters abated, to have recovered the sacred books which had been lost. The fish itself, we are told, was Maya, by which the Hindoos understood *delusion:* and, as for Satyavrata, he was invested by Narayan in the office of Menu, under the name of *Sraddadeva* or *the god of obsequies.*[2]

Now circumstantial evidence clearly demonstrates, that, as Buddha is avowedly a manifestation of Vishnou, so he is likewise the same person as Menu-Satyavrata or Noah.

A tomb is shewn at Naulakhi in the country of Cabul, where some very ancient hero is supposed to be buried. The Mussulmans call him *Peer-Maitlam* and *Maitri-Burkhan,* which in the dialect of Samarcand signifies *the lord and master.* The Buddhists say, that he is *Buddha-Narayana* or *Buddha dwelling in the waters.* And the Hindoos, who live in that country, call him *Machodar-Nath* or *the sovereign prince in the belly of the fish.*

[1] Asiat. Res. vol. vii. p. 398 et infra.

[2] Asiat. Res. vol. i. p. 230—234, 239.

Some fancy, that this person was the father of Satyavrata: but, as Mr. Wilford justly observes, such titles are applicable to Noah alone, not to his father Lamech. By *the belly of the fish*, he tells us, they understand *the cavity or inside of the Ark;* the cetus or large sea-fish being a symbol of that vessel. And he adds, that any place in the middle of waters, either natural or artificial, which can afford shelter to living beings is called *Machodara.*[1] Buddha then, as the sovereign prince in the belly of the fish, is certainly Vishnou in the Matsya-Avatar, where that deity appears issuing out of the mouth of a fish: and, since a fish was an acknowledged type of the Ark, Buddha and Vishnou must equally be the same as Satyavrata or Noah. His identity with Menu-Satyavrata further appears from another particular. The author of the Amaracosha tells us, that he was the son of the lunar god, and that he married Ila the daughter of the ark-preserved Menu.[2] Yet Ila was likewise the wife of her own father Menu-Satyavrata. As Satyavrata therefore who was saved from the deluge in an ark, and as Buddha who is said to have floated upon the waters and to have been inclosed in the belly of a fish, are each the husband of Ila; they must clearly be the same person.

Buddha being thus fundamentally one with Menu-Satyavrata, we find them each bearing the title of *Dharmarajah* or *King of justice;* as they are each reported to have married Ila, and each to have floated on the waters of the ocean.[3] Hence, in the Sanscrit inscription already referred to, Buddha is described, as resting upon the face of the milky sea, and as being Sraddadeva or the god of obsequies.[4] Hence also, in his temple at Oogul-Bodda, his colossal image appears to be sleeping on a sort of navicular bed.[5] And hence, when esteemed an incarnation of Vishnou-Narayana, he is depicted sitting in the calix of the sacred aquatic lotos.[6]

[1] Asiat. Res. vol. vi. p. 479, 480. [2] Asiat. Res. vol. vii. p. 411. vol. ii. p. 376.

[3] Asiat. Res. vol. vii. p. 39. vol. ix. p. 88.

[4] Asiat. Res. vol. i. p. 284—286. I conclude him to be Sraddadeva, which is a title of Menu-Satyavrata, because the inscription attributes a peculiar efficacy to the performance of the Sradda in the temple at Boodha-Gaya, and because under the name of *Salivahana* he is the Charon of Hindoo mythology.

[5] Asiat. Res. vol. vi. p. 451. See Plate II. Fig. 2.

[6] Maur. Hist. of Hind. vol. ii. p. 480.

BOOK IV. 3. According to an inscription in the Maga language communicated by Lord Teignmouth, Buddha was born of Maha-Maya, the wife of Sootah-Dannah Rajah of Cailas. As soon as he saw the light, he was placed by Brahma in a golden vessel, and delivered to a female attendant; but the child, alighting from her arms, walked seven paces without assistance. The intelligence of his birth was speedily circulated: and a sage, who had repaired to the palace of the Rajah for the purpose of visiting him, wept and laughed alternately as soon as he beheld the wonderful infant, because in his appearance he divined something both of good and bad import. He then departed: but, when five days had elapsed, he assembled four Pandits for the purpose of calculating the destiny of the child. Three of them concluded, that, as he had marks on his hands resembling a wheel, he would become a Rajah-Chacraverti: and a fourth determined, that he would arrive at the dignity of Avatar. The boy was now named *Sacya:* and, when he attained the age of sixteen years, he espoused the daughter of the Rajah Chuhidan, with whom he repaired to his own place of residence. One day, as certain Mysteries were revealed to him, he formed the design of relinquishing his dominions; and accordingly left his palace with only one attendant and a horse. He crossed the river Ganga, and arrived at Balucali; where, having directed his servant to leave him and carry away his horse, he laid aside his armour. He then adopted the manners and life of a mendicant; and clothed himself with some pieces of wearing apparel, which he discovered in one of the five flowers that appeared at the creation of the world. It happened, that a traveller passed by and presented to him an offering of eight bundles of grass. Sacya accepted the offering, and reposed upon it. Suddenly a golden temple appeared, containing a chair of wrought gold. On the summit of the temple Brahma alighted, and held a canopy over the head of Sacya; while Indra with a fan in his hand, Naga prince of serpents, and the four tutelary deities of the four corners of the universe, attended to do him reverence and service. At the same time the chief of the Asoors arrived with all his forces to give battle to Sacya: upon which, Brahma, Indra, and the other deities, forsook him and vanished. Sacya, perceiving that he was left alone, invoked the assistance of the Earth. She attended at his

summons; and suddenly brought a mighty deluge over all the ground, by which the vanquished Asoor and his forces were compelled to retire. Then five holy Scriptures descended from above; and Sacya was dignified with the title of *Buddha-Avatar*.[1]

In the midst of much that is idle and impertinent, it is yet easy to discover in the present fable traces of genuine primeval tradition.

Cailas or Cailasa, where Buddha is said to have been born, is the sacred mountain of Indo-Scythic superstition. As Olympus is the seat of Jupiter and his kindred divinities: so Cailasa, every splinter of whose rocks is an inestimable gem, is the peculiar residence of the diluvian Siva.[2] It is, in fact, one of the three holy peaks of Meru; which thence is similarly described as being the favourite haunt of the mariner of the Argha, and which is celebrated as the birth-place of Deo-Naush or the Indian Bacchus. But the prototype of Meru was the Paradisiacal Ararat.

Maya, we are told, in the Sanscrit signifies *Delusion*: and we find the term applied to the symbolical fish of Vishnou, which makes so conspicuous an appearance in the Hindoo history of the deluge.[3] Since therefore *Maha* signifies *great*, when Buddha is said to be the son of *Maha-Maya*, he is in effect said to be the son of *the Great Delusion*. I am much inclined however to suspect, that *Delusion* is not the original, but only the superadded, sense of *Maya*. The Hindoos themselves inform us in a jargon, which has clearly arisen from the doctrine of successive similar mundane systems, that by *Maya* we are to understand *the first inclination of the godhead to diversify himself by creating worlds*: and Sir William Jones was told by a Cashmirian, that Maya herself is the mother of universal nature and of all the inferior gods.[4] This exactly agrees with the import of the word among the Greeks. *Maia* properly denotes *a grandmother* or *a great mother*.[5] It likewise signifies *a nurse*: but this I take to be only a secondary meaning of the term, arising from the circumstance of a nurse being fre-

[1] Asiat. Res. vol. ii. p. 383—386. It is impossible not to observe the general resemblance between the manner of this legend and that of many of the old mythological Welsh romances produced by Mr. Davjes.

[2] Asiat. Res. vol. i. p. 248.

[3] Asiat. Res. vol. i. p. 234.

[4] Ibid. p. 223.

[5] Μαια, πατρος και μητρος μητηρ. Hesych. Lex.

quently addressed among the ancients by the name of *mother*. *Maha-Maya* then will be equivalent to *the great mother:* and this great mother, the allegorical parent of Buddha, who is the same as Menu-Satyavrata, who is thought to have floated on the ocean, and who is styled *the prince in the belly of the fish;* this great mother can only be the mundane Ark, the *Magna Mater* of pagan mythology throughout the whole world. How the word *Maya* may have acquired in Sanscrit the sense of *Delusion*, it is not very difficult to conceive: the mode indeed of its introduction into the Hindoo history of the deluge seems to account for the circumstance in a manner far from unsatisfactory. It is there said, that the appearance of the symbolical fish to Menu-Satyavrata was *Maya* or *delusion*. By this we must evidently understand, that no fish *literally* appeared to him; but that the form assumed by Vishnou was purely *hieroglyphical*, and therefore *delusive*. Now the arkite Maya was represented by a great variety of symbols; by a woman, a cow, a mare, a fish, a sow, and a lunar crescent. Each of these was *Maya* or the *Magna Mater:* but each of them was likewise mere *delusion*. Hence, I apprehend, the word *Maya* acquired an additional signification: but both the history of Buddha, and the remarkable compound *Maha-Maya* or *the great Maya*, seem equally to lead us to the true primitive meaning of the title. It is however of little moment to the main question, whether I be right or wrong in this speculation: if Buddha be Noah, his mother Maha-Maya, however we are to understand the *name*, must in *character*, according to the universal analogy of Paganism, be the ship Argha or the Ark.

With such an opinion the remainder of the legend exactly corresponds.

The golden vessel, in which the new-born Buddha is placed by Brahma, I take to have been that sacred navicular dish or cup, which the Hindoos call *Argha*, and which they esteem a copy of the ship of Iswara.

The alternate joy and sorrow of the sage when he beheld the infant, because in his appearance he divined something both of good and bad import, precisely accords with that part of Noah's character which was never forgotten by his descendants. He was the god of destruction to the old world, the god of regeneration to the new world: he was the terrific devourer of

his children ; yet he was likewise the venerated parent and restorer of mankind.

The wheels upon the hands of Buddha are those mystic rings or circles, which most of the Indian Avatars are depicted as holding. They were alike sacred in Britain, Samothrace, and Egypt : and they were considered as representing at once the circle of the Universe and the inclosure of the Ark. They are types in short of the Ida-vratta on the summit of Meru, whether it symbolize the mundane ring, or shadow out what the Druids were wont to call *the Ark of the World.*

The Mysteries said to have been revealed to Buddha we may reasonably conclude to be those astronomico-diluvian Orgies, which were the basis of gentile theology. Noah, or the principal arkite deity, was accounted the first mystagogue: and each succeeding hierophant assumed his titles, and was deemed his representative.

But the concluding part of the legend demands our special attention. At the moment when Sacya is solemnly inaugurated as Buddha-Avatar, he is attacked by the Asoors and their gigantic chief. In this distress the Earth assists him ; and, discharging a deluge of water from the central abyss, speedily puts his enemies to flight This fable requires but little comment, so far as its import is concerned : but it contains much that is interesting in the way of comparison and analogy. The Asoors, who are put to flight by the deluge, are introduced into the Courma-Avatar as churning the troubled ocean with the mountain Mandar ; while, on the summit of the hill, Vishnou is seated in the calix of the hieroglyphical lotos. How this Avatar is immediately connected with the flood, how Mandar is Ararat, and how Vishnou in the lotos is Noah in the Ark, has already been shewn at large : in the legend of Buddha, these Asoors are literally said to be routed by an inundation, which the Earth pours forth against them.

The legend finally tells us, that, when the Asoors were put to the rout, five holy Scriptures descended from above. These are those ancient volumes, which the mythology of Paganism so generally supposed to have been preserved at the time of the flood, and which were thought to have handed down to the new world the collective wisdom of the old. They are the books, which Xisuthrus was feigned to have buried during the prevalence of the

BOOK IV. waters, and which Vishnou is thought to have recovered from the bottom of the ocean when the deluge began to abate. They descend from heaven, because they were preserved in the hieroglyphical Moon: just as the egg of the Dioscori is said to have dropped from the lunar circle, and as the egg of the Syrian Venus is reported to have fallen from heaven into the Euphrates.[1] They are the books, in short, which we generally find introduced into the history of the great father, by whatever name he may be celebrated.[2]

4. Among the Hindoos the general character of Buddha is that of a mild and benevolent prince, who came to abolish the cruelty of sanguinary sacrifices, and to preserve the lives of all animated beings.[3]

This notion probably originated from a perversion of the history of Noah. The patriarch did not indeed abolish sacrifice; on the contrary, he offered up the first victim after the deluge: but his benevolent character seems to correspond with that of Buddha; and, as in one sense he was the undoubted preserver of the lives of all creatures, so the Samanèan opinion respecting the illegality of shedding blood may perhaps have arisen from a too much extended interpretation of the doctrine of the Metempsychosis. At first the soul of man was believed only to reappear in the person of man, as each new world introduced a perfect repetition of the history of a former world: but afterwards, partly from the use of bestial symbols, and partly from a notion that the essence of the great father entered into all creation, the human soul was thought to experience a penal transmigration through a long succession of animal forms. Such an opinion would naturally produce a horror of slaughtering the brute creation; lest haply the limbs of a parent should be served up at the table of a son, or a wife perish beneath the blows of an unconscious husband. The doctrine in question, and with it the aversion to the slaying of animals, was brought by Pythagoras out of the east, where it took deep root and had long flourished in full luxuriancy.[4]

II. The Buddhists of Ceylon are the descendants of the continental

[1] Athen. Deipnos. lib. ii. p. 57. Hyg. Fab. 197.

[2] Vide supra b. iii. c. 5.

[3] Asiat. Res. vol. iii. p. 197, 198, 201. Maur. Hist. of Hind. vol. ii. p. 481.

[4] Ovid. Metam. lib. xv. ver. 153—477.

Buddhists, who emigrated at the revolution effected by the Brahmenists.[1] CHAP. V.
These, on the old principle of the destruction and reproduction of similar worlds, have imagined no less than twenty two Buddhas, of whom they allot five for the government of the present world. Four of them have already appeared; and a fifth, like the last Avatar of Vishnou, is thought to be yet future. The Buddha, whose religion now prevails in Ceylon, is Gautameh-Buddha. He is the person, who was born of Maha-Maya: consequently he is the fabled husband of Ila or Argha, the sovereign prince in the belly of the arkite fish, and the destroyer of the Asoors by the deluge which the Earth poured out to his assistance.[2]

The Buddhists themselves do in effect explain this multiplication of their god. The renewal of the world after the deluge, with many circumstances resembling those which occurred at the commencement of the antediluvian world, led to the belief in a succession of similar mundane systems. At the beginning of each appears a Buddha or Menu; whose office it is to replenish the new world with inhabitants, and who is accounted the universal father both of hero-gods and of men. Hence, if we omit the intermediate descents of this personage which for the most part are of uncertain application, we may ultimately reduce all the Buddhas, like all the Menus, to two; and these two are Adam and Noah.

Gautameh-Buddha ought, I think, evidently to be deemed the latter of those patriarchs; though, as is very commonly the case with gentile traditions of Noah, his legend has been erroneously decorated with Enoch's translation to heaven. The people of Ceylon have a notion, that before the arrival of Gautameh their island was entirely overrun by evil spirits; and that, when he became incarnate, he determined to expel them. For this purpose he took three voyages to that country: and, having succeeded in dislodging them, he planted the mark of his foot on the summit of the sacred hill called *Adam's peak* or *Sammanelleh-Sree-Padè*, and thence ascended to heaven. The doctrine however of three other Buddhas had prevailed in Ceylon previous to its being overrun by evil spirits: and its occupation by

[1] Asiat. Res. vol. vii. p. 406.
[2] Asiat. Res. vol. vii. p. 32, 33.

those malignant demons was the cause of the religion of Gautameh being there promulgated.[1]

When we consider the character of this deity as established by other circumstances, it will not be very difficult to ascertain the import of the present fiction. In the imagined evil spirits, that occupied Ceylon previous to the mystically triplicated voyage of Gautameh and subsequent to the manifestation of the former Buddhas, we recognize the Asoors of the Brahmens, the Kharfesters of the Zend-Avesta, and the Titans of Greek and Egyptian mythology. They were those wicked antediluvians, that intervened between the only two Buddhas whose existence was real and literal. Accordingly, they are destroyed by a hero-god; who performs a voyage for the express purpose of eradicating them and of introducing his own religion in lieu of their impieties, and who at the close of his voyage plants his foot on the summit of a lofty mountain ere he is miraculously translated to heaven. What we are to understand by the voyage by the mountain, need scarcely be pointed out. As Buddha flourished at the period of the deluge, and was the husband and navigator of the ship Ila or Argha, the voyage undertaken to destroy an impious race can only be the voyage of Noah. Whence it will follow, that the mountain, on whose summit he completed his expedition, is the local Meru or Paradisiacal Ararat of the Cingalese.

Agreeably to the prevailing belief in a succession of similar worlds, over each of which presides a Buddha or Menu, the inhabitants of Ceylon suppose, that, towards the end of the present mundane system, there will be long wars, unheard of crimes, and a portentous diminution of the length of human life; that a terrible rain will then sweep from the face of the earth all except a small number of pious persons, who will receive timely notice of the evil and thus be enabled to avoid it; that the wicked, after being drowned, will be changed into beasts; and that ultimately Maitri-Buddha will appear and establish a new order of things.[2] The whole of this is palpably a mere repetition of the history of the deluge applied to a yet future epoch; and it serves to confirm the opinion, that the multiplication

[1] Asiat. Res. vol. vii. p. 49, 50.

[2] Asiat. Res. vol. vii. p. 415.

both of Buddhas and of worlds has altogether originated from the succession of Noah and the Noëtic world to Adam and the Adamitic world.

III. Buddha-Gautameh is acknowledged by the Cingalese to be the same divinity as the Somono-Kodom or Pooti-Sat of Siam and Pegu: but they contend, that the title *Somono-Kodom* ought properly to be written *Somono-Gautameh.*[1] Such varieties occur perpetually in the orthography of the oriental nations. Thus, in the present instance, *Somono* is pronounced either *Samano* or *Saman, Sumano* or *Suman:* and thus *Gautameh* is indifferently expressed *Gautame* or *Godama, Kodom* or *Codum, Codam* or *Cadam.*[2]

Throughout the Burma empire, the temples of Buddha are of a pyramidal form: and, like all other buildings of that shape, they are copies of the sacred mount Meru or Mienmo; in other words, they are transcripts of Ararat.[3] The statues of the god are sometimes small, but frequently of a stupendous size. Dr. Buchanan saw one in old Ava, consisting of a single solid block of white marble. It was in a sitting posture: and its fingers he guessed to be about the length and thickness of a large man's leg and thigh.[4] There is another of these statues, though by no means of equal size, in the plain of Virapatnam. Mr. Gentil, who published his travels in the year 1779, says, that it exactly resembles the Somono-Kodom of the Siamese. Its head is of the same form; it has the same features; its arms are in the same attitude; and its ears are exactly similar. He made various inquiries concerning it: and the answer, which he universally received, was, that it represented the god Baouth, who was now no longer regarded, since the Brahmens had abolished his worship and had made themselves masters of the people's faith.[5] What the French traveller writes *Baouth* is evidently no other than *Bout, Budh,* or *Buddha:* and the tradition respecting the divinity seems necessarily to imply, that the worship of Buddha was established in India prior to the superstition of the Brahmenists. Very frequently however the only representation of Somono-Kodom is a large black

[1] Asiat. Res. vol. vii. p. 38.

[2] Asiat. Res. vol. vii. p. 413.

[3] Symes's Embass. to Ava. vol. ii. p. 110, 183, 222. See Plate III. Fig. 14.

[4] Asiat. Res. vol. vii. p. 293, 295, 299. See also Symes's Embass. to Ava. vol. ii. p. 247, 248. vol. iii. p. 213. and Plate II. Fig. 3.

[5] Asiat. Res. vol. i. p. 169.

BOOK IV. stone.[1] This is sometimes carved with various hieroglyphics, and is said to exhibit the impression of his feet: for the Siamese, no less than the Cingalese, have a notion that the print of his foot was left in their country.[2] The practice of representing Buddha, either by colossal images or by large black stones, is of considerable importance: since it affords us two special marks, by which we may trace his worship; a worship however, perpetually melting, as it were, into Brahmenism.

In many of the temples of Somono-Kodom there is a sculptured groupe of female figures, exhibiting a princess with her attendants. The princess is on her knees, and appears to be offering up her long hair to the deity. Respecting the import of this sculpture the Burmas say, that once, when Godama was in danger of perishing in a river, he was saved by a princess, who threw him a rope made of her long hair.[3] A circumstance not very dissimilar is introduced into the device of several ancient coins, stamped in countries which lie far to the west of Siam. On those of Syria, the goddess Cybelè, or the mountain-born Magna Mater, appears seated upon a rock, which rises out of the surrounding ocean. Sometimes a dove is perched upon her head: and sometimes the fabulous Centaur, that well-known type of the great father, is placed in the same situation. Near her not unfrequently blazes an altar: but a man is universally represented at her feet in the midst of the water, imploring that assistance which the goddess from her insular rock seems prepared to hold out to him.[4] From the general history and character of Buddha I have little hesitation in concluding, that the two legends are fundamentally the same. The supposed princess is the arkite Magna Mater resting on the summit of Ararat: and Godama saved from the river is the man, whom the Syrian medals exhibit as plunged in the ocean and as receiving assistance from the goddess of the rock.

IV. The high region to the north of India, which comprehends Cashmire, Boutan, Thibet, and Bokhara, was one of the first and most eminent settlements of the Buddhic Chusas: and it still retains a spiritual preëmi-

[1] Maur. Hist. of Hind. vol. ii. p. 481. Ind. Ant. vol. iii. p. 31.

[2] Asiat. Res. vol. vi. p. 295. Symes's Embass. vol. ii. p. 183, 197, 198.

[3] Asiat. Res. vol. vi. p. 295, 296.

[4] See several representations of these coins in Bryant's Anal. vol. ii. p. 386.

nence, not very dissimilar to that once exercised by the Arabian caliphs or the Roman pontiffs.

Agreeably to the doctrine of successive transmigratory appearances of the great father to renovate or to govern or to reform the world, Thibet boasts of a living and visible incarnation of Buddha. The name, by which this human deity is usually known, is *Teeshoo Lama* or *the priest Teeshoo:* and he is at once the spiritual and the civil superior of the country. Yet, throughout the wide extent of Tartary, there seem to be other pretended incarnations of Buddha, as well as this which may be esteemed the paramount. Mr. Wilford mentions a Brahmen, who had renounced his tribe, and resolved to visit the living Fos. In pursuance of this determination, he set forth on his travels; and, in the country of Combo, adored the Lama-Combo. Afterwards he proceeded to worship another living Fo, mentioned in Bell's travels, and well known in the northern parts of India by the name of *Taranath;* the place of whose residence is marked in the maps between the rivers Selinghei and Orgun. This last may be the Tatar Fo, noticed by Le Compte; unless indeed we suppose him to include Thibet within the limits of Tartary: which is not improbable, since he professes to speak of the most famous seat of the god Fo particularly venerated by the Chinese; a description exactly answering to the living Fo or Teeshoo-Lama of Thibet, whom the monarch of China acknowledges as his ecclesiastical superior and as his great spiritual father.[1]

V. The *Fo* of the Chinese is unquestionably the *Buddha* of the Hindoos. This is evident, both from the circumstance of Moye being said to be the mother of Fo, as Maya is the mother of Buddha; and from the religious reverence paid by the emperor to the Teeshoo-Lama as an incarnation of the god Fo: because, since Buddha is the grand deity of Boutan and Thibet, and since the Lama is adored as the living representative of Buddha; as he is also the living representative of the Chinese Fo, Buddha and Fo must plainly be the same person.[2]

[1] Asiat. Res. vol. i. p. 207—220. vol. vi. p. 483, 484. Le Compte's China. p. 332.

[2] Asiat. Res. vol. ii. p. 375. When the Chinese deputies to Ava beheld the Burman god Buddha-Gaudma, they immediately recognized him as their own national Fo, and worshipped him accordingly. Symes's Embassy to Ava. vol. ii. p. 318.

BOOK IV.

1. It is not very difficult to trace the steps, by which the name of *Buddha* has been transformed into *Fo*.

In Boutan and Thibet the word is pronounced *But*, *Put*, *Bot*, *Pot*, *Pout*, and *Poti*; in Cochin-China, *But*; and in Siam, *Pout*.[1] Such variations are according to those rules of etymology, which prevail more or less throughout the whole world. B and P, D and T, OU and O and U, are severally letters of the same organ, and therefore mutually interchangeable; while the final short vowel A or I is indifferently added or omitted, as an Italianized mode of enunciation is adopted or rejected. In the vernacular dialect of Siam, the word experiences a yet further change: the second consonant is quiescent, and *Pout* or *Pot* is pronounced *Po*; just as the French *Mot* is pronounced *Mo*.[2] When *Buddha* was expressed by *Pot*, and when *Pot* by the quiescence of its final consonant was sounded like *Po*, the change from *Po* into *Fo* by a nation which could not pronounce the letter P was natural and obvious: for F is merely P aspirated; and the sound will be the same, whether we write *Fo* or *Pho*. From a similar incapacity of pronunciation, the Chinese have converted the Buddhic title *Amita*, which in the Sanscrit denotes *Immeasureable*, into *O-mi-to*; and *Maya*, the Hindoo name of the god's mother, into *Mo-ye*.[3]

2. The religion of Fo or Buddha is said to have been introduced into China, subsequently to the Christian era, either from India or Ceylon or Thibet; most probably, I think, from the latter.[4] Yet I greatly doubt, whether it was then introduced for the *first* time. I am rather inclined to believe, that the *particular modification* of ancient Buddhism, which is viewed with such abhorrence by the intolerant Brahmenists, was the theological system carried at *that* period into China; and that the apostle of Buddhism *thus modified* was one, who had assumed the name, and who claimed to be an incarnâtion, of the god; an imposture perfectly in character both with the theory and the practice of gentile mythology. Long before the Christian era were the Chinese well acquainted with Fo: and this very acquaintance would obviously facilitate the introduction of a system; which,

[1] Asiat. Res. vol. ix. p. 220. vol. vi. p. 260. [2] Asiat. Res. vol. i. p. 170.

[3] Asiat. Res. vol. ii. p. 374.

[4] Asiat. Res. vol. i. p. 170. vol. vi. p. 262. vol. ix. p. 41. Le Compte's China. p. 319.

so far from being altogether *novel,* was but *a modification,* speciously perhaps called *a reformation,* of the faith inherited from their ancestors. CHAP. V.

Fo, as Sir William Jones well remarks, and as I have already shewn to be the case, is *unquestionably* the Buddha of Hindostan: but the great progenitor and reputed first emperor of the Chinese is also named by them *Fo-Hi;* of which compound word the second monosyllable denotes, we are told, *a Victim.*[1] Now the history of this primeval Fo, sirnamed *Hi* or *the Victim,* is such as plainly to shew, that he is the very same character as Buddha, and consequently that he is the same as the god Fo; since the identity of Fo and Buddha can scarcely be disputed. Hence, unless we unwarrantably suppose, that the Chinese new-modelled their history, and placed Fo-Hi at the head of it, when, subsequently to the Christian era, they first received the religion of Buddha: hence, I say, it necessarily appears to follow, that under the name of *Fo* or *Fo-Hi* they had venerated Buddha from the very commencement of their national existence; and that it was simply a modification of their ancient religion, which they admitted at a later period either from India or Ceylon or Thibet.

3. But let us proceed to examine the legend of Fo-Hi.

This ancient personage is said to have been the first emperor of China: and his character sufficiently demonstrates, that he must be referred to the age of mythology, not to that of genuine history. With respect to his birth, we are told that his mother was the daughter of Heaven, and that she was sirnamed *Flower-loving.* As the nymph was walking alone on the bank of a river with a similar name, she suddenly found herself encircled by a rainbow. Soon after this she became pregnant: and, at the end of twelve years, was delivered of a son radiant as herself; who, among other titles, had that of *Sui,* or *Star of the year.* That son was Fo-Hi. The Chinese add, that he was born in the province of Xensi; and that he was manifested on the mountains of Chin immediately after that grand division of time, which was produced by the deluge. They moreover relate, that he carefully bred seven different kinds of animals, which he used to sacrifice to the

[1] Asiat. Res. vol. ii. p. 375.

great spirit of heaven and earth: and they have a notion, that his body was that of a serpent, while his son Shin-Nungh had the head of an ox.[1]

All these particulars serve to identify Fo-Hi with Noah. He is esteemed by the Chinese, as by all other ancient nations, the first of their kings. His fabled grandfather, Heaven or Uranus or Arhan, is the same person as himself, viewed only in a different relation to his allegorical mother. That mother is the Ark: and she is feigned to have been walking near a river, at the time of her conception; because, as we have repeatedly seen, the holy river of each pagan nation was a symbol of the deluge considered as retiring from the mountain of the Moon or the paradisiacal Ararat. The flower, from which both she and the river were named, I take to have been the lotos. The rainbow requires no comment. The twelve years of his mother's gestation are twelve revolutions, I apprehend, not of the Sun, but of the Moon: they are therefore the twelve months, during which Noah was inclosed within the Ark. The title of *Star of the year*, borne by Fo-Hi, brings to our recollection a very common accompaniment of the arkite god and goddess. Chiun or Saturn, Astarte, Taschter, and the Dioscori, all had their star: and I cannot refrain from thinking it probable, that the idea originated from the appearance of a comet at the time of the deluge. The seven classes of animals, out of which Fo-Hi was wont to offer sacrifice to God, seem plainly to be the clean beasts and birds which Noah was ordered to take with him into the Ark by sevens. His title of *Victim* has apparently a mixed relation, partly to his being the first sacrificer, and partly to some such story as that which the Hindoos tell of their victim Brahma; a story built perhaps on some primeval tradition of the future sacrificial self-devotion of the seed of the woman.[2] And the fabled forms of himself and his mythological son exhibit to us the symbols, under which the great father was represented in every quarter of the globe.

The Chinese further relate of Fo-Hi, that, the Yellow river being wont to inundate the whole country, he restrained its destructive overflowings with

[1] Asiat. Res. vol. ii. p. 375, 376. Martin. Hist. Sin. lib. i. p. 21. Le Compte's China; p. 313. Couplet. Præf. ad tab. chron. p. 3.

[2] Vide supra b. ii. c. 8. § III. 2.

proper embankments. A similar story is told of the Ganges: and the two are not very unlike that of the Egyptian Prometheus and the overflowing of the Nile.[1] I have little doubt but that the same event is alluded to in all of them.

4. Yet it may be said, that, although these matters prove Fo-Hi to be Noah, they no *further* prove him to be the same as Buddha or Fo, than as all the *other* chief gods are the same person as that deity. That is to say, they are all fundamentally the same as Buddha, *only* because they are all equally the great father.

As far as I can judge, Fo-Hi is no less intimately and immediately the same as Fo or Buddha, than Gautameh or Sacya or Somono-Kodom: whence I infer, that Buddhism must have been the primitive idolatry of China, and that the religion introduced subsequent to the Christian era was the same as what already existed there, except only that it had undergone some novel modification. Let us see then, what arguments can be adduced to prove the direct identity of Fo-Hi and Fo, and therefore by necessary consequence the direct identity of Fo-Hi and Buddha.

What will first strike an inquirer is the palpable identity of the two appellations *Fo* and *Fo-Hi*: for the only difference between them is this; the former is the name of the god in an uncompounded state, while the latter is the very same name associated with a word which signifies *Victim*. Since therefore Fo and Fo-Hi are equally Noah, so far as *personality* is concerned; the presumption is, that in each case the title *Fo* is the title *Buddha* expressed agreeably to the Chinese mode of pronunciation. Hence it will follow, that the first emperor of China is no other than Buddha both in name and in character. But this is not the only argument. The Chinese story of the birth of Fo-Hi bears so close a resemblance to one of the Hindoo stories of the birth of Buddha, that they must have originated from a common source. The nymph Rohini, who presides over the fourth lunar mansion, was the favourite mistress of Soma or the masculine genius of the Moon. One of her titles is *Cumudanayaca* or *She who delights in the water-flower*: and the particular water-flower, from which she takes her title, is a species

[1] Asiat. Res. vol. vi. p. 478. Diod. Bibl. lib. i. p. 16.

BOOK IV. of lotos that blossoms in the night. Their offspring was Buddha, the sidereal regent of the planet Mercury.[1] Thus it appears, that Fo-Hi and Buddha are alike described as the offspring of a nymph celebrated under the appellation of *The flower-loving;* an arbitrary coincidence, which in itself might be deemed sufficient to establish the point of their proper identity.

5. If then Fo-Hi be in every respect the very same as Buddha, it seems to me almost inevitably to follow, that Buddhism in some form must have been the religion of China from the very first.

This will account satisfactorily for the ready acquiescence in what has usually been esteemed the *earliest* introduction of Buddhism into that vast empire, an introduction placed *after* the Christian era: the Chinese did not receive a *new* religion, but were only led to embrace certain modifications or corruptions of that theology which was *already* familiar to them. Of the particulars indeed of that theology we can glean but little: yet, when we consider the evident identity of Fo-Hi and Buddha, I cannot but think it far more easy to suppose, that the Chinese, in adopting the superstition of Fo, adopted only what they deemed an improvement of their old system; than to believe that a large proporcion of a great empire, which prided itself on its remote antiquity, was led, in consequence (as it is alledged) of its commercial intercourse with Hindostan and Ceylon, to reject its primeval religion in favour of the religion of foreigners.[2]

[1] Asiat. Res. vol. ii. p. 375, 376. vol. i. p. 162. vol. iii. p. 258.

[2] The excellent Sir William Jones seems plainly to be not a little embarrassed by the hypothesis of Buddhism being *first* introduced into China after the Christian era.

The importation, says he, *of a new religion into China, in the first century of our era, must lead us to suppose, that the former system, whatever it was, had been found inadequate to the purpose of restraining the great body of the people from those offences against conscience and virtue, which the civil power could not reach: and it is hardly possible, that without such restrictions any government could long have subsisted with felicity; for no government can long subsist without equal justice, and justice cannot be administered without the sanctions of religion.*

The inference therefore to be drawn from these premises is, that a considerable proportion of the Chinese including the governing powers, in the first century of our era, finding the political insufficiency of the religion of their fathers, deliberately and philosophically renounced it; and that, in hopes of mending the matter, they made the atheistical superstition of the later

On the whole therefore I am inclined to conjecture, that the Chinese brought their ancient theology directly from Babel: but that, at a comparatively late period, some one of the Samanëan hierophants assumed the name and character of Buddha, and laboured to overset the whole system of the Brahmens; that this produced a struggle and a persecution; and that the persecution drove the modern Buddhists into various distant regions. Such an opinion, the latter part of which is adopted by Sir William Jones, seems to be confirmed by the assertions of the Brahmens themselves; for the impostor, who new-modelled the Samanëan faith, is said to have taken the name of *Dharma*, which is a title of Buddha: and it undoubtedly reconciles a contradiction, which cannot otherwise be very easily accounted for. The Brahmens universally speak of the Buddhists with all the malignity of an intolerant spirit: yet the most orthodox among them consider Buddha himself as an Avatar of Vishnou, and esteem him the Trimurti-Om or Brahma-Vishnou-Siva united.[1]

6. In Cashgar, as we have seen, Buddha is sometimes called *Machodar-Nath* or *the sovereign prince in the belly of the fish*. Whether the Chinese have borrowed this precise name does not appear: but, according to the recently-mentioned Brahmen who had abjured his caste, they have a statue of the god in that character. It is placed in a temple near the wall of Pekin, and worshipped along with Maha Cala or Great Time; who is the same as Iswara, Satyavrata, and Cronus. In one part of the temple is shewn the Charan-Pad or the impression of the foot of Datta or Datt-Atreya; just as the Cingalese pretend to exhibit it on the summit of Adam's peak, and the Burmas on a large stone covered with hieroglyphics.[2] Hence it is evident, that *Datta* is one of the names of Buddha or Somono-Kodom; because the legend of the impressed foot belongs to the history of Buddha. But Datta, as Mr. Wilford justly observes and as I shall have occasion hereafter to

Buddhists the paramount religion of the court and the nation. I can with difficulty believe, either the occurrence of so unparallelled a circumstance, or the superior efficacy of an atheistical system over any other (however bad it might be) to subserve the purposes of government by its action on the consciences of men. Asiat. Res. vol. ii. p. 376.

[1] Asiat. Res. vol. i. p. 284, 285. vol. ii. p. 123, 124. vol. iii. p. 196. vol. vi. p. 262.

[2] Asiat. Res. vol. ii. p. 482, 483.

point out more at large, is clearly the Tat, Taut, or Thoth, of Egypt and Phenicia.

VI. The religion of Buddha has equally spread itself into Cochin-China, Tonquin, Japan, and the most remote parts of Tartary.[1]

Japan, like China, is said to have received the religion of Buddha or Budsdo *subsequent* to the Christian era: but I cannot refrain from suspecting, that the *real* mode, in which it was received by the two countries was the very same; that no properly *novel* theology was imported, but only *a modification* of that ancient superstition to which they had long been previously addicted. Kæmpfer says with much propriety, that, both from the affinity of the names and from the similarity of the religion, he has no doubt, that the Budsdo or Fo-Tokè of Japan is the same as the Buddha of Hindostan.[2] Sometimes the Japanese call him *Siaka*; which appellation is no other than *Saca*, *Sacya*, or *Xaca*, as this common title of Buddha is variously expressed: sometimes they designate him by the appellation of *Daibod*, or *Deva-Bod*, or *the divine Buddha*: sometimes they call him *Abbuto* or *Father Buto*: and sometimes again they denominate him *Amita*, which is also one of his Hindoo titles, by the Chinese pronounced *O-Mi-To*. They ascribe to him a holy book, which they suppose to have been brought over to Japan on the back of a white horse: they represent him, like the Buddha of Ava, by a gigantic figure sitting cross-legged in the calix of the tarate or lotos: they suppose him to be the god of the ocean; whence mariners are wont to tie small coins to a piece of wood and to throw them into the sea as an offering to him, in order that they may obtain propitious winds and a safe voyage: and they esteem him, according to the universal persuasion of the ancient hierophants, the patron and protector of human souls, deeming him more particularly the god and father of those who happily transmigrate from this world into the Elysian abodes of the blessed.[3]

In Cochin-China, Buddha is multiplied into three divinities, much in the same manner as he is said to comprehend in his own person the triple god Brahma-Vishnou-Siva. This arrangement is by no means uncommon: and

[1] Asiat. Res. vol. vi. p. 263. [2] Kæmpfer's Japan. book iii. c. 6. p. 241.

[3] Ibid. p. 247, 243. book v. p. 468, 552, 553.

the triad of Buddha, like all the other triads of the Gentiles, relates, as is evident from the whole tenor of his history, to the three sons of Noah viewed as a reappearance of the three sons of Adam.[1]

VII. The triplication of Buddha has produced three different sects of Buddhists; who severally worship their favourite divinity under the names of *Buddha* or *Gautama, Jain* or *Jina*, and *Arhan* or *Mahiman*. Of these kindred religionists, the votaries of Buddha, by whom we are to understand (I apprehend) the proper Buddhists, are found in Thibet and other vast regions to the north and east of it: the followers of Jain are chiefly dispersed on the borders of Hindostan: and the adherents of Arhan, who are said to have been once the most powerful of the three, now principally reside in Siam and other kingdoms of the eastern peninsula.[2] There is sufficient proof however, that Jain and Arhan are ultimately the same as Buddha, just as Brahma and Vishnou are ultimately the same as Siva: and the three viewed conjointly form that triad of great gods, which was thought to be produced by the mysterious self-triplication of the universal father.[3]

VIII. Many are the titles, by which Buddha is known to his votaries. An enumeration of them may prove useful in further discussing the present subject.

1. His special name *Buddha* is variously pronounced and expressed *Boudh, Bod, Bot, But, Bad, Budd, Buddou, Boutta, Bota, Budsdo, Pot, Pout, Pota, Poti*, and *Pouti*. The Siamese make the final *T* or *D* quiescent, and sound the word *Po:* whence, as we have seen, the Chinese still further vary it to *Pho* or *Fo*. In the Tamulic dialect, the name is pronounced *Poden* or *Pooden:* whence the city, which once contained the temple of Sumnaut or Suman-Nath, is called *Patten-Sumnaut*. The broad sound of the *U* or *Ou* or *Oo* passes in the variation *Patten* into *A*, pronounced *Ah* or *Au:* and, in a similar manner, when the *P* is sounded *B*, we meet with *Bad, Bat*, and *Bhat*. All these are in fact no more than a

[1] Asiat. Res. vol. vi. p. 263. [2] Asiat. Res. vol. iii. p. 195, 201.

[3] On this point, see Asiat. Res. vol. i. p. 248, 285. vol. ii. p. 122, 369—376. vol. iii. p. 51, 193, 195, 196, 201. vol. vi. p. 295, 463, 483, 525—530. vol. vii. p. 414. vol. viii. p. 305, 320, 360. vol. ix. p. 143, 145, 173, 210—217, 222, 256, 259, 264, 272, 280, 281. Moor's Hind. Panth. p. 223, 237, 253, 256.

BOOK IV. ringing of changes on the cognate letters *B* and *P*, *T* and *D*[1]—Another of his names is *Saman*, which is varied into *Somon*, *Somono*, *Samana*, *Suman-Nath*, and *Sarmana*. From this was borrowed the sectarian appellation of *Samanèans* or *Sarmanèans*[2]—A third is *Gautama;* which is indifferently expressed *Gautameh*, *Godama*, *Godam*, *Codam*, *Cadam*, *Cardam* and *Cardama*. This perpetually occurs in composition with the last, as *Somono-Codom* or *Samana-Gautama*[3]—A fourth is *Saca*, *Sacya*, *Siaka*, *Shaka*, *Xaca*, *Xaca-Muni* or *Saca-Menu*, and *Kia* which is the uncompounded form of *Sa-Kia*[4]—A fifth is *Dherma*, or *Dharma*, or *Dherma-Rajah*[5]—A sixth is *Hermias*, *Her-Moye*, or *Heri-Maya*[6]—A seventh is *Datta*, *Datt-Atreya*, *That-Dalna*, *Date*, *Tat* or *Tot*, *Deva-Tat* or *Deva-Twashta*[7]—An eighth is *Jain*, *Jina*, *Chin*, *Jain-Deo*, *Chin-Deo*, or *Jain-Eswar*[8]—A ninth is *Arhan*[9]—A tenth is *Mahi-Man*, *Mai-Man*, or (if *Om* be added) *Mai-Man-Om*[10]—An eleventh is *Min-Eswara*, formed by the same title *Min* or *Man* or *Menu* joined to *Eswara*[11]—A twelfth is *Gomat* or *Gomat-Eswara*[12]—A thirteenth, when he is considered as Eswara or Siva, is *Ma-Esa* or *Har-Esa;* that is to say, *the great Esa* or *the lord Esa*[13]—A fourteenth is *Dagon* or *Dagun* or *Dak-Po*[14]—A fifteenth is *Tara-Nath*[15]—And a sixteenth is *Arca-Bandhu* or *Kinsman of the Sun.*[16]

2. Among the ancients, it was a common practice for the ministers of a

[1] Asiat. Res. vol. vi. p. 260, 262. vol. ix. p. 220. vol. i. p. 162, 163, 166, 167, 170. vol. vii. p. 32, 398.

[2] Asiat. Res. vol. vii. p. 38, 413.

[3] Asiat. Res. vol. vii. p. 38, 413, 414. vol. iii. p. 199. vol. vi. p. 259.

[4] Asiat. Res. vol. ii. p. 123. vol. vi. p. 262, 263. Kæmpfer's Japan. p. 247. Hamilton's account of East-Ind. vol. ii. p. 57.

[5] Asiat. Res. vol. ix. p. 83. vol. vii. p. 39. vol. vi. p. 264.

[6] Comp. Asiat. Res. vol. ix. p. 212, 215.

[7] Asiat. Res. vol. vi. p. 483, 263. vol. v. p. 261. vol. x. p. 59.

[8] Asiat. Res. vol. ix. p. 143, 303, 272, 280, 259. vol. vi. p. 526.

[9] Comp. Asiat. Res. vol. vii. p. 414. vol. vi. p. 295, 483. vol. viii. p. 305. vol. iii. p. 195, 196.

[10] Asiat. Res. vol. iii. p. 195, 201.

[11] Moor's Hind. Panth. p. 256.

[12] Moor's Hind. Panth. p. 253, 256.

[13] Asiat. Res. vol. i. p. 284, 285.

[14] Hamilton's account of East-Ind. vol. ii. p. 57. Symes's Embass. to Ava. vol. ii. p. 110.

[15] Asiat. Res. vol. vi. p. 124.

[16] Asiat. Res. vol. ii. p. 124.

god to call themselves by the name of the deity whom they venerated. Such accordingly was the mode of distinction, which the votaries of Brahme and of Buddha adopted, probably from very remote antiquity. As the Samanèans confessedly derived their title from Samana or Buddha; so it is most natural to conclude, that the Brahmens or Brachmans borrowed *their* appellation from Brahme, the parent of their Trimurti Brahma-Vishnou-Siva. These two sects are mentioned by more than one of the Greek writers: and we are told, that *Samana* or *Somona* is still the name, by which the god, the priests of the god, and thence the whole body of the Buddhists, are alike distinguished.[1]

Porphyry does not seem to have been aware of any such rivalship and animosity, as that which subsists between the *present* Brahmenists and Buddhists; for he speaks of the Brachmans and Samanèans as being only two sects of those Indian divines, whom the Greeks were wont jointly to designate by the common appellation of *Gymnosophists*. Hence, as I have already observed, it may be doubted, whether the impostor, who introduced into the ancient Buddhic theology those alterations which made it so obnoxious to the Brahmenists, flourished earlier than the first century after the Christian era. Porphyry appears also, in some measure, to have confounded the Samanèans with those enthusiastic devotees, who are now called *Sanyassis;* while yet his account of the Brahmens is curiously accurate.[2]

Much the same remark applies to the account, which Strabo gives of these two sects. He truly observes, that the system of the Brachmans was more orderly and coherent than that of the Samanèans: and he describes the latter, whom with a slight variation he denominates *Germanes,* as leading an eremetical life in the woods and as voluntarily submitting to the most painful austerities.[3]

Clemens Alexandrinus, though he also makes a certain branch of the Samanèans or (as he calls them) Sarmanèans to be plainly the same as the modern Sanyassis, distinguishes them from the Brahmens with a much greater degree of precision than Porphyry: for, after he has said, like that

[1] Asiat. Res. vol. vi. p. 274, 250.

[2] Porphyr. de abstin. lib. iv. § 17.

[3] Strab. Geog. lib. xv. p. 712, 713, 714.

BOOK IV. author, that the Brahmens and Sarmanèans are two sects of Gymnosophists, he adds, that the latter obey the precepts of Butta, whom on account of his holiness they venerate as a god.[1] Neither Strabo nor Clemens, any more than Porphyry, give the least intimation that the two sects were then hostile to each other.

IX. The high country of Cashgar, Boutan, Thibet, and Bokhara, which has been shewn to be the proper geographical Meru both of the Brahmenists and the Buddhists, was one of the chief settlements of the Chusas or Scuths, and therefore one of the principal and earliest seats of the unmixed superstition of Buddha, to which that great family was ever peculiarly devoted. Yet it was not absolutely the cradle of the Samanèan theology. The primeval empire of Nimrod and the Cushim comprehended the central part of that fertile region; which, when viewed at its greatest extent, was still denominated *Iran* or *Cusha-dwip within:* and the mountaineers of Persia, to which the name of *Iran* seems more peculiarly to belong, were evidently of Scuthic extraction. Hence, as both Brahmenism and Buddhism branched out from Babylonia to every quarter of the globe, and as the long-lived Cuthic empire was the earliest empire of Iran, we may expect to find a large intermixture of Buddhism in the old Persic theology.[2]

[1] Such, I am persuaded is the meaning of Clemens, though his language is somewhat ambiguous, so far as the idiom is concerned. I subjoin the passage.

Διττον δε τουτων το γενος· οἱ μεν Σαρμαναι αυτων, οἱ δε Βραχμαναι, καλουμενοι. Και των Σαρμανων οἱ Αλλοβιοι προσαγορευομενοι ουτε πολεις οικουσιν, ουτε στεγας εχουσιν, δενδρων δε αμφιεννυνται φλοιοις, και ακροδρυα σιτουνται, και ὑδωρ ταις χερσι πινουσιν· ου γαμον, ου παιδοποιΐαν, ισασιν, ὡσπερ οἱ νυν Εγκρατηται καλουμενοι· εισι δε των Ινδων οἱ τοις Βουττα πειθομενοι παραγγελμασιν, ὁν δι' ὑπερβολην σεμνοτητος εις θεον τετιμηκασι. Clem. Alex. Strom. lib. i. p. 305.

Some have supposed, that, after speaking of the Brachmans and the Sarmanèans, Clemens insinuates, that, *besides* these, there are certain of the Indians who venerate Buddha; thus in effect saying, that the Brachmans and the Sarmanèans did *not* worship Buddha. But, when we consider that *Samana* is a name of Buddha and that his votaries are still called *Samana* or *Samanèans*, it seems also necessary to conclude, that the *Samanèans* or *Sarmanèans* of Porphyry and Clemens are the same as the modern *Samana;* and consequently, that the clause εισι δε των Ινδων ought to be rendered *these are they of the Indians*, not *there are also some of the Indians.*

[2] Vide infra book vi. c. 2.

From the earliest times, Bactria or Bokhara was closely connected with the high lands of Persia: for the inhabitants of each district were descended from the same enterprizing race; and Zoroaster himself, the great prophet of Iran, is most commonly said to have resided in the lofty region of Bactria, which was likewise the favourite haunt of the Magi. But Zoroaster and Buddha are equally Noah: and the Magi seem clearly to be the same race as the Buddhic Maghas or Moghas of Magadha; who derive their name from Maga the grandson of Twashta, and among whom Buddha, whom we must identify both with Maga and Twashta, is feigned to have been born.[1] Accordingly, both Cyril and Clemens Alexandrinus agree in telling us, that the Samanèans were the sacerdotal order both in Bactria and in Persia.[2] But the Samanèans were the priests of Saman or Buddha; and it is well known, that the sacerdotal class of Bactria and Persia were the Magi: therefore the Magi and the Samanèans must have been the same; and consequently Buddha or Maga or Saman must have been venerated in those regions. CHAP. V.

With this conclusion, the mythologic history of the Zend-Avesta, which I have before had occasion to discuss, will be found in perfect accordance. The name of the most ancient bull, that was united with the first man Key-Umursh, is said to have been *Aboudad.* But *Aboudad,* like the *Abbuto* of the Japanese, is plainly nothing more than *Ab-Boud-Dat* or *father Buddh-Datta.* This Aboudad is the first Buddha or Adam, who is described as being prior in time to Buddha-Gautama or Noah: for he is succeeded by a second man-bull, named *Taschter,* who flourishes with three subordinate coadjutors at the period of the deluge.

Nor is this the only proof of the Buddhism of the ancient Persians. According to the Dabistan of Mohsan, they held, that the first monarch of Iran and of the whole world was Mahabad; that Mahabad divided the people into four orders, the religious, the military, the commercial, and the servile; that he received from the creator a sacred book in a heavenly language; and that there either had been or would be fourteen Mahabads

[1] Asiat. Res. vol. ix. p. 32, 74, 80.

[2] Cyril. Oper. vol. ii. p. 133. Clem. Alex. Strom. lib. i. p. 305.

BOOK IV. apparent at different intervals. Sir William Jones remarks, that the name *Mahabad* is Sanscrit, and that the person so called is indisputably the same as Menu. He is, I believe, perfectly right in his opinion: for *Maha-Bad* is *the great Buddh;* and the fourteen Mahabads are the fourteen Menus, of whom the principal are Menu-Swayambhuva or Adam and Menu-Satyavrata or Noah.[1]

Agreeably to the usual practice of calling the priests after the names of their gods, as the ministers of Saman or Maga were in Persia and Bactria generally denominated *Samanèans* or *Magas;* so the head of the hierarchy, as the immediate representative of the great father who was ever esteemed the primeval Maga or Druid, assumed the loftier title of *Eas-Bad* or *Mu-Bad,* which denotes *the chief* or *the great Buddha.*[2]

X. From the same elevated region of Cashgar and Bokhara and northern Persia, which coincides with the tract denominated by the classical writers *the Indian Caucasus,* a large colony of those, whom the Hindoos call *Sacas* or *Sacasenas* and *Chusas* or *Cushas,* gradually penetrated into Europe, where their descendants have been known in more modern times by the names of *Saxons* and *Goths.* These are the progeny of those warlike oriental tribes; which, in the course of their westward progress from upper India, the Greeks celebrated under the appellation of *Sacæ* and *Scuths,* and which in due time were destined to subvert the Roman empire and to found a republic of independent states upon its ruins.[3]

1. As the Goths and Saxons then emigrated from the Indian Caucasus, and as the Scaldic traditions of their descendants positively declare the worship of their god Woden to have been brought into Europe by a colony of Asæ or Asiatics: it seems impossible not to conclude, that Woden was the identical divinity, whom their ancestors had venerated while yet occupying their original settlements in the east. But that divinity was certainly Buddha: for Buddha has ever been the god of the Chusas of mount Meru.

[1] Asiat. Res. vol. ii. p. 58—60.

[2] See Vallancey's Vindic. apud Collect. de reb. Hibern. vol. iv. numb. 14. p. 429, 457.

[3] See below book vi. c. 4. § II.

We are compelled therefore to believe even *a priori*, that Buddha and Woden are the same deity, and consequently that the theology of the Gothic and Saxon tribes was a modification of Buddhism.

To this conclusion it may naturally be objected, that the character of the ferocious and military Woden bears no great resemblance to that of the mild and philosophic Buddha whose religion prohibits the shedding even of animal blood.

Such an objection, however plausible, admits of a sufficiently easy answer. In the first place, I know not why we are bound to suppose that the very ancient theology of the Buddhists was *always* distinguished by its *present* characteristics: on the contrary, it seems probable, that those characteristics were imposed upon it at a *comparatively* late period.[1] And, in the second place, even if we admit that the Buddhic theology was *always* a theology abhorrent of blood; yet, that the military tribes of Cuthic extraction in the course of a long period of erratic warfare should have transformed the mild Indian deity into the god of battles, is nothing more than might have been obviously anticipated from their peculiar circumstances. Superstition ever adapts its divinities to its own favourite pursuits: and the same humour, which led the Christian Goths of Europe to venerate St. James and St. Dennis and St. George as accomplished cavaliers, would induce their adventurous pagan ancestors to worship the blood-abhorrent Sacya under the new but more appropriate character of the sanguinary Woden. Different, in short, as these two deities may now appear in the creed of a Hindoo Buddhist and in that of a Gothic chieftain, there is yet sufficient evidence to prove that they are one god both in name and in person.

2. With respect to name, *Wod* or *Vod* is a mere variation of *Bod;* and *Woden* is simply the Tamulic mode of pronouncing *Buddha:* for, in that mode of enunciation, *Buddha* is expressed *Pooden* or *Poden;* and *Poden* is undoubtedly the same word as *Voden* or *Woden.*[2] Sir William Jones, ac-

[1] On this supposition however, it must have been imposed previous to the days of Pythagoras: because the system of that philosopher is palpably a modification of blood-abhorring Buddhism.

[2] Vide supra, book iv. c. 5. § VIII. 1.

 cordingly, hesitates not to identify the Gothic Woden with the Indo-Scythic Buddha: and, so far as I can judge, he is perfectly right in his decision.[1]

3. But etymology, though an useful auxiliary, can never in *itself* be deemed sufficient to establish a matter of fact: we must therefore inquire, whether the person as well as the name of Buddha can be shewn to correspond with that of Woden, however in one characteristic the two gods may differ from each other. This will lead me to touch upon the history of the Scandinavian divinity in connection with that of the Cuthic Buddha.

The Buddha of the east is ascribed to the time of the deluge; is viewed as a triplicated divinity; and is said to have overwhelmed the Asoors by means of a prodigious inundation, which the Earth poured forth from the central abyss. In a similar manner it was supposed by the Scythian mythologists, that the whole impious race of the giants perished in a mighty flood, except one who escaped in his bark; that, at this period, a vast cow was produced; and that from the cow was born Bure, the father of Bore, who begat three sons Woden and Vile and Ve.[2] The names of *Bure* and *Bore* are so evidently the same, that we need not scruple to identify the two persons who respectively bear them. Hence the purport of the legend will be, that, at the epoch of the general deluge, a patriarch and his three sons, afterwards worshipped as the great gods of the Gentiles, were born from an immense ship which all nations agreed to symbolize by a cow.

In the oriental mythology, Buddha is acknowledged to be the same character as Menu-Satyavrata, and is said to have married Ila the daughter of that personage, that is to say, his own daughter: whence Ila is reputed to have been the consort of her own father Menu. The import of this legend has already been considered; and we find something similar to it in the fabulous history of Woden. That divinity is the son of him who was born from the

[1] Asiat. Res. vol. i. p. 425.

[2] Edda Fab. iii. Bore and his triple offspring are the same personages as that Mannus and his three sons, who were venerated in the time of Tacitus by the Scuthic Germans. Mannus is said to have been the offspring of Tuisto, the child of the Earth. I need scarcely observe, that Mannus is Menu or Noah, and that Tuisto is the elder Teut or Adam. Tacit. de mor. Germ. § 2.

symbolical cow; and he is also described as being the husband of the goddess Frea. Now, in exact accordance with those mythological notions which so widely prevailed relative to a certain mystic intercommunion between the Earth and the Ark; as the word *Ida* or *Ila* denotes *the Earth* or *the World*, as the goddess who bears that appellation is the same personage as the ship Argha, and as she is at once the wife and the daughter of Buddha or Menu: so Frea was by the Goths denominated *the mother Earth* and *the mother of the gods*, and was supposed to be the offspring no less than the consort of Woden.[1] The very name indeed of *Ida* was perfectly well known to our Scythian ancestors, as might naturally be expected from their eastern extraction: for, if the Hindoos call the circular top of their holy hill *Ida-vratta*, the Goths equally bestowed the appellation of *Ida* on the high central plain which was thought to be tenanted by their diluvian hero-gods.[2]

Considered as Menu-Satyavrata, Buddha is Sraddadeva or the god of obsequies; and, as such, he is represented under the name of *Nara-vahana*, as the conveyer of souls in a large vessel over the infernal river.[3] The character of Woden is not dissimilar. He was thought to receive the souls of those who bravely perished in battle, and in conjunction with his consort Frea to conduct them to the mansions of the blessed.[4] He was also feigned to have himself descended into Hades, and thence to have returned in safety and triumph.[4] In short, according to the general notion entertained of the arkite god, he was plainly esteemed a Stygian or infernal deity.

Buddha is described, as being the inventor of letters, as the conveyer of knowledge, and as the person who received a sacred book from heaven which he communicated to mankind. In like manner Woden appears, not only as the god of war, but likewise as the god of literature. To him is attributed the discovery of the Runic characters: and he is reported to have been eminently skilled in the art of writing, as well for the common purposes of life, as for the operations of magic. Hence an ancient Gothic poet, cited by Bartholin, speaks of the Runes as being *letters which the*

[1] Edda. Fab. v. [2] Edda. Fab. vii. [3] Asiat. Res. vol. ix. p. 173.
[4] Mallet's North. Ant. c. vi. p. 89, 94. [5] Ibid. vol. ii. p. 220, 221.

BOOK IV. *great ancient traced, which the gods composed, which Woden the sovereign of the gods engraved.*[1]

The eastern Buddhists sometimes gave a horse to their deity: for that animal was early and very widely adopted, as one of the sacred arkite symbols; whence originated the many fables of the great father and mother assuming the forms of a horse and a mare. Thus the Japanese have a temple of Buddha, which they call *the temple of the white horse;* because the holy book of their god is supposed to have been brought over on an animal of that colour.[2] The Gothic Buddhists, in a similar manner, ascribed a wonderful horse to Woden. It had eight legs: and it was produced, when the gods were in great danger from the attacks of those impious giants who were swept away by the deluge. Mounted on this horse, Woden, the father of inchantments, descended into the infernal regions; and was reconveyed by him to light and life from the drear abode of Hela.[3] The horse of Woden, like the horse of the Japanese Budsdo, was, I have no doubt, what the old Scandinavians were wont to call *a horse of the sea,* by which they meant *a ship:* and that ship was the Ark or the Ceres-Hippa of Greek and British mythology. Nor did the Gothic hierophants shadow out the primeval vessel solely under hieroglyphics: we find that same direct and literal allusion to it, which occurs so perpetually in the superstition of the Gentiles. As the Egyptians depicted their hero-gods, not standing on dry land, but sailing together in a ship; and as Buddha under the name of *Iswara* floated on the surface of the deluge in the ship Argha, and under the name of *Menu-Satyavrata* was preserved in an ark when the rest of mankind perished by water: so the Goths assigned to their deities, of

[1] Mallet's North. Ant. c. xiii. p. 371, 372.

[2] Kæmpfer's Japan. p. 247.

[3] Edda. Fab. xxi, iv. Bartholin. lib. iii. c. 2. apud Mallet. vol. ii. p. 220. From the colour of the horse of Woden or Buddha, as it is still emblazoned in the arms of Saxony, I conclude, that in the west as well as in the east it was thought to be *white.* A similar inference may be drawn from the stupendous representation of the same mystic animal in the English vale of the white horse. Mr. Gray, in his beautiful poetical translation of *the descent of Woden* speaks of this horse as being *coal-black:* but the epithet is entirely his own addition; the original, as preserved by Bartholin, does not define the colour.

whom Woden was chief, a wonderful ship, which with ease contained them all when completely armed, and which never failed to be wafted by a favourable wind to the place of its destination.[1]

There are yet two other points of coincidence between Buddha and Woden; which, as they are both purely of an arbitrary nature, carry with them the greater weight of evidence.

Nothing more singularly marks the superstition of Buddha, than a belief that the deity left in various quarters of the globe impressions of his gigantic foot. He is said to have travelled into very remote countries, and generally to have bequeathed to his votaries one of these sacred marks. Thus his footstep is shewn by the Cingalese on the top of Adam's peak, by the Siamese of the Burma empire on a large stone covered with hieroglyphics, by the Chinese in the temple of Machodar-Nath, by the Arabs on a stone at Mecca: in short, numerous are the temples of Buddha, in which the priests exhibit an ill-formed impression of the holy foot.[3] This piece of superstition was not forgotten by the Goths in their progress westward. Herodotus concludes his curious account of the ancient Scythians by informing us, that near the river Tyras or Dneister they shewed an impression of the foot of Hercules. It was cut in a rock, and resembled the footstep of a man: but its size was gigantic, for it was no less than two cubits in length.[4] This Gothic Hercules was undoubtedly the Cuthic Buddha, metamorphosed into the god of military prowess, and venerated under the name of *Woden*.

The identity of the two divinities appears also from another point of arbitrary coincidence. In the east, Buddha gives his name to the fourth day of the week, which from him is called *Bhood-War*: in the west, Woden has

[1] Edda. Fab. xxii.

[2] Asiat. Res. vol. vi. p. 295, 483. vol. vii. p. 414. vol. viii. p. 305. Symes's Embass. to Ava. vol. ii. p. 183, 197, 198.

[3] Herod. Hist. lib. iv. c. 82. Mr. Wilford says, that the people of the country, where this footstep of Hercules was shewn, were certainly Buddhists, and that their high-priest who resided on mount Gocajon at present named *Casjon* was believed to be regenerate, exactly like the Lama of Thibet. Asiat. Res. vol. iii. p. 196. If this assertion be well-founded, it would indeed establish the point of the Scuths being Buddhists, which may reasonably be concluded in the way of argument and induction.

communicated his name to the very same day, which by all the Gothic nations that have eminently retained the language of their ancestors is designated by an appellation similar to the English *Wednesday*.[1]

Thus, I think, there is sufficient evidence, that the religion of the Goths or Scythians was originally pure Buddhism, that Woden is the same as Buddha, and that the religion was corrupted and the character of the god in some measure altered during their progress westward precisely in such a manner as might be expected from a warlike and roving people. Whether they migrated literally under the command of a chieftain or succession of chieftains, who assumed the title and claimed to be incarnations of Buddha, or figuratively under the supposed protection of the hero-god of their fathers; is a question, which at this distance of time cannot be positively determined. The genius of Buddhism renders the first supposition by no means improbable: at least I think, that Mr. Pinkerton is far too positive in his mode of advocating the second.[2]

XI. The Buddhism of the Goths will explain a point of considerable difficulty, in ancient mythology.

The religion of the Celts, as professed in Gaul and Britain, is palpably the same as that of the Hindoos and Egyptians; the same also as that of the Canaanites, the Phrygians, the Greeks, and the Romans: but the religion of the Goths, whose tribes previous to their final establishment in the western empire spread themselves irregularly over the countries which intervene between the north of Hindostan and the eastern boundary of Europe, is manifestly of a very different school; though the same hero-divinities, the great father and the great mother, are equally venerated under each system. Now the wonder is, that the Britons and the Hindoos at the two extremities of the line should have adopted the very same superstition, and should have been theologically united at some remote period by

[1] Asiat. Res. vol. i. p. 162. vol. iii. p. 562. Maurice's Hist. of Hind. vol. ii. p. 481. The fourth day of the week, the *Bhood-War* of Hindostan, is called in Icelandic *Wonsdag*, in Swedish *Odinsdag*, in low Dutch *Woensdag*, in Anglo-Saxon *Wodensdag*, and in modern English *Wednesday*; that is to say, *the day of Woden* or *Odin*. Junii Etymol. Anglic, fol. 1748.

[2] Pinkerton's Dissert. on the Goths. p. 180, 181.

a very frequent intercourse; and yet that the Scuths, who occupied the middle of the line and who therefore intervened between those two nations, should have professed a religion of a materially different contexture.[1] CHAP. V.

The preceding discussion will in some measure account for the circumstance. Those tribes, that either remained in Babylonia or that emigrated from it in a mixed state, chiefly advocated the Brahmenical system: while those, that retired from Shinar in an unmixed state, preferred the more simple theology of Buddha. Now the mixed tribes were universally so mixed, by being under the rule of a Cuthic priesthood and nobility: and the unmixed tribes were altogether composed of certain Cuthim or Scuthim, who under some impressions of disgust had separated themselves from their brethren. The Celts then and the Hindoos, being equally mixed tribes, professed the same mode of religion: while the unmixed Goths or Cuths, being descended from a race of pure and genuine Buddhists, pertinaciously refused to abandon the peculiar theology of their forefathers. Yet, since the military and sacerdotal castes both of India and of Britain were of the same great Cuthic family as themselves, they freely allowed the passage of devout pilgrims whom they recognized as their brethren by a common descent from one patriarchal ancestor.[2]

1. The Goths then brought with them into Europe pure Buddhism; that is to say, pure so far as it was unblended with the peculiarities of Brahmenism: but, what shews the very great antiquity of the former mode of worship, they found it already established among the Celts whom they at length drove to the utmost extremities of the west; though established in that mingled form, in which it was perhaps universally carried off by the Brahmenical theologists.

The Gauls venerated with human sacrifices Teutates and Hesus and Taranis.[3] But the Celtic Teutates is clearly the same as the Gothic Teut or Tuisto: and, in both these words, we recognize one of Buddha's well-known

[1] The striking difference between the Gothic and Celtic theologies has been observed and pointed out by Bp. Percy and Mr. Pinkerton, who judiciously expose the gross error of Cluverius and Pelloutier on that topic. See Pref. to Mallet's North. Ant. and Dissert. on the Goths.

[2] These topics are discussed at large in book vi. c. 3. § VI. and c. 4.

[3] Lucan. Pharsal. lib. i. ver. 444—446. Lactant. Instit. lib. i. c. 21.

BOOK IV. titles, *Tat*, *Datta*, or *Twashta*. In a similar manner, Taranis is Thor: and each of those names, compounded or uncompounded, is equally *Tara-Nath*, another of the titles of Buddha. Hesus, both in name and in character, seems to afford the connecting link between the two superstitions. This appellation is another of Buddha's titles; but he bears it, in consequence of his being esteemed the same as Siva or Iswara. He is called *Esa*, *Ma-Hesa*, and *Har-Esa*, which is properly a name of Siva, the sanguinary cruelty of whose imagined character of the destroying power accurately corresponds with that of Hesus.[1] The identity of Tuisto and Teutates is further proved from the circumstance of their being each called by the Latin writers *Mercury*. Tacitus says, that the Germans, who were Goths and votaries of Woden or Tuisto, worshipped Mercury as their principal deity: and Cesar, Minucius Felix, and Livy, agree in saying the same of the Gauls, who adored Teutates.[2] Nor is this assertion thrown out at random, or hazarded merely on account of some slight and partial resemblance between Teutates and Mercury: this divinity, as we shall presently see, much as his dignity has been lowered in classical mythology, was the same character as the oriental Buddha. At present I shall only notice the arbitrary coincidence of the fourth day of the week bearing the name of Buddha among the Hindoos, of Woden among the Goths, and of Mercury among the Romans.

2. If the Hindoo religion be taken in a large sense, as including the two systems of Brahmenism and Buddhism, Mr. Burrow will be right in his assertion, that there are signs of it in every northern country and in almost every national mode of worship: but, that the centre whence it overspread the whole earth was the high land of Bokhara or the region of mount Meru, does not appear to me equally certain. *Pure* Buddhism was indeed, I believe, for the most part carried in various directions from that tract of country: but we must look for the *primeval* origin of both systems to the land of Shinar and to the first Scuthic empire under Nimrod. From this

[1] Asiat. Res. vol. i. p. 272, 285. vol. viii. p. 355, 359.

[2] Tacit. de mor. Germ. c. 9. Cæsar. de bell. Gall. lib. vi. c. 17. Minuc. Fel. Octav. p. 295. Liv. Hist. lib. xxvi. c. 44.

centre Buddhism and Brahmenism must have been alike carried into the west long before the march of the Goths or more modern Scuths from their native seats in Cashgar. Yet Mr. Burrow may not be far mistaken in asserting, as an evident and palpable truth, that Stonehenge is a temple of Buddha.[1] In a modified sense, this may safely be admitted. The Celts, no less than the Goths, were worshippers of Buddha: but then they worshipped him much in the same manner as the Hindoos and Egyptians, namely by blending his peculiar superstition with that of Brahmenism. Buddha, as we have seen, notwithstanding the violent enmity of the Brahmens to the Buddhists, is yet acknowledged to be an incarnation of Vishnou: and, as such, he is confessedly identified with the triple god Brahma-Vishnou-Siva; and is venerated, as the personage described by the mystic monosyllable Om. In this manner, I apprehend, the chief deity of the old Druids may be admitted to be Buddha, and Stonehenge to be a Buddhic temple; but it is in this manner only: for the Celtic theology, though of a mixed nature, partook much more largely of Brahmenism than of Buddhism; the very circumstance, which produced the striking difference between it and that of the Gothic tribes.

That such a mixture had taken place in the superstition of Gaul and Britain as well as in the idolatry of Hindostan, seems to me to be abundantly evident. In addition to the titles *Hesus, Teutates,* and *Taranis;* the names both of *Buddha* and of *Arhan,* and of *Man* or *Mahi-Man,* were well known to the ancient Celts.

Budd, Buddugre, Bud-Ner, and *Buddwas,* were varied appellations of the principal Celtic god Hu, who was adored in the stupendous circle of Stonehenge: consequently, Stonehenge may in this manner be justly said to have been a temple of Buddha and a representation of the Sakya-valya or mundane ring of Saca.[2] This divinity, considered as Buddha or Teut, is rightly pronounced by Cesar, Minucius Felix, and Livy, to be Mercury or Hermes: but, in his Brahmenical character, he is with equal propriety declared by Diodorus to be Apollo, and by Dionysius to be Liber or Bacchus.

[1] Asiat. Res. vol. ii. p. 487, 488.

[2] Davies's Mythol. of Brit. Druid. p. 116, 118, 364, 468, 557, 584.

The word *Arhan* is written by Mr. Davies *Arawn*, and is not improbably supposed by him to denote *the arkite god*.[1] The legend of this hero at least exactly accords with such a conjecture: for Arawn is the king of the mighty deep, and his whole story relates immediately to the deluge. Like Hu and Buddha, he is the same character as Noah: and consequently he is the same in person, and (I believe) also in name, as the oriental Arhan.

This deity was sometimes called *Manon*, *Menu*, or *Menwyd*.[2] Here we have the *Man*, or (when expressed compoundedly) the *Mahi-Man* or *great Man*, of the oriental Buddhists.

The same system of theology prevailed also among the Celts of Ireland, and it was accompanied by the use of the same sacred titles.

General Vallancey assures us, that the ancient Irish were votaries of Buddha: and he adduces many proofs of this opinion, which seems to me to be a just one. Bad, Bod, or Bud, was thought to preside over marriage, and likewise to be the maritime deity of the winds. He was venerated in conjunction with Mananan the god of the waters, and Re the Moon: and this triad was believed to have the disposal of good and bad weather.[3] It is in fact nothing more than a variation of the Buddhic triad. Bud, considered as the great father, was esteemed the masculine president of generation, exactly on the same principle that that character was ascribed to Baal-Peor, Osiris, and Siva; and, in his diluvian capacity of the arkite navigator, he was obviously made a maritime deity. He and Man-Anan, whose name (we are told) signifies *the aquatic Man*, are but one person; precisely as the oriental Buddha and Mahi-Man are one: and this man is the diluvian Manes, Menes, Menu, or Mannus, whose name and history have been carried to every quarter of the globe. The Moon, which is the third person in this Irish triad, is largely introduced into the fabulous genealogy of Buddha. If a female divinity, the arkite crescent is doubtless intended by it; if a male, Buddha himself is the god Soma or Lunus. Mananan was esteemed the son of the sea: nor is it without reason, that such a descent was

[1] Davies's Mythol. p. 198, 417, 420.

[2] Ibid. p. 584, 228, 428, 176, 568.

[3] Orient. Collect. vol. ii. numb. i. p. 18, 19. Collect. de reb. Hibern. vol. iii. numb. x. pref. p. 49. vol. iv. numb. xiv. p. 491, 509.

ascribed to him; for he is the same as that Mahi-Man or Buddha or Menu, who was preserved in an ark at the time of the general deluge. CHAP. V.

The name *Tat* or *Tath* or *Tait* was as well known to the ancient Irish as *Bud* and *Man*. Tat is the same as the Hindoo Tat or Datta and the Egyptian Thoth or Taut. This point is established, not merely by the identity of title, but by a curious coincidence of an arbitrary nature. The first month of the Egyptians, which commenced on the calends of August, was called *Thoth* in honour of the deity of that name: and the first day of August was, for a similar reason, called by the old Irish *la Tat*. This god was supposed by them to preside over the harvest.[1] He was the same as the agricultural Jupiter, Bacchus, Osiris, and Deo-Naush; or as the prototype of all those kindred divinities, Noah the husbandman.

Another of the titles of Buddha is *Saman* or *Somono:* and this likewise was familiar to the pagan inhabitants of Ireland. Buddha, considered as Menu-Satyavrata, is the god of obsequies, agreeably to the universal notion of the Gentiles, that the arkite god had descended into Hades and was the principal infernal deity. Such accordingly is the character of the Irish Saman, Samhan, or Shamhna. He was esteemed the lord of death, and the judge of departed spirits. His festival occurred in the month of November, when sacrifices of black sheep were offered to him for the souls of the deceased.[2] But this infernal divinity was likewise a sea-god; just as the infernal Menu or Buddha flourished at the time of the deluge, and was preserved in a large ark. Traces of his worship, such is the strong hold that primeval superstition lays on the human mind, still remain both in Ireland and in the western isles of Scotland. At the time of his festival, which coincides with the Popish feast of All-Souls, the peasants wade into the sea for the purpose of searching for the head of this god, whose name they have corrupted from *Shamna* into *Shony*.[3] One of them bears a cup of ale, which he throws into the water, after invocating the demon to send

[1] Collect. de reb. Hibern. vol. iii. numb. xii. p. 469, 470. vol. iv. numb. xiii. p. 43. Orient. Collect. vol. ii. numb. i. p. 18, 19.

[2] To this Cimmerian or Celtic Pluto, Homer accurately describes Ulysses, as sacrificing a *black* ram. Odyss. lib. xi.

[3] The reason, why the feast of All-Souls was appointed to supersede the festival of the infernal Saman, is sufficiently obvious.

 abundance of sea-ware to enrich their ground during the ensuing year. This ceremony, as was the case with the ancient Mysteries, is performed in the night-time. They then proceed to the church: and, having extinguished a burning candle which had been placed upon the communion-table, they spend the rest of the night in drinking, dancing, and singing.[1]

3. It often happens, that local names survive the shock both of political and theological revolutions, and thus continue to attest to the remotest ages the religion of former days. There is reason to believe, that something of this nature has occurred in several instances within the limits of the present British dominions.

Plutarch speaks of a certain traveller named *Demetrius*, whose curiosity had led him to visit the most distant extremities of Scotland. He described that part of the country as being surrounded by a great number of scattered and desert islets; and he added, that some of these were expressly called the islands of the demons and heroes venerated by the natives.[2] His account I believe to have been perfectly accurate: and it enables us to produce a very singular proof of the ancient prevalence of Buddhism among the Celts. Of these sacred isles, which in the time of Demetrius were designated by the titles of the British demon-gods, four still bear the denominations of *Bute*, *Arran*, *Ila*, and *Skye*. Now, when the direct attestation of the traveller is considered, on the one hand; and the existence among the Celts of the titles *Budwas*, *Budd*, *Arawn*, *Teutates*, and *Taranis*, on the other hand: we can scarcely doubt, that those four islands were so called in honour of Buddha, Arhan, Ila the arkite consort of Buddha, and Saca or Sakya. In a similar manner, it is the ancient tradition of the Irish and the Manx, that Man-Anan or the aquatic Man, who is described as being the son of the ocean and whom I have identified with the Hindoo Mahi-Man or Menu, settled in the isle of Man, and thence conferred his name upon it.[3] Each of these was in fact a holy island; or, in the language of the bards, a sanctuary surrounded by the sea: each represented the mundane Ark:

[1] Collect. de reb. Hibern. vol. iii. numb. xii. p. 449, 460.

[2] *Ο δε Δημητριος εφη των περι την Βρεττανιαν νησων ειναι πολλας ερημους σποραδας, ὧν ενιας δαιμονων και ἡρωων ονομαζεσθαι.* Plut. de defect. orac.

[3] Collect. de reb. Hibern. vol. iv. numb. xiv. p. 509.

each was considered as the residence of the deified patriarchs: and each bore the titles, by which the great father or his mystic consort were distinguished.[1] CHAP. V.

XII. We have just seen, that in the Celtic festival of Samana, which is still superstitiously observed in the western isles of Scotland, the head of the

[1] Such sacred isles, devoted to the celebration of the funereal Mysteries, have given rise to many wild tales yet extant among the Welsh and the Irish.

Gavran, Cadwallon, and Gwenddolau, were the heads, we are told, of the three faithful tribes of Britain. The family of Gavran obtained that title by accompanying him to sea to discover some islands, which, by a traditionary memorial, were known by the name of *The Green Islands of the ocean.* This expedition was not heard of afterwards; and the situation of the islands became lost to the Britons. Camb. Biog. The legend is closely allied to the voyage of Merlin and his bards in the boat of glass, and to the abreption of Arthur by the Lady Morgana to the delights of an insular fairy-land. It originated from the circumstance of some aspirants being cast away, while undergoing the process of the navicular initiation into the Mysteries. See below book v. c. 6. § VIII. 4. (4.)

These Green Islands are thought to be the abode of the Fair Family; which consists of the souls of those virtuous Druids, who cannot enter the Christian heaven and therefore enjoy this heaven of their own. In their better moods they often come over the ocean, and carry the Welsh in their boats. He, who visits their holy islands, imagines on his return that he has been absent only a few hours; when, in reality, whole centuries have passed away. We have here a variation of the wonderful story told by Tzetzes respecting an instantaneous voyage of the dead from the coast of Gaul to that of Britain. See above book ii. c. 3. § I.

If you take a turf from St. David's church-yard, and stand upon it on the sea-shore; you may behold the Green Islands. An adventurer, we are assured, once actually reached them by the happy contrivance of placing the turf in his boat and using it as a footstool. This tale relates to the artificial floating islands covered with green turf, which make so prominent a figure in the ritual of the pagans. See below book v. c. 7. § I. 3.

Similar notions prevail among the Irish. They have a tradition, that great part of the north of Ireland was swallowed up by an inundation of the sea, but that the submerged regions often arise out of the waves and become visible to those who unite together the two indispensable qualifications of a strong sight and a strong faith. These regions are sometimes esteemed an inchanted Paradisiacal island, and at other times are described as a wonderful city floating upon the waves. The connection of the legend with the old Druidical superstition is sufficiently apparent from the popular belief, that the magical key of this navicular city, which once contained within its compass all the riches of the world, lies buried beneath some one of the rock temples. I need scarcely observe, that the prototype of the city or island was the Ark. See Southey's Madoc. vol. ii. p. 146—149.

BOOK IV. lost god was sought for in the sea. The notion, that *the head* of the great diluvian father was peculiarly set afloat, has extended itself very widely: and, as it is of a nature altogether arbitrary, it thence tends to prove the point for which I specially argue; namely the common origination of the various systems of pagan mythology.

1. Thus in Egypt a papyrine vessel was yearly made to represent the head of Osiris; which, being cast into the waves, was thought to be carried in the course of seven days to the shores of Phenicia. When it reached its destination, rejoicings were made over the lost divinity as being found again; just as the votaries of Samana concluded their search for his head with riotous mirth and debauchery.[1]

2. Thus also we meet with a similar legend respecting a head among the Romans; which together with the name of the deity to whom it belonged, they most probably borrowed from that ancient and remarkable people the Tuscans. The god himself was called *Summanus* or (omitting the Latin termination) *Summan:* and both his name and his character prove him to be no other than the oriental Suman or Buddha, the Samana or Shamhna of the Irish Celts. The Romans, who, like the Greeks, were fond of resolving foreign words into their own language, fancied, that Summanus was so called from his being *Summus Manium* or *the Prince of the Manes.*[2] Such no doubt was his *character*; for he was certainly the diluvian god of obsequies: but, since we find the principal infernal deity called by the same appellation both among the Hindoos, the Cingalese, the Burmas, and the Celts, the etymology of that appellation cannot be reasonably sought for in the Latin tongue. Ovid says, that the worship of Summan was first introduced among the Romans, when they were threatened by the arms of Pyrrhus; which seems to confirm the opinion, that it was borrowed from their neighbours the Tuscans: yet he expresses himself as being ignorant of the character of the god.[3] An inscription however, preserved by Gruter, identifies him with Pluto: and a curious fable, detailed by Cicero, sufficiently proves his close connection with the Celtic Samana and the Egyptian Osiris. He says, that, when the

[1] Luc. de dea Syra. Procop. in Esaiam. c. xviii. apud Selden. See Plate I. Fig. 12.

[2] Plin. Nat. Hist. lib. ii. c. 52. lib. xxix. c. 4.

[3] Ovid. Fast. lib. vi. ver. 731, 732.

earthen image of Summan was cast down from heaven, and when his head could no where be found, the soothsayers declared it to have fallen into the Tiber; and, accordingly, it was discovered in the precise place which they pointed out.[1] CHAP. V.

XIII. Pursuing to the extreme limits of the west our inquiries after the worship of Buddha, we have been led to pass from the Goths and Celts to the Romans, and to conclude that the Summan of the latter is no other than the Suman, Saman, or Somona, of the orientals. But I am inclined to think, that Summan is by no means the only classical deity, in whose worship we may recognize the old Taautic superstition.

One of the names of Buddha is *Jain* or *Jain-Esa:* and it has been amply shewn by Sir William Jones, that the mythology of Italy was substantially the same as that of Hindostan. Such being the case, it seems highly probable, that the oriental Jain ought to be identified with the western Janus; whose worship, like that of Suman, the Romans apparently borrowed from the Etruscans or ancient Latins. To this opinion I am equally led by similarity of appellation, and by unity of character. *Janus*, when the Latin termination is omitted, is the same word as *Jain:* and both Jain and Janus are alike the transmigrating great father. But Janus is not only the great father, according to that universal manner, in which all the chief gods of Paganism thus ultimately resolve themselves: like Buddha, he stands insulated as it were from the reigning superstition; and his worship appears rather to have been superadded to it, than to have formed an originally constituent part of it. Of this circumstance Ovid was fully conscious: whence he asks not unnaturally, in what light he ought to consider the god Janus; since the theology of the Greeks, which was radically that of the Romans, acknowledged no such divinity.[2] Yet, though like Jain or Buddha he stands detached from the great family of classical gods; his history sufficiently proves, that, like that oriental deity, he is the same character as Noah.

1. He was supposed, at a very remote period, to have passed over into

[1] *Plutoni Summano, aliisque diis Stygiis.* Grut. Inscrip. fol. 1015. Cicer. de div. lib. i. c. 10.

[2] Ovid. Fast. lib. i. ver. 89, 90.

BOOK IV. Italy; of which country, in conjunction with the aboriginal Cameses, he obtained the sovereignty. Here he received Saturn; who, after wandering over the whole world, debarked at length from his ship and brought his tedious voyage to a successful termination on the coast of Tuscany. Some say, that Janus received from this god instructions in the art of agriculture, and that through gratitude he admitted him into a copartnership of empire: but, however that may be, precisely the same actions are attributed to him, as the Greeks ascribed to Dionusus, and the Egyptians to Osiris. He was the first institutor of civil polity. He flourished at so distant a period, that it was a matter of doubt, whether he were a demon or a king. He brought mankind from a rude and barbarous mode of life to submit to the laws of order and civilization. He was their instructor in agriculture. He was the first, that built temples to the gods, and ordained the sacred rites of religion. He reigned in those early days, when the deities freely mixed with mortals, and when their presence on the earth was a thing common and familiar; when the frequency of crimes had not yet chased justice from the world; when a decent sense of shame supplied the place of legal restraint; and when war and rapine were yet unknown.[1]

The rest of his history exactly corresponds with this primeval character. In the ancient songs of the Salii he was celebrated, not as some obscure local divinity, but as the god of gods.[2] He was called *Consivius*, as being the universal parent of mankind.[3] To him was attributed the beginning and the end of all things.[4] He was invoked as the general father, as the parent of the Universe, as the beginning of the several hero-gods.[5] The charge of the whole world was assigned to him: and, as Osiris is sometimes identified with Typhon or the deluge, and as the ocean is said to be one of the forms of Siva; so we are told by Ovid, that the ancient mythologists designated Janus by the name of *Chaos*.[6] Under this title they jointly referred him to the era of the creation and the deluge: for, as every part of his character

[1] Plut. in vit. Num. Plut. Quæst. Rom. p. 269. Macrob. Saturn. lib. i. c. 7. p. 151. Ovid. Fast. lib. i. v. 233, 234, 247—253. Macrob. Saturn. lib. i. c. 9. p. 157.

[2] Macrob. Saturn. lib. i. c. 9. p. 159. [3] Ibid.

[4] Albric. Philos. de deor. imag. c. xiv. p. 317. [5] Versic. Septim. Seren. Falisc.

[6] Ovid. Fast. lib i. ver. 103, 117—120.

abundantly shews, he was the primeval transmigrating great father; that is to say, Noah viewed as a reappearance of Adam.

2. In the mythologic composition, however, of the great father, Noah seems to have predominated. Hence we generally find him in some manner connected with a story of a ship and a voyage.

The coins of Janus exhibited on one side the double face of the god, and on the reverse either a ship or the stern or prow of a ship. Macrobius and Ovid say, that this device was adopted to commemorate the arrival of the ship of Saturn: but Plutarch is not satisfied with the solution; and still inquires, why such a symbol should adorn the medals of Janus.[1] In fact, if Saturn be esteemed a distinct character from Janus, the device of the ship ought rather to have been stamped on the coins of the former than on those of the latter; and this not improbably produced the question, which is asked by Plutarch: but Saturn, and Janus, and Cameses, were all equally and properly that first navigator, who was the king and the instructer of an infant world. The true reason, in short, why the coins of Janus exhibited the impression of a ship, may best be collected from what Athenèus tells us respecting him. He says, that he was the first inventor of barks and ships; a circumstance, which at once accounts for the reverse of his medals, and points out with sufficient clearness his real character.[2] Accordingly, in his aboriginal chapel he had an ancient ark, as we learn from Septimius Serenus; much in the same manner, I apprehend, as Dionusus, Osiris, Adonis, Siva, Hu, or Mexitli.[3] Yet, although Saturn, Janus, and Cameses, be severally Noah; still, when associated together as partners in empire, they

[1] Macrob. Saturn. lib. i. c. 7. p. 151, 152. Ovid. Fast. lib. i. ver. 229—242. Plut. Quæst. Rom. p. 274. These medals of Janus seem to have been very common: for Macrobius mentions a play among children exactly similar to one, which prevails in this country even to the present day. They threw the coin up into the air; and, before it fell to the ground, cried out after the manner of a wager, *Heads or ships.*

[2] Athen. Deipnos. lib. xv. p. 692.

[3] Jane Pater,—

O cate rerum sator, O principium deorum,
Tibi vetus arca caluit in aborigineo sacello.

Versic. Septim. Seren. Falisc.

BOOK IV. seem further to shadow out that sacred triad, so famous both in the Brahmenical and Buddhic systems of theology.

Agreeably to his diluvian character, Janus was called *Junonius* from the goddess Juno: whose name Mr. Bryant resolves into *Juneh*, which signifies *a dove;* and who is decidedly pronounced by Mr. Wilford to be the same as the Hindoo female principle *Yoni* or *Yuni*, which at the time of the flood successively assumed the forms of the ship Argha and the dove Capoteswari.[1] Hence he has not only his ship or ark, but he is likewise attended by a dove: for, on the reverse of some of his coins, that bird appears, either holding a branch in its bill, or surrounded with a chaplet of olive leaves.[2]

He was further thought to be the governor of the mystic Hades; and was believed to have the power of opening and shutting the door, by which it was approached.[3] This part of his character relates, I have no doubt, to the door in the side of the Ark, through which Noah and his family issued from the reputed regions of death and darkness to those of light and life. Hence the altars of Janus were placed before the doors of his temples, to shew that he presided, as Macrobius observes, over entrance and exit: hence also he was called *Patulcius* and *Clusius*, or *the god of opening and shutting:* and hence, considered as the solar Apollo, he bore the title of *Thyrèus* or *the divinity of the door.*[4]

Similar to this was a name of the great mother of the hero-gods. She was called *Prothyrèa* or *the goddess before the door:* and, from the circumstance of the quitting of the Ark being considered as the birth of the Noëtic divinities, she was esteemed the female president of generation. Prothyrèa was the same as Diana, or Venus, or Juno, or Lucina; each of whom was similarly accounted the goddess of parturition.[5] She was immediately and naturally connected with Janus, the god of the door: and she then assumed from him the appellation of *Jana.* I apprehend, that *Jana* and *Diana* are really the same name: for *Diana* appears to be nothing more than a com-

[1] Macrob. Saturn. lib. i. c. 9. p. 159.

[2] See a plate representing such coins from Gorlæus, Spanheim, and Paruta, in Bryant's Anal. vol. ii. p. 260.

[3] Macrob. Saturn. lib. i. c. 9. p. 158. Arnob. adv. gent. lib. iii.

[4] Macrob. Saturn. lib. i. c. 9. p. 158, 159.

[5] Orph. Hymn. i.

pound word, denoting *the divine Jana*. At any rate, we are informed by Nigidius, that Jana is the same person as Diana, just as Janus is the same character as Apollo: that is to say, they are astronomically the Sun and the Moon, though literally Noah and the Ark.[1] Janus and Jana in short are the great father and the great mother, celebrated by the ancient mythologists under so many different names.

XIV. Janus appears to have been sometimes called *Vadimon* or *Vandimon*, particularly by the inhabitants of Tuscany: for we are told, that Vadimon is the same as Janus-Vertumnus.[2]

The Etruscan fragment, said to have been found by Inghiram, in which Vadimon is at once declared to be Janus and to be the same person as he whom the Syrians call *Noa*, can scarcely perhaps be cited as genuine: nor do I know what authority Annius of Viterbo had for putting into the mouth of the spurious Myrsilus an assertion, that the ancient Tuscans alone worshipped Janus and Vesta, whom in their peculiar dialect they called *Janib-Vadimon* and *Labith-Horchia*.[3] The forgeries of that writer certainly contain much curious matter, much also that undesignedly has been established as truth by the inquiries of more recent authors. This at least is certain, that one of the Tuscan lakes, now called *Lago di Bassanello*, formerly bore the name of *Vadimon*: and, in bearing such an appellation, it sufficiently shews both the character of the deity and the nature of the worship which was paid to him. Among the ancient mythologists a lake was a symbol of the deluge; and an island, of the Ark. Sometimes the island was believed to float: and it is probable, that in many instances it really *did* float; for they seem very frequently to have constructed an artificial one, framed of timber-work and covered with turf. Whether such was absolutely the case with the islands in the lake of Vadimon, I shall not pretend to determine: but, according to the account which Pliny gives of it, several islets, covered with reeds and rushes, and in form resembling ships, floated upon its bosom; while the lake itself was esteemed sacred, doubtless to the god whose name it bore.[4]

[1] Macrob. Saturn. lib. i. c. 9. p. 158.

[2] Vadimon, Janus-Vertumnus. See a catalogue of Etruscan words in Collect. de reb. Hibern. vol. iii. numb. XII. p. 633.

[3] Myrsil. de bell. Pelasg. c. vi.

[4] Plin. Epist. lib. viii. epist. 20.

As I have conjectured that Janus is the same divinity as Jain or Buddha; so I am in some measure disposed to think, that the conjecture is strengthened by the name *Vadimon*. It is certainly an old Tuscan appellation; but the question is, whence the Etrurians themselves borrowed it. I suspect it to be an oriental title imported by the wandering Pelasgi, who seem to have been a tribe of the Indo-Scythic Palli and who early settled in Italy: for it is apparently no other than the name *Bad* or *Buddha* in composition with *Mon* or *Man*. Among the many variations of that name we find *Bod, Bad, Wod* and *Wad*. Now the syllable *Vad*, in *Vadimon*, is the same syllable as *Bad* or *Wad;* whether they be really connected together in point of origin or not: and the syllable *Mon* or *Man* is a well-known title of Buddha, who is sometimes called *Mahi-Man* or *the great Man*. In addition therefore to identity of character, *Vadimon* affords a *double* coincidence of name, because it compounds together two of the titles of Buddha. I would not however lay any undue stress upon this derivation. Though I think it not an improbable one, I wish to build my system upon facts rather than upon words.

XV. There is another ancient Latin or Etruscan deity of a very singular character, with whom Janus is closely connected, and whom I am inclined to esteem the same as that god and therefore the same as Buddha.

We are told, that the beginning and the end of all things were ascribed to Janus. This however was not invariably the case: for sometimes Janus was reckoned to preside over the beginning, and Terminus over the end.[1] Terminus was esteemed the god of justice, and the preserver of peace between man and man; in which capacity he was aptly made to preside over boundaries and landmarks. His original sacrifices were bloodless, Numa deeming it incongruous to the character of such a deity to offer him any thing that had life.[2] In most of these particulars he so closely resembles Buddha, that I am led at once to believe them the same, and to conjecture that the very appellation of *Terminus* is borrowed from a title of the oriental deity. The Buddhists think it impious to venerate their god with sanguinary oblations; an idea, which naturally arose from the doctrine of the Metempsychosis:

[1] August. de civ. Dei. lib. iii. c. 7. [2] Plut. in vit. Num.

and, in his character of the god of justice, his followers call him *Dherma-Rajah;* a name, which he bore, as that just Menu who was preserved in an ark at the time of the deluge. From this coincidence of attributes, joined with the now established position that the theology of Greece and Italy is the theology of India, it is not unreasonable to guess, that *Terminus* is the compound *Dherm-Menu* written after the manner of the Latins. CHAP. V.

But I have not yet mentioned all the circumstantial coincidences between the character of Terminus and that of Buddha.

Somono-Codom or Buddha is frequently represented by nothing except a large black stone: and this mode of exhibiting both the great father and the great mother has spread itself over an amazing extent of country.[1] Such was the primeval form of Terminus: and to this form, as consecrated by Numa in the Capitol, Virgil, if the criticism of Lactantius be just, alludes, when he speaks of *the immoveable stone* of that famous citadel.[2] The epithet, which the poet applies to the stone, renders it probable that the criticism *is* just. When Tarquin wished to build a temple to Jupiter within the precincts of the Capitol, his project was impeded by the numerous chapels dedicated to different gods. They were severally consulted, whether they would give place to Jupiter: but, when all the others yielded a ready assent, Terminus remained *immoveable,* and kept possession of his temple with the sovereign of the deities himself.[3]

It is a curious circumstance, that Terminus was thought to be the stone, which Saturn swallowed instead of Jupiter.[4] This stone was called *Betylus:* and its name evidently connects the worship of Terminus with the old Betulian rock-worship, which in fact was the worship of Buddha.[5]

In the Phenician mythology, Betylus was the brother of Cronus, Dagon, and Atlas: and their parent Uranus is said to have contrived stones called *Betulia,* which possessed the power of motion as if they were instinct with life.[6] These were most probably sacred rocking stones, which were held in

[1] Maurice's Ind. Ant. vol. iii. p. 31. Anc. Hist. of Ind. vol. ii. p. 481.

[2] Ovid. Fast. lib. ii. ver. 641. Tibull. Eleg. lib. i. eleg. 1. ver. 12. Lactant. Instit. lib. i. c. 20. Virg. Æneid. lib. ix. ver. 448.

[3] Lactant. Instit. lib. i. c. 20. Ovid. Fast. lib. ii. ver. 666—670.

[4] Lactant. Instit. lib. i. c. 20.

[5] Hesych. Lex.

[6] Euseb. Præp. Evan. lib. i. c. 10.

BOOK IV. high veneration in the Druidical superstition. Terminus then is clearly the same person as Betylus; not only because a stone was the form under which each of them was worshipped, but because Terminus is expressly declared to be the stone which Saturn swallowed in lieu of Jupiter and which itself bore the appellation of *Betylus*.

That this Betylus however was the same as Buddha may be inferred, not only from his form, but likewise from his name and his genealogy.

I once thought with Bochart, that *Betylus* was the scriptural compound *Beth-El* or *the house of God:* but I have now my doubts as to the propriety of such a derivation. Betylus was indeed represented by a stone pillar: but yet, like Terminus, he is spoken of as a god, not as a place of worship. The Greeks expressed the word *Baitulos:* and, however the Phenicians might write it, it certainly appears to be a compounded title. Now we have already seen, that, among the various modes in which the name *Buddha* is pronounced, one is *Bat*, *Bait*, or *Baiuth*. We have also seen that his consort is Ila: whence, even if we knew not that *Ila* is a masculine as well as a feminine title, we might infer, according to the analogy of ancient Paganism, that one of his appellations must be *Il* or *Ilus*. Such circumstances render the conjecture probable, that *Baitulos* or *Betylus* is in reality the name *Bait* or *Buddha* with the title *Il* suffixed to it. This last title was well known to the Indo-Scythic Phenicians: and they bestowed it on the person, whom the Greek translator of Sanchoniatho denominates *Cronus*.[1] The state of the question in short, with respect to the etymology of *Betylus*, is this. We know, that Buddha was worshipped under the symbol of a large stone: and we likewise know, that his name is frequently pronounced *Bat* or *Bait*, and that one of his titles is *Il* or *Ila*. Under such circumstances, we are told, that the stone, which represented Terminus or Buddha, was called *Baitylus:* for this is the express assertion of Lactantius. Now, since *Baitylus* was the appellation of the stone which symbolized Budd-Ila, it is surely more reasonable to suppose that it borrowed its name from the god whom it confessedly represented, than to imagine that it ought to be derived from the action of a Hebrew patriarch who was a worshipper not of

[1] Euseb. Præp. Evan. lib. i. c. 10.

Buddha but of Jehovah. At any rate, the stone Baitylus was certainly the symbol of the god Bait-Ila.[1]

Though Betylus is described as being the brother of Dagon, Cronus, and Atlas; they are all one person, all equally the transmigrating great father with whom every new world commences. This person the classical writers would indifferently call *Cronus* and *Jupiter*. Hence we find, that the fish-god Dagon, who, in allusion to another part of the history of Noah, was esteemed the patron of agriculture, is said by the Greek translator of Sanchoniatho to be the same as Jupiter-Arotrius: and hence we likewise find, that Terminus or Betylus, though his office was latterly confined to the guardianship of boundaries, was in reality no other than Jupiter himself. One of the names of this deity was *Terminalis*; and he was thought, like Terminus, to preside over landmarks. Accordingly, while we are told by Lactantius, Ovid, and Plutarch, that Terminus was the god to whom Numa dedicated landmarks: we are informed by Dionysius of Halicarnassus, that that god was Jupiter-Terminalis; and by Cicero, that one of the most solemn oaths was by Jupiter the stone.[2] When Jupiter was venerated under this form, he was called *Cappotas*: a title, which again brings us back to Buddha; for the name of that god is frequently pronounced *Pout* or *Pot* or *Poti*, and the compound *Cappotas* will denote *the illustrious Pout*.[3]

XVI. With respect to Dagon, his form was so precisely that of the Chaldèan Oannes and of the Indian Vishnou in the fish Avatar, exhibiting, to use the language of the Buddhists, the sovereign prince Buddha issuing out of the belly of the hieroglyphical fish, that we cannot for a moment doubt his identity with each of those deities. His worship seems to have been brought into Palestine by the Indo-Scythic Phenicians, when they migrated westward from Babylonia and the confines of Hindostan; that large tract of country, designated by the appellations of *the oriental Ethiopia* and *Cusha-dwip within*.

[1] Lactant. Instit. lib. i. c. 20. p. 111, 112. Bochart. Canaan. lib. ii. c. 2. p. 707.

[2] Dion. Halic. Ant. Rom. lib. ii. Epist. ad famil. Ep. ad Trebat.

[3] Paus. Lacon. p. 204. Asiat. Res. vol. vi. p. 260.

BOOK IV. 1. The Oannes of the Chaldèans is feigned to have emerged from the Erythrèan sea in the mingled form of a man and a fish, and to have been the instructor of a new race in every useful art. We are told, that four of these mermen successively appeared, or rather, I apprehend, that the same merman exhibited himself at four different times; and that, under one of his manifestations, he bore the name of *Dacon*.[1] In this legend we may evidently trace the doctrine of a transmigrating great father, appearing at the commencement of each mundane system after he had floated on the surface of the intervening deluge: and it is almost superfluous to observe, that Oannes-Dacon is palpably the Philistèan and Phenician Dagon. Each Oannes was likewise called *Annedot*. It is not unlikely, as *Dacon* is the same title as *Dagon*, that *Oannes* is the same as *Jain-Esa*, and *Annedot* as *Jain-Dot* or *Jain-Datta*. All these are appellations of Buddha: so that both the names and the character of the Babylonian or Philistèan god clearly identify him with that ancient Indo-Scythic divinity.[2]

2. Equally well known is the title *Dagon* in the regions which lie to the east of Babel. The word itself signifies *the fish On* or *Om*: the first syllable of it being the Chaldèan *Dag*; and the second, the mystic name of the triplicated great father venerated in the Sun.

Some of the temples of Buddha, which are constructed in the figure of a dome or egg surmounted by a pyramid, are still called *Daghope* and *Dogon*.[3] And this mode of designating them is perfectly agreeable to the principles of old mythology. The Ark was symbolized by a fish, and was considered in the light of a temple: whence, Paganism being for the most part founded on a commemoration of the deluge, the temples of the diluvian gods were generally copies of the mundane Ark or ship of Noah.

Dogon however is not only the name of the temple, but likewise of the god Buddha himself, agreeably to his character of the sovereign prince in the belly of the fish. Hamelton speaks of two temples in Pegu, one of the principal seats of the Buddhic superstition, which so much resembled each

[1] The Greek translator, by prefixing the article, has changed *Dacon* into *Odacon*: but the oriental name of the god was clearly *Dacon* or *Dagon*.

[2] Syncell. Chronog. p. 29. Euseb. Chron. p. 5.

[3] Asiat. Res. vol. vi. p. 451. Purch. Pilgr. b. v. c. 4. p. 468. See Plate III. Fig. 23.

other in structure that they seemed to be built by the same model. The former of them stands in a lofty situation, and is called *Kiaki-Ack* or *the temple of Kiaki:* the latter is built in a low plain, and is called *the temple of Dagun.* The doors and windows of the one are always open: and every body has free permission to see the gigantic image of the deity within; which is sixty feet long, reclines in a sleeping posture, and is supposed to have lain in that state of deep repose six millenaries. But of the other the doors and windows are always shut, so that none can enter except the priests. These refuse to describe the precise shape of Dagun; and only say, that his form is not human. They teach, that, when Kiaki awakes, the world is annihilated; but that out of its fragments Dagun will form a new one.[1] The import of this superstition can scarcely be mistaken. Kiaki and Dagun represent the great father in his two characters of the destroyer and the renovator of the world: and the mysterious opening and closing of the doors of their respective temples seem to be founded on notions similar to those, which form the basis of the worship of Janus. The sleep of Kiaki is the famous allegorical sleep of the transmigrating patriarch: and the colossal mode of representing him, as well as his posture of repose, would leave us no room to doubt of his being the same as Buddha, even if his name *Kiaki* or *Sakya* and the country in which he is worshipped did not sufficiently decide the point His companion Dagun is a mere reduplication of himself: for he is certainly the Dac or Dak-Po of the Thibetians; and Dak-Po is equivalent to Dag-Pout or Dag-Buddha. This Dak-Po is said to be the father of Bhavani; who floated on the deluge in the form of the ship Argha, and who was the universal mother of the hero-gods: and there is a notion, that he presides over a celestial mansion called *Doca;* by which we ought, I think, to understand the arkite Moon.[2] It may be observed, that in one of the temples of Ceylon there is a colossal statue of Buddha eighteen cubits long, which appears in the same sleeping posture as the statue of Kiaki described by Hamelton.[3] Doubt-

[1] Hamelton's Acc. of the East Ind. vol. ii. p. 57. See also Symes's Embass. to Ava. vol. ii. p. 110.

[2] Collect. de reb. Hib. vol. iv. numb. 14. p. 161.

[3] Asiat. Res. vol. vi. p. 451. See Plate II. Fig. 2.

less a similar mythological opinion consigned the god to a deep slumber both among the Burmas and the Singalese.

3. It is a curious circumstance, that the name and the superstition of Dagon should alike have been found in one of the islands of the Pacific Ocean. The natives of Easter Island adore two large stones; one of which is flat and broad, and the other erect and about ten feet in height. The top of the latter is carved into the form of a man's head crowned with a garland: and the two are called *Dago* and *Taurico*.[1] This is the precise worship of Buddha or Terminus: and the combined veneration of Dago and Taurico is not dissimilar to the joint adoration of Kiaki and Dagun.

4. But the worship of Dagon not only prevailed in the east: it extended also far into the west. The ancient Irish had a deity, whom they called *Dagh-dae* or *the god Dagh:* and he is evidently the same as the Phenician Dagon, the Siamese Dagun, and the Thibetian Dak-Po or Dag-Buddha. They esteemed him the god of fertility: and, extending his influence to the watery element, they supposed him to preside over the produce both of the sea and of the land. They likewise reckoned him to have been skilled in the arts and sciences, and to have taught their ancestors letters and the art of poetry. He was their Dia-Teibith or god of the Ark: and, as such, he was made the consort of their great mother and the general father of all their deities.[2] Such particulars sufficiently mark the prototype, to which we ought to refer the character of Dagh-dae.

XVII. This divinity is said to have been the brother of Hercules-Ogmius; who was also the reputed parent of literature, and who was no less highly venerated among the Celts.[3] Identity however of attributes will prove the two mythological brethren to be really one and the same person: and there is ample evidence to demonstrate, that the ancient hero, whom the Greeks venerated under the name of *Heracles* or *Hercules*, but whose worship spread over the face of the whole earth, was no other than the oriental Buddha.

[1] Account of discov. in Pac. ocean. London, 1767.

[2] Collect. de reb. Hib. vol. iii. numb. 12. p. 594. vol. iv. numb. 14. p. 161, 502, 503.

[3] Collect. de reb. Hib. vol. iv. p. 503.

1. I have already had occasion to notice those legends, which connect Hercules with the Paradisiacal garden of the Hesperides and with the serpent that was fabled to be the keeper of the golden apples. In such tales we behold him sustaining the character of Adam, the Menu-Swayambhuva of the Hindoos and the elder Buddha of the Samanèan superstition: but, like most of the hero-gods, he is far more celebrated as the second great father or the scriptural Noah. It is in this capacity therefore, that I have at present chiefly to consider him.

2. Under the name of *Menu-Satyavrata* or *Dherma-rajah*, Buddha appears as the sovereign prince in the belly of the fish and as the navigator of the Ark at the time of the deluge. Here he at once identifies himself with Dagon and Hercules.

A tradition prevailed, that the latter of these deities was swallowed up by a large fish, and that he remained three days within it.[1] This large fish or Cetus was nothing more than a symbol of the Ark; whence we are informed by Hesychius, that *Cetenè* denotes *a ship large like a whale:* and the three days related to the three years of Noah's inclosure within the Ark, calculated after the ancient manner so long preserved among the Jews. The whole period of his confinement was a year and ten days: so that he entered the Ark in one year, remained within it an entire second year, and quitted it in the third year. Hence, by the old mode of computation, Hercules is said to have been three mystic days or three literal years within the whale; precisely in the same manner, as Jonah is reckoned to have been three days in the belly of the fish, and Christ to have lain three days in the tomb.

That the import of this fable is similar to that of Buddha's inclosure within the fish, which is declared by his votaries to be literally the Ark, may be inferred from what we are also literally told respecting the maritime Hercules. He is feigned to have sailed over the ocean in a golden cup, which was given to him by Apollo: but this cup is rightly declared by Macrobius to have been a ship; and the same author tells us from Pherecydes, that Jupiter presented Alcmenè the mother of Hercules with another golden

[1] Tzetz. in Lycoph. ver. 34.

cup which was shaped like a boat.[1] The cup of Hercules is certainly the Argha of the Indo-Scythic mythology, in which Siva floated on the surface of the deluge, and which was transformed into a dove when the waters subsided. In the sacred rites of Hindostan it is represented by a cup or dish, which ought always to be shaped like a boat, though Arghas may sometimes be seen of different forms, oval, circular, or even square.[2] This vessel is the Argo of the Greeks and Egyptians: and accordingly we find, that, as the Hindoo sacred ship is typified by a navicular cup, and as Hercules also sailed over the ocean in a navicular cup, so he is sometimes said to have been at once the builder and the captain of the ship Argo.[3] He shadowed out in fact the same common progenitor of mankind as Jason and Osiris and Danaus, each of whom is likewise made the captain of the Argo; though on the whole he appears to be more nearly allied to Buddha, than to the gods of the Brahmenical family. Agreeably to this part of his character, it was usual to depict him in a boat. Thus in his temple at Erythræ he was represented on a wooden raft, and was supposed to have sailed upon it from Tyre in Phenicia. Pausanias truly remarks, that the image of the god resembled neither those of Egina nor those of Athens, but that it had a near affinity to those of Egypt.[4] Doubtless it was a representation similar to that of Osiris or Ammon in the holy ship Baris or Argo.

3. Both in Egypt and in Phenicia the worship of Hercules was of very remote antiquity. Herodotus tells us, that he was one of the oldest gods of the former country, and that he was reckoned among the twelve who were

[1] Apollod. Bibl. lib. ii. c. 5. Athen. Deipnos. lib. xi. p. 470. Macrob. Saturn. lib. v. c. 21.

[2] Asiat. Res. vol. iii. p. 133, 134.

[3] Ptol. Heph. Nov. Hist. lib. ii. p. 310. Apollod. Bibl. lib. i. c. 9. § 19.

[4] Paus. Achaic. p. 405. I think it however right to observe, that the unfortunate ambiguity of the original Greek renders it somewhat uncertain, whether Hercules or Minerva was seated on this raft. In the beginning of the passage, Pausanias seems to speak of the latter; but, at the conclusion of it, he appears rather to mean the former. On the whole I am inclined to assent to Mr. Bryant's opinion, that Hercules was the person seated on the raft: which is rendered the more probable by the known veneration of the Tyrians for that deity, and by the annexed tale of an imagined voyage from Phenicia. Bryant's Anal. vol. ii. p. 323.

produced from the famous Ogdoad : but his history shews, that, as Noah, he was really the head of the eight primeval divinities.[1] Accordingly, he was sometimes reputed to have been the parent of eight children; and, at other times, the father of three sons.[2] In Tyre he had a magnificent temple, which his priests asserted to be coëval with the city, and to which in the days of Herodotus they ascribed the age of twenty three centuries. The curious historian took a voyage on purpose to visit it; and from every circumstance was convinced, that Hercules was a most ancient deity.[3] Among the Phenicians he was esteemed the god of navigation: and they called him *Palemon* and *Melicarth*.[4] The Greeks borrowed these names; and, working them up into a fable which sufficiently explains its own origin, they represented the maritime deity who bore them as being the son of the Theban Ino the nurse of Dionusus.

4. Hercules however appears not only in the character of a warlike and maritime, but also in that of an infernal, deity. In this particular he at once resembles Buddha and all the other arkite divinities. Noah, for reasons which have been already assigned, was esteemed, in the mythology of the ancients, the god of obsequies and the sovereign of Hades. Hence Menu-Satyavrata, who is the same as Buddha-Gautama and who was preserved in an ark at the time of the deluge, is said to be Sradda-deva or the god of funerals: and hence it is a part of the office of Buddha or Salivahana to convey the souls of the dead in a large vessel over the sacred Gangetic river of Patala or Orcus.

Agreeably to this notion, the diluvian Hercules was supposed, like Bacchus, Osiris, Adonis, and Woden, to have visited the infernal regions. Once he descended into the nether world to bring back Alcestis, the wife of Admetus: another time he liberated from the shades of hell Theseus and Pirithöus, or, as some say, Theseus only. On both these occasions, he dragged to the realms of day the three-headed dog Cerberus.[5]

[1] Herod. Hist. lib. ii. c. 43. [2] Tzetz. in Lycoph. ver. 38. Herod. Hist. lib. iv. c. 9.
[3] Herod. Hist. lib. ii. c. 44.
[4] Hesych. Lex. Euseb. Præp. Evan. lib. i. c. 10.
[5] Albric. de deor. imag. c. xxii. p. 324. Hyg. Fab. 51. Apollod. Bibl. lib. ii. c. 5. § 12. Diod. Bibl. lib. iv. p. 232. Tzetz. in Lycoph. ver. 51, 1328.

It is worthy of observation, that, previous to his descent, he was initiated into the Mysteries of Ceres.[1] This is not said of him at random or without design. The initiation into the Mysteries scenically represented the mythic descent into Hades and the return from thence to the light of day; by which was meant the entrance into the Ark and the subsequent liberation from its dark inclosure. Such Mysteries were established in almost every part of the pagan world: and those of Ceres were substantially the same as the Orgies of Adonis, Osiris, Hu, Mithras, and the Cabiri. They all equally related to the allegorical disappearance, or death, or descent, of the great father, at their commencement; and to his invention, or revival, or return from Hades, at their conclusion.[2]

As Hercules was thought to have descended into hell, and afterwards to have quitted its gloomy regions in safety; so he was sometimes decidedly esteemed an infernal deity, in which capacity sacrifices for the dead were offered to him. This was in his character of a Cabirus or Idèan Dactylus: and here he exactly accords with Buddha, or Menu-Sraddadeva, or Baal-Peor.[3]

5. We have seen, that the columnal deity Terminus or Janus was one of the forms, under which Buddha was adored in the west; and we shall presently see, that Mercury was another of those forms. Hercules therefore being also, as I contend, a form of Buddha, we shall find, that his character curiously melts into that both of Mercury and Terminus, as the character of Terminus similarly melts into that of Mercury.

In the collection of count Caylus, there are two representations of the Celtic Hercules-Ogmius or Hercules-Magusan, copied from an urn found at Sisteron a small town in Provence. The god appears in each of them as a perfect Terminus: but the human trunk, which surmounts the upright stone pillar, is that of a robust man clad in the skin of a lion. In one of the representations, he holds a club in his hand, thus uniting Hercules with Terminus: in the other, he holds the caduceus round which two serpents intwine themselves, thus blending together the characteristics of Terminus, Her-

[1] Apollod. Bibl. lib. ii. c. 5. § 12. [2] Vide infra book v. c. 6.

[3] Cicer. de nat. deor. lib. iii. c. 16.

cules, and Mercury. It may be observed, that the caduceus terminates at its upper extremity in a ring or circle.[1] This hieroglyphic was much used both in the east and in the west. Most of the Hindoo gods are delineated, holding it in one of their numerous hands: and the Sakwell, or ring of Buddha-Sakya, is greatly celebrated among the Buddhists. It exhibits the sacred circle of his consort Ila; which upon an immense scale is supposed to exist on the summit of mount Meru, and which alike symbolizes the Earth and the Ark. CHAP. V.

In another plate taken from the collection of count Caylus, Hercules sits on a large stone playing on the lyre, while his club lies by his side.[2] Montfaucon gives a somewhat similar representation of him. The god appears leaning upon his club and standing near an olive-tree, a branch of which he holds in his hand. On one side of him, is a blazing altar; and, on the other, lies his lyre at the foot of the tree.[3] Here he assumes the character of the patron of literature and the fine arts: and, while he bears in his hand a branch of the sacred diluvian olive esteemed by the Celts a symbol of that universal knowledge which issued from the Ark, or sits upon the massy stone by which Terminus and Buddha were alike represented, he seems to claim the invention of the lyre which classical writers ascribe to Mercury.[4]

Nor is this resemblance merely accidental or imaginary. It was pointed out by Lucian, and fully acknowledged by a Gallic mythologist to whom he made the observation. He tells us, that Hercules was by the Gauls denominated *Ogmius;* that they depicted him, as an ancient man nearly bald; and yet that he had all the air of the Grecian deity, being clad in a lion's skin, and armed with a club and a bow. But, what appeared to Lucian the most singular circumstance was, that he was represented drawing after him a number of men by small golden chains, fastened at one end to their ears and at the other to his own tongue. Slender as the chains were, not one of

[1] Cayl. Ant. vol. i. pl. 88. apud Vallan. Vindic. in Collect. de reb. Hibern. vol. iv. numb. 14. p. 91, 92. and pl. 2. in fin.

[2] Cayl. Ant. vol. i. p. 47. Ibid.

[3] Mont. Ant. vol. ii. p. 224. apud Vallancey Ibid. p. 87.

[4] Horat. Od. lib. i. od. 10. ver. 6. Apollod. Bibl. lib. iii. c. 5. § 5. c. 10. § 2. Hyg. Poet. Astron. lib. ii. c. 7.

BOOK IV. the persons to whom they were attached seemed to make the least effort to break them or to express the least wish to extricate himself. On the contrary, they all followed the god with evident pleasure and eagerness; for the chains were slack, and therefore had not the least semblance of dragging them along by violence. Lucian naturally enough concluded, that this was an allegorical mode of expressing the powerful effects of eloquence, and therefore that the god of eloquence among the Gauls was Hercules. On mentioning his opinion and declaring his surprize, he was informed by a Gallic philosopher, that his conjecture was perfectly right, that the attributes of the Grecian Mercury were ascribed by the Gauls to Hercules, and that with them the warlike god of strength was also the god of eloquence.[1] This is evidently that principal deity of the Gauls, whom Cesar pronounced to be Mercury, and who was sometimes called *Teutates* and *Hesus*.[2] He was the *Woden* or *Tuisto* of the Goths, and the *Buddha* or *Tat* or *Twashta* of their ancestors in Cashgar and Magadha. He was in short the primitive fountain of all the knowledge of the postdiluvian world, the real instructor in letters, and the true author of social order. He was that ancient character, who was the primeval god of the ocean, and who sailed over its mighty waters in the vessel which his posterity symbolized by a sea-fish and a navicular cup.[3]

XVIII. A notion prevailed, that one of the exploits of Hercules was the casting of certain enormous stones into the mouth of the ocean to prevent the approach of wild animals, or, as some say, to make a sort of rude bridge over which he might drive the herds of Geryon from Erythia. The scene of this action is laid in the straits which separate Europe from Africa, and the stones themselves are called *Hermata*.[4] This fable bears a near relationship to the similar tale of the construction of Bal-Rama's bridge, which

[1] Lucian. apud Banier. Mythol. vol. iii. p. 263, 264.

[2] Cæsar. de bell. Gall. lib. vi. c. 17. .

[3] From Hercules-Pot or Hercules-Pouta I am inclined to believe, that his Latin priests borrowed their name of *Potitii*. Virgil places at their head an archimage, whom he calls *Potitius*: but this was the title of the god himself, assumed by his chief minister. I need scarcely remark, that *Pot* or *Pouta* is the same word as *Buddha*. See Virgil. Æneid. lib. viii. ver. 268—282.

[4] Bochart. Canaan. lib. i. c. 37. p. 644.

joined together the continent and the island of Ceylon. It was formed of vast stones, and was fabled to be the work of his allies the monkeys. From the same superstition the name of the giant's causey in Ireland has been apparently borrowed. I am much inclined to believe, that the Hermata were of the terminal kind, and were closely allied to the worship of Buddha: and I think it most probable, that the famous columns of Hercules ought to be referred to the same mode of idolatry. They seem to have been reckoned two stupendous natural Termini or sacred pillars, and were perhaps originally deemed forms of Buddha or Hercules; who, we know, both was and still continues to be venerated under the symbol of a large stone or rude column. Such at least appears to have been the nature of the Hermata, as we may infer from the very name; which curiously joins the worship of Hercules-Terminus to that of Hermes or Mercury, and thus brings us by a less direct course to the long-established position, that the Hermes of the west is the Buddha of the east.

1. The peculiar and primeval form of Mercury was a large stone, frequently square, and without either hands or feet. Sometimes the triangular shape was preferred, sometimes an upright pillar, and sometimes a heap of rude stones. From the use of this form Kircher was naturally led to pronounce, that Mercury was the god Terminus of the Egyptians. He was, I believe, perfectly in the right: Mercury was at once the same as Terminus and as Buddha; just as Terminus, Buddha, and Janus, are alike the same as Hercules. These stones were called *Hermæ* and *Hermèa;* and the heaps bore the name of *Hermèan heaps.* The last were accumulated by the custom of each passenger throwing a stone to the daily increasing mass in honour of the god. So specially indeed was the stone column esteemed the figure of Mercury, that, whenever it was communicated to other deities, his name was by the Greeks joined in composition with their names: thus we have a Herm-Apollo, a Herm-Athenè, and a Herm-Eros. Sometimes the Mercurial pillar was represented with the attributes of Priapus: nor was it without reason, for ultimately and fundamentally Mercury and Priapus were each the great universal father, and were each worshipped with the same mystic abominations. At other times the symbolical column was of a more complex form: two stone pillars were placed erect in the ground, and were

surmounted by a third laid horizontally upon their two summits. This is the precise form of the immense trilithons of Stonehenge, as the other is that of three separate upright pillars at Borough-Bridge. I take it, that in each case the number three was selected in honour of the self-triplicated deity who was adored as the great father: and the occurrence of such monuments certainly corroborates the opinion, that Stonehenge was a primeval temple of Buddha, yet of Buddha venerated in conjunction with the deities of the Brahmenical pantheon.[1]

It is astonishing to what a wide extent this mode of worship has spread itself, and how frequently the rude form of Mercury has been communicated to other deities.

I have already observed, that exactly such was the common mode of representing Buddha: whence, exclusive of other reasons, may be inferred the identity of Buddha and Mercury. To a similar source we must ascribe the Betulia of the Phenicians mentioned by Sanchoniatho, and the vast stone columns (as I have just remarked) which are to be found in various parts of this island.

As Buddha was the great father and the reputed consort of Ila or the great mother, and as the several forms of the male deity were constantly ascribed to the female; when the god bears the semblance of a stone, the goddess is also represented by the same symbol.[2] Thus the Phrygian stone Agdus was venerated, as a form of the mountain-born Cybelè; was supposed to have been one of those, which Deucalion and Pyrrha cast behind them after the flood; and was by superstition believed to be instinct with life.[3] It was of an immense size; and was probably one of those vast oviform stones,

[1] Phurnut. de nat. deor. c. 16. Seld. de diis Syr. synt. ii. c. 15. Kircher. Œdip. Ægypt. vol. i. sect. 4. p. 392. Herod. Hist. lib. ii. c. 51. Buxtorf. Sanhed. c. vii. fol. 60. Macrob. Saturn. lib. i. c. 19. See also two elaborate notes of Ouzelius on the Octavius of Minucius Felix. p. 16, 184.

[2] When the great father is a merman, his consort is a mermaid; when a horse, a mare; when a bull, a cow; when a boar, a sow; or, when a male dove, a female dove. This principle, fully recognized in the west, is explicitly avowed in the Hindoo theology. See a remarkable passage from one of the Vedas in Asiat. Res. vol. viii. p. 440, 441.

[3] Arnob. adv. gent. lib. v. p. 157.

of which specimens are to be found in this country. They were placed perhaps artificially on two smaller ones, like a ship on the stocks; so as to leave a narrow door or passage, through which the body of the aspirant might be pertruded during the process of initiation: and they were designed, I have little doubt, to represent the mysterious egg, which equally symbolized the World and the Ark, and of which the great mother was the female genius or personification.[1] In a similar manner, Minerva, Venus, and Manah the *Magna Mater* of the ancient Arabs, were all worshipped under the figure of a stone either square or pyramidal: and, from the cube being esteemed sacred to Rhea, we may infer, that the same shape was attributed to her likewise.

The intercommunion of deities, and the frequent mixture of the Brahmenical and Buddhic superstitions, caused the form of Buddha to be ascribed to many of the gods no less than of the goddesses: and the symbol of a square or conical stone equally represented Apollo, Neptune, and Hercules.[2] Pausanias tells us, that the Athenians claimed to be the inventors of the pillars called *Hermæ*, which were appropriated to the very same purposes as the *Termini* of the Romans: but this is only one of the many instances of Greek national vanity; the very general adoption of such a mode of worship proves it to have originated in the earliest times and to precede the dispersion of mankind over the surface of the globe.[3]

Not only did it prevail both in Asia and in Europe, but we find it also in plain connection with the worship of Buddha in the islands scattered over the vast pacific ocean. I have already had occasion to notice the stone worship of Dagon in one of those islands; I may now mention the similar adoration of Buddha in another of them. The inhabitants of Otaheite venerate as the most ancient of their gods Tatooma and Tapuppa, who are supposed to be a male and a female rock. These were the parents of Totorro and two other children: and from them sprang both the world, and

[1] Borlase's Cornwall. p. 174. See Plate III. Fig. 27.

[2] Pausan. Achaic. p. 441. Maxim. Tyr. Dissert. xxxviii. p. 374, 375. Seld. de diis Syr. Proleg. c. iii. p. 52. Sale's Prelim. Disc. to Koran. sect. i. p. 17. See also many instances collected by Gen. Vallancey. Collect. de reb. Hib. vol. iv. numb. 14. p. 216.

[3] Pausan. Attic. p. 42, 43.

BOOK IV. the whole race of hero-gods.[1] Such religious opinions, attached to such names, seem to indicate, that those clusters of islands received both their theology and their population from the south-eastern regions of Asia. Not only is the principal deity of Otaheitè venerated under the imagined semblance of a stone, but in his very name two of the most ancient titles of Buddha are accurately preserved. Buddha is called *Tat*, and is declared to comprehend in his own person the essence of the Hindoo Trimurti: whence the triliteral monosyllable *Om* or *Aum* is applied to him, as being fundamentally and virtually the same as Brahma-Vishnou-Siva. Now the stone-god Tatooma appears evidently to be the stone-god Tat-Om or Buddha: and the name of his mythologic son Totorro is probably the same title *Tat* or *Taut* compounded with *Aur* or *Auri*, the *Horus* of the Egyptians. In fact, the Otaheiteans have a tradition, that two ferocious males, and an equally ferocious female whose mouth was furnished with two tusks of a prodigious size, formerly made their appearance in the island: but, whence they came, and in what manner they arrived, was unknown. These were reputed to be devourers of human flesh: yet the woman, when dead, was ranked among their deities.[2] I am inclined to suspect, that she was the Calee or black goddess of the Hindoos, the Diana Taurica of the Scythians or Chasas, and the black infernal Venus of the Orphic mythologist; while the tradition relates to the introduction of those bloody rites, which were the never-failing concomitants of Cuthic devotion.

The male and female stone-deities of Otaheitè are doubtless the great father and the great mother; corresponding with the stone Mercury and Cybelè, and with the stone god and stone goddess of the Arabs. These not only venerated the great mother under the symbol of a square stone, as I have just observed; but likewise the great father under the same symbol, styling him *Theus-Ares* or *Thoth-Ares*.[3] They also denominated him *Wudd* or *Budd*, that is to say, *Woden* or *Buddha*: for, that this deity was the same as Buddha, and consequently that the worship of Buddha was established in Arabia, is evident, both from the circumstance of his symbol

[1] Cook's third voyage. b. iii. c. 9. [2] Ibid.

[3] Maxim. Tyr. Dissert. xxxviii. p. 374. Suid. Lex. Θευς-Αρης.

being a black stone, and from the sacred impression of his foot being shewn in the Caaba of Mecca.[1] CHAP. V.

The classical Hermes or Mercury, whatever liberties may have been taken with his original character, is positively declared to be the same as the Taut of Phenicia, the Thoth of Egypt, and the Teutates of the Celts.[2] His names and attributes alike prove him to be Buddha.

One of the titles of Buddha, as we have seen, is *Tat, Date,* or *Datta.* Tat is said, in one of his incarnations, to have been a son of Atri, in whose triple offspring the Hindoo Trimurti was manifested. This is nothing more than the perpetually repeated story of the transmigrating great father and his three sons: for the same reappearing primeval triad is equally alluded to in the several cognate triads of the Brahmenical and Buddhic systems of theology. But what we are at present chiefly concerned with is the destination of Datta or (as he seems to have been patronymically designated from Atri) Dattatreya. In the division of the world, the countries bordering on the Nile fell to his share: hence, as Mr. Wilford justly remarks, he is the Taut or Thoth of Egypt; and consequently the Egyptian Thoth and the classical Hermes are indisputably the Indian Tat or Buddha.[3] But this point may be further proved by another curious circumstance. The votaries of Buddha pretend, that certain holy books were divinely communicated to him from heaven immediately after the deluge. A notion of some books of this description enters into the theology of almost every nation, and into none more largely than that of Egypt.[4] Hermes or Thoth was reported to have been the author of four sacred books, which treated of astronomy; a science, as it is well known, immediately connected with the mythology of the ancients.[5] He is also said to have decyphered the inscriptions written on the pillars in the land of Siriad previous to the flood; a matter, which immediately connects him with Xisuthrus and the Chaldèan account of the

[1] Asiat. Res. vol. ii. p. 8, 9. vol. viii. p. 304, 305.

[2] Euseb. Præp. Evan. lib. i. c. 10. Clem. Alex. Strom. lib. i. p. 303. Lactant. Instit. lib. i. c. 6. Liv. Hist. lib. xxvi. c. 44. Cæsar. de bell. Gallic. lib. vi. c. 17. Minuc. Fel. Octav. p. 49, 295.

[3] Asiat. Res. vol. v. p. 261.

[4] Vide supra b. iii. c. 5.

[5] Clem. Alex. Strom. lib. vi. p. 633.

BOOK IV. deluge.[1] So again: in the Phenician mythology, we find Taut, invested with the sovereignty of Egypt, and superintending the books written by the seven Cabiri and their eighth brother Asclepius.[2] Taut therefore is doubtless the same as Thoth, as Sanchoniatho indeed expressly informs us: and the books of Taut and the maritime Cabiri, who were the builders of the first complete ship, are the same as the books of Thoth. Now it is remarkable, that, as the books of Thoth are said to have been four in number; so the Hindoos have a tradition, that their four sacred books were formerly carried into Egypt, in part legitimately and in part clandestinely.[3] These were certainly those books, which the Buddhists ascribe to Buddha and the Brahmens with equal zeal to Brahma. They were in short the holy volumes of Menu, who is the same as Buddha: and, in every instance, the story equally runs, that they were either written or recovered at the time of the deluge. Some mythologists modestly ascended no higher than that great event: others made them coëval with the world, or even placed them before the creation. Thus we are again led to the conclusion, that the Thoth or Taut of Egypt and Phenicia is the Tat or Buddha or Ab-Boud-Tat of Hindostan and Persia and Japan.

Another title of Buddha is *Heri-Maya* and contractedly *Hermaya*, that is to say, *the lord Maya*: for both he and his mother equally bear the appellation of *Maya*, according as the word is masculine or feminine. This title is clearly the prototype of the Greek *Hermes* and of the Phenician *Baal-Hermon*: and we may observe, that, if in the Hindoo mythology Maya is the mother of Buddha, in the Greek mythology she is no less the mother of Hermes or Mercury.

Another of his titles is variously expressed *Codom*, *Gautama*, or *Cadam*. This was also a name of Hermes; who was venerated by the Beotians, Samothracians, and Tuscans, under the kindred appellations of *Cadmilus*, *Casmilus*, and *Camillus*.[4] The obvious and close resemblance of these titles

[1] Syncell. Chronog. p. 40. [2] Euseb. Præp. Evan. lib. i. c. 10.

[3] Asiat. Res. vol. iii. p. 75.

[4] Tzetz. in Lycoph. ver. 162. Mnas. apud Schol. in Apoll. Argon. lib. i. ver. 917. Macrob. Saturn. lib. iii. c. 8. Serv. in Æneid. lib. xi. p. 650. The ancient Irish had, in a similar manner, their Cadmaol or Casmaol. Collect. de reb. Hib. vol. iv. p. 494.

to each other renders it more than probable, that they are one and the same name differently pronounced: and that name I take to be compounded of *Cadam* and *Ilus*.

Another of the names of Buddha or Menu is *Cala* or *Time;* a title, closely connected, in point of import, with the Cronus or Chronus of the Greeks.[1] This is the masculine form of *Cali:* for there is a goddess Cali as well as a god Cala, in like manner as there is a goddess Ila and a god Ilus. Cala and Cali, or Ilus and Ila, are that great universal father and mother, who were jointly venerated under so many different titles throughout the pagan world: in other words, they are the transmigrating Noah and the mundane Ark. Accordingly we find, that, as the Hindoos gave the name of *Cala* to Menu or Buddha, who was saved at the period of a general deluge; so in the sacred books of the Persians mention is made of an universal inundation, there named *the deluge of Time*, which is equivalent to *the deluge of Cala.*[2] It was from this title of Buddha, unless I greatly mistake, that the old Irish borrowed the sacred appellation *Cal* or *Coll*, which they bestowed upon their god Tat or Taut, whom we have already seen to be the same as Buddha or Thoth or Taut or Teutates. He was their Hercules-Mercury, whom the Goths or Scythians venerated under the name of *Wudd* or *Woden.* Sometimes they called him *Cull*, which is only a slight variation of the same radical word: and, in honour of him, either they or their Celtic brethren of Scotland, designated one of the small sacred islands which lie between that country and Ireland by the name of *Coll*, as they have given to others the titles of *Bute*, *Arran*, *Ila*, *Hy*, and *Iona*, from Buddha, Arhan, Ila, Hu, and Yoni or Ioneh. The Celts of Spain used the same word in the apparently compound form of *Goles*, which naturally resolves itself into *Col-Esa.* Under this name, as we learn from de la Stonosa, they worshipped Hercules; that is to say Hercules-Mercury, who was the same as Woden or Buddha. The name itself however, like most of those by which the Celtic gods were designated, is of oriental extraction: for the ancient Chaldèans venerated Mercury under the appellation of *Colis* or *Culis.* Their *Culis* was certainly the *Cala* or *Cal-Esa* of the Hindoos, and the *Goles* of the Celtiberians.

[1] Asiat. Res. vol. i. p. 239, 240. [2] Ibid. p. 240.

BOOK IV. This widely spreading name will furnish perhaps the true etymology of the titles both of Hercules and Mercury; who were fundamentally one divinity, and who equally identify themselves with Buddha or Taut. Since the Babylonians and the Celts styled that deity *Cull* or *Cules* or *Goles,* if we prefix the Sanscrit *Heri* or *Lord,* which perpetually enters into the composition of the names of the Hindoo gods, we shall immediately have *Heri-Cules* or *Hercules:* and, if again we prefix to the same word the title *Mer*, which may possibly be compounded of *Maha* and *Heri,* thus denoting *the great lord,* we shall in a similar manner have *Mer-Cules.* This last title actually prevailed among the Chaldèans: for they indifferently called the god Taut or Mercury *Colis* or *Mercolis.* At least, if there were any difference in the application of the names, it was no more than this: *Colis* was the deity, and *Mercolis* was the rude terminal statue of the deity. That statue consisted of three huge rough stones, two of them placed upright, and a third transversely on their summits. Mercury or Hermes then being certainly the same deity as Colis or Mercolis, we can scarcely doubt that the name *Mercury* is a mere corruption of the name *Mercolis.*[1]

From this title *Cala, Cull,* or *Coll,* the Greeks formed *Cullenius* or *Cyllenius,* which they used as an epithet of Mercury. Sometimes he was reported to be the son of a female, named *Cullenè:* at other times he was said to have been born of Maia, who in the cave Cullenè submitted to the embraces of Jupiter: and there are mythologists, who make one at least of the Mercuries to be the offspring of Quillenus or Culenus.[2] All these are only variations of one original title; which in the masculine form was expressed *Cala* or *Cula,* in the feminine *Cali* or *Culi.*

[1] Vallancey's Vind. apud Collect. de reb. Hib. vol. iv. p. 82, 84, 291, 480. Plantavit. Heb. Lex. and De la Stonosa on anc. Span. medals. apud Vallanc. ibid. Seld. de diis Syr. synt. ii. c. 15. Beyer. Addit. in Seld. ibid. See likewise an elaborate note of Ouzel on the Octav. of Min. Fel. p. 15. The expression *by Goles,* used as a vulgar oath, is still not quite obsolete. This deity, who was ever esteemed an infernal god, seems to have been the prototype of those sepulchral demons of Arabic fiction, which are denominated *Gouls,* and which are feigned to dig up and devour the bodies of the dead. They frequently occur in the Arabian Nights entertainments.

[2] Schol. in Stat. Thebaid. lib. iii. ver. 483. Serv. in Æneid. lib. iv. ver. 577. Ampel. c. 9. Apoll. Bibl. lib. iii. c. 10. § 2.

Buddha is likewise called *Sac* or *Sacya:* and, in a similar manner, his western counterpart was denominated *Soc* or *Socus.*[1] This *Socus* I take to be the same term as *Souchus* or *Suchus*, which, as Damascius informs us, was a name of the crocodile.[2] The appellation was doubtless communicated to that animal, on account of its being one of the sacred diluvian symbols. Accordingly we find, that Anubis or Thoth, the Egyptian Mercury, was represented standing upon the crocodile, and that Menes the first king of Egypt was supposed to have saved himself on the back of one of those aquatic monsters during the prevalence of an inundation.[3] The crocodile in short was an hieroglyphic of the Ark, as is evident from the circumstance of the Egyptians denominating it *Campsa*, which Hesychius assures us signifies *an ark* or *chest.*[4] On the same account, as Menu or Manes was the god of the Ark, the Hindoos still call the sacred allegator of the Ganges *Mani.*[5]

3. But it is not similarity of titles alone, which proves the identity of Buddha and Mercury: there are many particulars in the legendary history of the latter deity, which also demonstrate, that, as he is one with Hercules who has been shewn to be Buddha, so (what indeed necessarily follows) he is the same as Buddha and consequently the same as Noah.

The mother of Buddha is said to have been called *Maya:* the mother of Mercury bears the name of *Maia.* The fourth day of the week is by the Hindoos denominated *the day of Buddha:* by the Latins it was called *the day of Mercury*, as by the Goths *the day of Woden.*[6] The planet, which revolves in the orbit nearest to the Sun, is distinguished among the Hindoos by the appellation of *Buddha:* in the west the very same planet was denomi-

[1] Phurn. de nat. deor. c. 16. Nonni Dion. lib. xiii. Hom. Iliad. lib. xx. ver. 72. Suid. Lex.

[2] Damas. vit. Isid. apud Phot. Bibl. p. 1048.

[3] Montfauc. Ant. Exp. vol. ii. part ii. p. 197. Diod. Bibl. lib. i. p. 80.

[4] Herod. Hist. lib. ii. c. 69. Hesych. Lex.

[5] Moor's Hind. Panth. p. 143. Typhon being mystically the same as Osiris, Osiris having entered into an ark, and a crocodile being a symbol of that ark; we find a notion prevalent, that the soul of Typhon passed into a crocodile. By this nothing more was meant, than that Noah was shut up in the Ark. Ælian. Hist. Anim. lib. x. c. 21.

[6] Asiat. Res. vol. i. p. 162. vol. iii. p. 562. Maurice's Hist. of Hind. vol. ii. p. 481.

BOOK IV. nated, and still continues to be denominated, *Mercury* or *Stilbon.*[1] Buddha is represented by a large stone, frequently of a black colour: Mercury was represented by a large stone, likewise frequently of a black colour.

Such arbitrary coincidences as these cannot be purely accidental: they seem to me to prove, with as much evidence as the subject is capable of admitting, that the western Mercury, Hermes, or Thoth, is the same character as the oriental Mercolis, Hermaya, or Tat; the same therefore as Buddha.

4. The fabulous history of the classical Hermes, corrupted as it may be, plainly leads us to that ancient personage, who was the head and universal father of the renovated world. Though the mythology of the west acknowledged several Mercuries, as that of the east recognizes more than one Buddha, I incline to believe, that they may all be ultimately reduced to Noah considered as a reappearance of Adam. The legend however of the western Mercury seems peculiarly to refer him to Noah, and thus to make him the same as the younger or diluvian Buddha of the east.

He was variously reported to be the son of Jupiter and Maia, of Bacchus and Proserpine, of Uranus and Hemera, of Cronus and Maia, of Jupiter and Cullenè, of Valens and Phoronis, of the river Nile, and of Quillenus or Cullenius.[2] In reality, he was the offspring of the great universal arkite mother however denominated, and the same person as his reputed many-named father: for Noah, according to the different lights in which he was viewed, was indifferently esteemed the parent, the husband, the brother, or the son, of the vessel in which he was preserved; and Maia, Proserpine, Phoronis, and Cullenè whether considered as a nymph or as a sacred cavern, are all equally the World and the Ark, all equally the general mother both of gods and men. Such accordingly was the character of Maya or Maia, who is most commonly reckoned the parent of the god, both in the east and in the west: her very name denotes *the great mother.*[3]

From Maia Mercury was by the old Etruscans called in the masculine

[1] Asiat. Res. vol. iii. p. 258. vol. i. p. 162. vol. ii. p. 375.

[2] Schol. in Stat. Thebaid. lib. iii. ver. 483. Cicer. de nat. deor. lib. iii. c. 22. Serv. in Æneid. lib. iv. ver. 577. Ampel. c. 9. Lactant. Instit. lib. i. c. 6.

[3] Asiat. Res. vol. i. p. 223. Macrob. Saturn. lib. i. c. 12.

form *Maius*, exactly as Buddha is denominated *Maya* or *Moyè*. Macrobius supposes this Maius to be Jupiter: but I believe him to have no better reason for his conjecture, than his finding that Maius was the principal Etruscan deity.[1] The title *Maius* is evidently the masculine form of *Maia:* and Maius and Maia, like Osiris and Isis, Adonis and Venus, Janus and Jana, and other similar duads, are the two great parents of the Universe, the transmigrating Noah and the mundane Ark. From this god and goddess the month of May received its denomination: and, at its commencement, when the Sun entered into Taurus, were celebrated in their honour those phallic Mysteries, of which the now almost obsolete May-games are a transcript and a relic.[2]

As Mercury or Maius then was the great father, we find much the same actions ascribed to him, as were wont to be given to Dionusus, Osiris, Phoroneus, Inachus, or Cronus. He was the inventor of music, astronomy, and letters: he was the general civilizer of man, when rude in the first infant state of society: he was the author of language: he was the primitive legislator: he was the first distributor of mankind into national communities: he was said to have composed certain ancient sacred books, when in the days of the seven Cabiri or Corybantes the first ship was launched on the ocean: and he was the peculiar messenger of the gods, whose office it was to convey their high behests to the ears of sinful mortals; in other words, he was that preacher of righteousness, who long fruitlessly denounced the vengeance of heaven to an irreclaimable world.[3] Hence we find him placed in the age of Inachus the son of Ocean, of the nymph Archia or Argha, and of their offspring Phoroneus; who was deemed the first of men. Originally, we are told, mankind used but one language, and lived under the empire of

[1] Macrob. Saturn. lib. i. c. 12. p. 171.

[2] Mr. Strutt, in his romance of Queen-Hoo Hall, has given a curious account of these games as celebrated by our ancestors in the middle ages. I strongly suspect, that, from an accidental similarity of names, the bold outlaw Robin Hood has usurped the place of the Celtic Budd or Scandinavian Wudd, and the maid Marian that of Maia. The mythology of one age becomes the festive romance of another.

[3] Horat. Od. lib. i. od. 10. Phurnut. de nat. deor. c. 16. Macrob. Saturn. lib. i. c. 19. p. 203. Lactan. Instit. lib. i. c. 6. Nonni Dionys. lib. xiii. Euseb. Præp. Evan. lib. i. c. 10. Diod. Bibl. lib. i. p. 15. Manil. Astron. lib. i. p. 2. 1 Pet. iii. 20. 2 Pet. ii. 5.

BOOK IV. Jove without cities and without laws. But Mercury taught them various languages, and divided them into separate nations. Thence arose discord: but the earliest sovereign was Phoroneus, who was dignified with that honour, because he first instituted sacred rites to Juno; the Juneh of Holy Writ, and the Yoni or Argha of the Hindoos, who, after floating as a ship on the surface of the deluge, flew away in the shape of a dove.[1] Of this curious history it is not very easy to mistake the import. There could have been only one primeval universal sovereign and legislator: and, whether he be called *Inachus the son of Ocean*, or *Phoroneus the offspring of Archia*, or *Mercury the child of Maia;* still we may plainly enough perceive that the person so shadowed out as existing in the infancy of the world when as yet there was but one language, though that language was afterwards subdivided into various dialects, can be no other than the patriarch Noah, viewed perhaps in the last instance as reappearing in the character of Nimrod.

5. I have repeatedly had occasion to notice the circumstance of the great father being deemed an infernal god; while the interior of the Ark or the Earth was esteemed the region of Hades, and the deluge its sacred lake or river. Thus, in the Hindoo mythology, Menu-Satyavrata or Buddha, who was preserved in an ark during the prevalence of an universal flood, is venerated as Sraddadeva or the god of obsequies, and is thought to ferry the souls of the deceased over the Ganges considered as the holy stream of Patala or Orcus. Similar to this was the office of the western Mercury. He was the conductor of the dead from the higher to the nether world, and he also possessed the power of evocating them from Hades. As such the Orphic poet makes him the same as Bacchus or Osiris.[2]

XIX. The Taut of Phenicia and the Thoth of Egypt are rightly pronounced by the translator of Sanchoniatho to be the same as the Hermes of Greece: and they must also be palpably identified with the Indian Tat or Datta, who, like Taut, is said to have reigned in Egypt. Hence the character of each is precisely such, as might be anticipated.

1. In Phenicia, Taut was reputed to be the original inventor of letters, the counsellor and secretary of Cronus, the first who constructed images of

[1] Hyg. Fab. 143.

[2] Orph. Hymn. lvi. Æneid. lib. iv. ver. 242, 243.

the gods, and the primitive contriver of the hieroglyphical mode of writing. He was associated with the Cabiri, who built the first ship. He was the author of certain wonderful books. And he was the parent of all the arts and sciences.[1]

2. In a similar manner, Thoth was supposed by the Egyptians to have been the author of literature: and was thought to have written many books relative to the knowledge of divine things, in which he sets forth the majesty of the Supreme God, and declares that he is self-existent and without any proper name. He was a character of profound antiquity, and was deeply versed in every science. He was reputed to be the first cultivator of the vine: and he held so high a rank among the immortals, that from his name *Theuth* or *Theus* both the Greeks and Latins seem to have borrowed their special appellation of the Deity. He was even esteemed the most ancient of the gods, the common parent and origin of them all.[2]

The Egyptians honoured him with the title of *Thrice-greatest;* and, when united with this adjunct, the Greeks expressed his name *Hermes-Trismegistus.* I have little doubt, that he received the appellation from the idea which prevailed so commonly throughout the gentile world, that the Magnus Pater was a three-fold being. This opinion was sometimes expressed under the notion of a mystic self-triplication: at other times, it was more simply and truly set forth in the tradition, that the first and most ancient of the hero-gods begot three sons. Accordingly we find, that Buddha or Hermes-Trismegistus is generally worshipped in a kind of triad, and is declared to be fundamentally the same as the great triple divinity of the Hindoos. In reference to this part of his character, which (as I believe) procured for him the title of *Trismegistus,* we find him sometimes represented with three heads; whence Lycophron calls him *Tricephalus.*[3] Tzetzes thinks, that his three heads related to his triple dominion over the heaven, the sea, and the earth,

[1] Euseb. Præp. Evan. lib. i. c. 10.

[2] Cicer. de nat. deor. lib. iii. c. 22. Lactant. Instit. lib. i. c. 6. Anthol. lib. i. p. 91. Euseb. Præp. Evan. lib. i. c. 10. The Sanscrit *Deva* and *Deo* are words of a common origin with *Theus* and *Deus.* We Saxons have, in a similar manner, borrowed our name of the Divinity from *Godam* or *Gaud,* which is a title of Buddha.

[3] Lycoph. Cassan. ver. 680.

or to his empire physical, ethical, and rational.[1] But these are mere refinements upon primitive tradition. Noah, viewed as a reappearance of Adam, was esteemed the universal sovereign of what the Hindoos call *the three worlds,* that is to say, of the Universe divided into three parts: but the idea of this triple division originated from the very same source as that of the triplication of the great father himself. The earth was partitioned among the three sons of Noah: and from that circumstance the ancients borrowed their idea of a threefold world, and their notion (as expressed in the Orphic writings) that all things were divided into three parts. That such was the case, evidently appears from the nature of the three kingdoms assigned to Jupiter, Neptune, and Pluto, the three sons of Cronus or Saturn. Every part of the history of this last deity proves him to be the transmigrating Noah: whence, in the relationship in which they stand to him, his three sons must be the three sons of that patriarch. But those three sons divided the world among them: and, in the fabled division of the Universe between the three sons of Saturn, heaven fell to the lot of Jupiter, the sea to the lot of Neptune, and the earth or infernal regions to the lot of Pluto.[2] Now these three kingdoms are precisely the three worlds of the Hindoos, and the three divisions of the Universe over which the three-headed Hermes presided. But they are likewise the three kingdoms of Shem, Ham, and Japhet: for the three sons of Saturn are the three sons of Noah. Hence the fable, mentioned by Tzetzes, will ultimately be found to mean, that Hermes-Trismegistus, the original sovereign of the world and the most ancient of the gods, reigned over its three divisions in the persons of those three sons into whom he has triplicated himself. Tzetzes however assigns yet a third reason for the triple form of Hermes: he says, that he had three daughters by Hecatè. This throws additional light on the preceding remarks. Hecatè was the same as Proserpine, Ceres, or the great infernal mother: and, as seven Cabiræ or Titanides were sometimes added to the seven Cabiri or Titans, so with more arithmetical propriety were the three daughters of the great father assigned as wives to his three sons.

[1] Tzetz. in loc.

[2] The earth and the infernal regions were used by the old mythologists as synonymous terms, probably from the opinion that the latter were placed in the very heart of the former. Hence the infernal gods were called *Chthonii* or *terrestrial.*

The character, which Thoth bore among the Egyptians, has been well summed up by Diodorus Siculus. CHAP. V.

He held the same office about the person of Osiris, as the Phenician Taut did about that of Cronus: he was his writer of the sacred letters, and his peculiar adviser in all difficult emergencies. He possessed a wonderful talent of discovering all things useful to mankind. He first taught the mode of articulating distinctly; and gave names to many things, which before had no names. He invented letters; and arranged in decent order every matter, that respected the worship and sacrifices of the gods. He was the first, that distributed the stars into constellations, and that observed the nature and harmony of sounds. He was the inventor of the lyre; to which he gave three strings, acute, grave, and middle, in imitation of the three seasons of the year, summer, winter, and spring. He was the planter of the olive-tree, no less than the original cultivator of the vine: and, when Osiris vested the administration of Egypt in the hands of Isis, he appointed him to be her most trusty adviser. In fine, the Egyptian priests summarily asserted, that he was the inventor of every thing which related to education, and the author of the whole circle of the arts and sciences.[1] But these are precisely the characteristics, which every ancient nation ascribed to the first of their gods or the oldest of their kings; characteristics, which, considering the age wherein Thoth is placed, that of Osiris, Cronus the Cabiri, and the first ship, can properly belong to Noah alone.

XX. Mercury-Socus, or Buddha-Saca, or Thoth, was supposed to be the father of the seven Corybantes or Cabiri: and, in the Phenician mythology, Taut is represented as imposing on the seven Cabiri the task of transcribing his sacred book, while those Cabiri are said to be the children of Sydyk or the Just Man.[2] Now we learn from Pherecydes, that Vulcan espoused Cabira the daughter of the oceanic Proteus, who bore to him the three Cabiri and the three Cabiræ; and, from Herodotus and Hesychius, that he was esteemed the father of the seven Cabiri.[3] Hence, as Thoth and Vulcan and Sydyk are alike exhibited to us as the parents of the same Cabiri, they

[1] Diod. Bibl. lib. i. p. 14, 15, 41.

[2] Nonni Dionys. lib. xiii. p. 233. Euseb. Præp. Evan. lib. i. c. 10.

[3] Pherec. apud Strab. Geog. lib. x. p. 472. Herod. Hist. lib. iii. c. 37. Hesych. Lex.

 must evidently be one mythological character. We are led therefore to the conclusion, that Vulcan also must be identified with Thoth or Buddha.

Jamblichus informs us, that the Egyptians called this divinity *Phtha*, and that as the maker of all good things he bore likewise the name of *Osiris;* but that the Greeks retained only that part of his character, which respected his being an artizan.[1] I suspect, that this word *Phtha* is only a quick mode of pronouncing *Butta* or *Putta*, and at the same time that it is the foundation of the Greek *Hephaistus* and of the *Aphthas* of Suidas. As for the identity of Phtha and Osiris, I take it to be of the same nature as that of Buddha and Iswara: they are gods of different superstitions indeed, but their votaries saw plainly enough that fundamentally they were one person; and that person, in his human capacity, is certainly the transmigrating Noah. Accordingly, though Vulcan be celestially the solar fire, there is enough in his history to shew that he is also a maritime deity.

The part of the character of Noah, which relates to his being a profound mechanic and the constructor of the Ark, is that which the classical Vulcan peculiarly exhibits; the Greeks omitting those other attributes, which the Egyptians additionally ascribed to him. He is Buddha, considered as the great architect Twashta; who is mythologically said to be the father of Maga, as Vulcan in the Phenician history is made the progenitor of Magus.[2] But, on what account he was specially esteemed an artist, is evident, both from his being the same as Osiris or Noah, and from his close connection with the maritime Cabiri. They also, like their father, were reckoned skilful artizans: but their grand work was the building of the first ship. Over this work the chief artist Vulcan, as the parent and head of the Cabiri, no doubt presided. Hence, as being decidedly maritime deities, we find them represented accordingly. Herodotus mentions, that the statues of Vulcan and his children the Cabiri were in form like the Pataïci.[3] These were small figures, which the Phenicians were accustomed to place at the heads of their gallies on account of their supposed influence in maritime affairs, precisely in the same manner as the Greeks did those of the Dioscori or Cabiri.[4] The

[1] Jamb. de myster. sect. viii. c. 3.

[2] Asiat. Res. vol. ix. p. 74. Euseb. Præp. Evan. lib. i. c. 10.

[3] Herod. Hist. lib. iii. c. 37.

[4] Ibid.

Pataïci indeed seem to have been no other than the Cabiri, who were highly venerated among the Phenicians, and who were thought to secure their votaries from the violence of tempests.[1] The name itself is probably the compound *Pat-Isa* or *Bad-Isa:* at least the chief Pataïcus or Cabirus was he, whom the orientals call *Buddha* or *Budd-Isa* or *Pouti-Sat.* Vulcan and the seven Cabiri constitute, by whatever different names they may have been designated, the primitive eight gods of Egypt.[2] The names of these eight deities are not given by Herodotus, except that he mentions Pan as being one of them: but the great Chronicle enumerates among them both Vulcan and Helius.[3] They were clearly the arkite ogdoad: and, as such, they were represented, not standing on dry land, but floating together in a ship. This ogdoad Pherecydes, as I have recently stated, exhibits to us in its perfect form by making Vulcan the father of the three Cabiri and the three Cabiræ by the sea-nymph Cabira.

Vulcan's character as an artist, exactly in the same manner as that of the grand artizan Twashta, was supposed by the Egyptians to extend to the whole world. Hence Jamblichus speaks of him, as being the demiurgic Nous, the wise president of generation, the being who brings to light the obscure power of all hidden matters.[4] This Nous; who was esteemed like Menu the Soul or Mind of the Universe, who built or created the smaller World or the Ark, who was reckoned the plastic father of the greater World when renovated after the deluge, who was the god of generation because all things were produced anew from his consort the Ark, and who was represented by the old mythologists as bringing those things from darkness into light because he brought them from the dark interior of the diluvian Ship into the light of open day: this Nous is certainly the same as that primeval Nous of the Platonists, who was himself produced from an egg wrapt in storms and tossed by tempests, and who afterwards generated from his own essence three younger Noës. In each particular, Vulcan or Phtha or the creative Intelligence of the Egyptians agrees with the Nous of the Orphèan and Platonic schools. He was thought to have been born from an egg,

[1] Aristoph. Iren. ver. 275. Schol. in loc. [2] Herod. Hist. lib. ii. c. 43.
[3] Chron. Magn. apud Banier. Mythol. vol. i. p. 493.
[4] Jamb. de myst. sect. viii. c. 3.

 which proceeded out of the mouth of Cneph; and he was the father of three sons named *the Cabiri*.[1]

In classical mythology Vulcan is said to be the husband of Venus: but this does not differ in effect from the preceding account of Pherecydes, which makes him the consort of Cabira the daughter of Proteus. The sea-nymph Cabira and the maritime Venus were the very same person: each was equally the Ark or great mother. This identity appears, not only from the connection of them both with the ocean, but from their very names themselves. *Cabira* or *Cabar* was an oriental title both of the goddess and the planet Venus: and Astartè, the Phenician Venus, was reputed to be the mother of the seven Titanides or Cabiræ by the god Cronus.[2] Venus however was not the only goddess, whom even classical mythology esteemed the wife of Vulcan. Cincius tells us, that his consort was called *Maia*, and that from her was derived the name of the month of May; while Piso affirms, that her proper denomination was *Maiesta*.[3] These accounts are in substance the same; for *Maiesta* is *Maia* united in composition with *Sita*, which is both a Hindoo, a Sicilian, a Phenician, and a Celtic, title of Maya or Argha or Ceres or Parvati. Now Maia was the mother of Buddha or Mercury: whence, according to the system of mythologic genealogies, we are again brought to the conclusion, that Buddha and Vulcan are the same character, differing no more from each other than Buddha, Jain, and Mahiman.

Agreeably to this conclusion, Vulcan or Phtha was by the Egyptians esteemed the father of the gods: whence there was an inscription upon the portal of the temple at Heliopolis, dedicating it to him in that express capacity.[4] In the Phenician history he is called *Chryson*: and his location there has led some writers into the opinion, that Vulcan both in name and character is the Tubalcain of Scripture. But his very attributes seem to me to prove, that his location is a genealogical error, and that he is truly the patriarch Noah: for he is said to have been a great mechanic, to have been

[1] Porph. apud Euseb. Præp. Evan. lib. iii. c. 11.

[2] Euthym. Zegab. Panop. apud Seld. de diis Syr. p. 211. Cedren. Chronog. Euseb. Præp. Evan. lib. i. c. 10.

[3] Macrob. Saturn. lib. i. c. 12.

[4] Hermap. apud Marcellin. lib. xxii. c. 15.

skilled in metallurgy, to have been a profound divine or prophet, to have been the original inventor of light boats, and above all to have been the first of men that sailed upon the ocean.[1] CHAP. V.

XXI. As Vulcan was deemed by the Egyptians the parent of the gods, and was thought to be the father of the Cabiric deities: so we find precisely the same character ascribed by them to Pan or Mendes; for they reckoned him one of the eight primeval divinities who preceded the twelve inferior, and even esteemed him the most ancient of all.[2] They placed him therefore, like Vulcan, at the head of the Cabiric ogdoad: whence it will follow, that he must be the same person as Vulcan, and consequently the same also as Thoth or Buddha.

1. Phurnutus speaks of him as being a very ancient demon; and, from the indecent mode in which he was represented, suspects him to be nearly allied to Priapus.[3] Unhappily the phallic worship was common to both superstitions: and, as Pan was thought to be the son of Mercury, and as he was really the great father; he was depicted in the very same emblematical manner as Mercury himself, and was esteemed the masculine president of generation.[4]

2. With respect to the period in which he flourished, since he is expressly declared to be the eldest even of the eight primitive gods, we find him rightly placed in the age of Dionusus, Osiris, Typhon, and the Titans. Like Anubis or Thoth, he was supposed to have attended Osiris in his travels; and classical mythology ever makes him the companion of Silenus, Bacchus, and the Satyrs. When the hero-gods were attacked by Typhon or the ocean, he advised them to assume the forms of different animals; on which occasion he metamorphosed himself into a monster compounded of a goat and a fish, the capricorn of the zodiac. Under this shape he plunged into the sacred river Nile, itself a symbol of the deluge; and thus escaped the threatened destruction.[5]

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10. [2] Herod. Hist. lib. ii. c. 46, 145.
[3] Phurn. de nat. deor. c. 27. [4] Diod. Bibl. lib. i. p. 78, 79. Clem. Alex. Cohort. p. 40.
[5] Ovid. Fast. lib. i. ver. 393—404. Diod. Bibl. lib. i. p. 16. Hyg. Poet. Astron. lib. ii. c. 28. Hyg. Fab. 196. Eratos. Catast. c. 27.

BOOK IV. 3. The Orphic poet celebrates him, as the universal father, the lord of the world, and the true horned Zeus or Jupiter: and he describes him, as being an infernal god, the helper or conductor of ghosts like Mercury.[1] He also speaks of him as delighting to reside in caves: a part of his character which is common to nearly all the arkite-gods, who are continually represented, either as dwelling in caverns, as being nursed in caverns, or as being born from caverns. Porphyry has written a whole treatise on the subject, in which he gives many instances of this mode of worship: and he informs us, that the sacred cave represented the World. But the World and the Ark were venerated in mystic intercommunion: the consecrated grotto therefore shadowed out the latter as much as the former. Hence the birth of the great father from a cave denoted his birth from the Ark. Porphyry mentions a cave in Arcadia dedicated to Pan and the Moon:[2] and we find a notion prevalent, that he gained the love of the Moon.[3] By this it was meant, that he was the husband of the Ark. He was highly venerated by the Arcadians, who borrowed both their name and their superstition from the ship Argha; insomuch that he was peculiarly styled *the god of Arcadia.* Here he was venerated as a sylvan deity, who presided over herds of cattle, and who delighted to roam upon the summits of the loftiest mountains. He was likewise esteemed a guardian of orchards and a planter of vines; and he was represented with a sickle or pruning-knife in his hand fit for the purpose of dressing vineyards.[4] In short, to use the language of Scripture when it speaks of his prototype, he was a husbandman or man of the earth. Yet, while the Arcadians adored him in conjunction with the Moon; they had a remarkable opinion among them, that they themselves were prior to that planet.[5] This was true of them as a family: for the primeval arkites were of course prior to the vessel, which they built, and which was astronomically represented by the Moon.

[1] The very curious and learned translation of the Orphic hymns seems to me to render φαντασιων properly by *larvarum*. Orph. Hymn. x.

[2] Porph. de ant. nymph. p. 263.

[3] Virg. Georg. lib. iii. ver. 392, 393.

[4] Ovid. Fast. lib. ii. ver. 271—278. Phurn. de nat. deor. c. 27.

[5] Ovid. Fast. lib. i. ver. 469, 470. lib. ii. ver. 290. lib. v. ver. 89, 90. Apoll. Argon. lib. iv. ver. 264. Lycoph. Cassan. ver. 482. Tzetz. in loc.

XXII. In the mythology of Hindostan, Maya is represented, not only as the mother of Buddha, but likewise as the parent of the amatory god Cama, who must evidently be identified with the Cupid and Eros of the west.[1] The Indian and the classical writers have agreed in sinking the character of this deity into that of a boyish mischievous urchin, who peculiarly delights in the cross purposes of love: yet his genuine primeval attributes were by no means forgotten: and both those attributes, and his birth from Maya, prove him to be the same personage as Buddha. CHAP. V.

1. Hesiod celebrates him, as born at the very commencement of time, when the earth first emerged from that chaotic deluge which regularly intervenes between world and world.[2] Aristophanes gives a similar account of him; but adds, that he sprang from an egg produced in the bosom of Erebus by Night or the black Venus, that he was the general father of the human race, and that he called them forth in some remarkable manner from darkness into light.[3] Exactly accordant is the language of the Orphic poet. He speaks of him, as having the keys of the Universe, and as alike presiding over the sea and the air and the earth: he represents him also, as having equal power in Hades, or as being an infernal god: and he mysteriously styles him *the double divinity*; a title, which he similarly gives to the personage whom he calls *the first-born*, and whom he describes as issuing from a tempest-tossed egg and as being the common parent both of hero-gods and of men.[4]

2. These tales of the western mythologists, when stripped of their symbolical attire, denote only, that the primeval Cupid was born out of a floating machine at the close of a general deluge, that his family at that time emerged from darkness to the light of day, and that he was the ancestor of all mankind whether deified or not deified.

Agreeably to such speculations when rightly understood, the Hindoos say, that their Cama was once seized by a terrific demon, who placed him in a chest or ark, and then cast him into the ocean. The ark was swallowed by a large fish: but, the fish being taken, the ark and the child which it con-

[1] Asiat. Res. vol. i. p. 255.
[2] Hesiod. Theog. ver. 116—122.
[3] Aristoph. Av. ver. 694.
[4] Orph. Hymn. lvii, v.

BOOK IV. tained were discovered by Reti the consort of Cama. She, seeing an infant within it, privately brought him up, until he had sufficient strength to destroy the malignant Sambara who had sought his death. Henceforth, though Reti was his consort, she was considered also as his mother.[1]

This is the precise story, which occurs so repeatedly in the legends of the hero-gods, and which can admit of only one interpretation: but it peculiarly resembles the fable of Osiris, Horus, Isis, and Typhon; which is in fact the point where the two superstitions blend together. Plutarch tells us, that the elder Horus was the same as the god Caimis, and that his consort was named *Rhytia*. These are manifestly the Cama and the Reti of the Hindoos. By the elder Horus I specially understand Buddha: but, the fable being common to both the great superstitions inasmuch as they were both chiefly founded on traditions relative to the deluge, we fi n it equally told of Osiris and the younger Horus. Tdus Osiris is said to have been inclosed in an ark by Smu or Typhon, and to have been cast into the Nile which represented the ocean: and thus Horus, when pursued by the same monster, was hid by Latona in the sacred island Chemmis, which was supposed to float in a deep lake near the city Butos. The names of these places sufficiently shew, what deity was worshipped there. Chemmis received its appellation from Caimis, the elder Horus; who is the same as the Cama or Cam-Isa of the Hindoos, the Cames or Chemosh of the Moabites, and the Cameses of the ancient Italians who was venerated with Janus and Cronus.[2] He was indeed Janus himself, whom I have already shewn to be Buddha; though the Etruscans divided this god into two persons, Janus and Cameses, whom they made jointly their most ancient sovereigns, the country being called *Camesenè* from the one, and the city being denominated *Janiculum* from the other.[3] In a similar manner, Butos is the city of But or Buddh: and it was supposed to have been the residence of Latona, one of those eight primary deities, whose head was Pan or Buddha or Thoth.[4]

[1] Asiat. Res. vol. iii. p. 183, 184.

[2] Macrob. Saturn. lib. i. c. 7. p. 151. Chemosh was the Moabitic god of love or generation, whence Milton calls him *the obscene dread of Moab's sons.*

[3] Macrob. Saturn. lib. i. c. 7.

[4] Herod. Hist. lib. ii. c. 156.

Plutarch accordingly tells us, that Pan once dwelt near Chemmis, where doubtless he was originally worshipped.

3. The ancient Cupid or Caimis being the same as Buddha, we shall find him designated by the very name of that god, while Buddha in return is distinguished by *his* special appellation.

Thus the Abbuto or father Buddha of the Japanese is in China called *Camasson*, where he is venerated as the god that presides over navigation: and thus the primeval Cupid was sometimes styled *Pothos*, from which the Greeks formed a verb signifying *to love* or *to desire*, but which itself I take to be, like *Butos*, a mere variation of *Pot*, *Bot*, or *Buddha*.[1] It is fundamentally the same word as *Buthos*, which the Greeks applied to the vast aqueous abyss. This application they learned from their Pelasgic or Scythic ancestors, who came from the northern region of India: for, among the Hindoos as among the Egyptians, water was esteemed a form of the great father. Hence, in the west, Janus is said to be the same as Chaos; while Chaos is declared to be no other than Buthos.[2] The Phenicians expressed it *Baut*, and spoke of it as a female: but this is of little consequence; for water was no less a form of the great mother than of the great father, and Buddha or Ila was an hermaphrodite.[3]

4. The various genealogies of Cupid will all be found to lead to the same conclusion, that he is the god Buddha or Noah as worshipped by the Buddhists.

We have already seen, that Aristophanes and the Orphic poet deduce his birth from a wonderful egg, which was driven about by the winds on the surface of a watery Chaos; while Hesiod, though he mentions not the egg, makes his nativity synchronical with the emerging of the earth from the bosom of the hoary deep. Similar are the doctrines, which were taught in the Phenician school. According to Sanchoniatho, the principles of the Universe were a dark air and a turbulent Chaos, from the mixture of

[1] Jarrige Hist. des Indes. liv. v. c. 51. Euseb. Præp. Evan. lib. i. c. 10. Phurn. de nat. deor. c. 25.

[2] Ovid. Fast. lib. i. ver. 103. Epiph. adv. hær. vol. i. p. 164.

[3] Euseb. Præp. Evan. lib. i. c. 10.

which was born Pothos or Cupid: and afterwards he says, that Pothos and Eros (for he groundlessly divides this ancient being into two persons) were the sons of Cronus and Astartè.[1] Here we have the agitated deluge, and, in effect, the floating egg: for Astartè was the same as Maia or the Ark. In classical mythology, Cupid is generally reckoned the son of Venus, who was born from the sea. As such, he is a maritime deity, like Dagon: and in that capacity he is depicted, sometimes riding upon the back of a fish, sometimes driving over the waves a chariot drawn by two fishes, sometimes gliding along the surface of the ocean in a cup or pitcher while he expands his little sail to the wind, and sometimes floating on the sea in a large concave shell.[2] All these representations have one and the same meaning: and the last seems to be explained by Elian, who informs us, that the elder Cupid was the son of Lucina and the lover of Venus, and that the Sun being once displeased at him threw him into the sea and gave him a shell for his habitation.[3] Lucina however, or the goddess of parturition, was the very same person as Venus or Mylitta or the Ark; which was indifferently esteemed the mother, or the wife, or the daughter, of the great father: and the shell or the cup, which transports Cupid over the mighty deep, is certainly the sacred navicular cup Argha, which is an avowed copy of the Ship of the deluge. As a maritime god, Cupid sometimes appears receiving Venus in his arms as she rises out of the sea: and, when in company with his mother, he is always attended by the arkite dove.[4] Different fathers are assigned to him as well as different mothers; but the same truth still lurks at the bottom of each account. He was not only the son of Chaos and Night, of Cronus and Astartè, of Maia, and of Lucina; but likewise of Mercury and Diana, of Mercury and Venus, of Mars and Venus, and of Jupiter and Venus.[5] His reputed parent Diana was doubtless the maritime Diana, who was venerated as the queen of the waves, and who was the same as Venus or Maia. By the ancient Italians she was called *Jana:*

[1] Euseb. Præp. Evan. lib. i. c. 10.

[2] Montfauc. Ant. Expl. vol. i. p. 111 et infra.

[3] Ælian. lib. xiv. c. 28. See Asiat. Res. vol. iii. p. 186, 187.

[4] Pausan. 1 Eliac. p. 307.

[5] Cicer. de nat. deor. lib. iii. c. 23. Lactan. Instit. lib. i. c. 17.

and indeed the compound *Diana* is but equivalent to *the divine Jana*. She was therefore the corresponding female divinity to Janus: but Janus, as we have seen, was Buddha. Such also is the character of Cronus, and Mercury, and Mars: whence, agreeably to the system of mythologic genealogy, Cupid himself was Mercury or Thoth or Buddha.

5. The death of the Hindoo Cama by the hand of Iswara, previous to his being inclosed in the ark and set afloat on the ocean, was solemnly lamented by his consort Reti: and one of the sweetest measures in Sanscrit prosody bears the name of *Reti's dirge*.[1]

This is certainly the identical lamentation of the Egyptian women on account of the supposed death of their Cupid, whom they called *Maneros*: and it corresponds with the similar lamentations over Osiris, Adonis, Attis, and Dionusus. The song, either the words or the air, was of old equally used in Phenicia, Cyprus, and many other places: and Herodotus is not a little perplexed to learn, how the Egyptians acquired this song; so exactly did it resemble the dirge of Linus as used by the Greeks. He confesses however, that it was of the remotest antiquity among them: and he says, that they themselves called it *the song of Maneros*, and that they believed it to have been composed on account of the premature death of Maneros who was the only son of their first king.[2] Maneros therefore was the fabled offspring of Menes, or Phtha, or Helius, or Thoth; that is to say, he was the same as each and every of these cognate gods. His death was the allegorical death of Osiris or Noah: and his very name shews, that he was Menes or Menu; for *Maneros* is equivalent to *Cupid the Menu*. Accordingly, like Noah, he was thought to have been the inventor of husbandry; and, agreeably to the character of Mercury and the Celtic Hercules, he was esteemed the disciple of the Muses.[3]

6. As the primeval Cupid was the great father, he sometimes bore the name of *Pappas*. Hence, like Vulcan and Pan, he was occasionally identified with the Universe, and was esteemed the most ancient of all beings:

[1] Asiat. Res. vol. iii. p. 187.

[2] Herod. Hist. lib. ii. c. 79.

[3] Jul. Poll. lib. iv. c. 7.

BOOK IV. hence also he was reckoned the god of love and generation.[1] His amour with the beautiful Psychè has been variously wrought up by different authors, ancient and modern, into an elegant mythological tale: but the whole of it seems to have been founded upon the allegorical love of Noah and his arkite consort, and the mystic regeneration from the womb of the great mother. Psychè was represented with the wings of a butterfly: and, from the remarkable physical changes which that insect undergoes, the Egyptians made it a symbol of the death of Osiris, his inclosure within his luniform coffin, and his restoration to life and liberty.

7. When the waters of the deluge had retired, God set his bow in the heavens as a token that they should never return to cover the earth: hence the rainbow naturally became a concomitant of the arkite god and goddess. In the character of Iris the Greeks have faithfully preserved this sign, connecting it both with Juno, who is the same as the navicular Yoni or Argha, and with the oath of the hero-gods by the waters of Styx, which I have shewn to be the waters of the flood.[2] But for the most part they misapprehend its import; transforming the rainbow into an offensive weapon, and the arkite divinities into archers. Thus they were wont to put bows into the hands of Hercules, Apollo, Diana, and Cupid, furnishing them also with a quiver of arrows. The Hindoos fell into the same error, giving bows in a similar manner to Cama, Durga, and Bal-Rama. But, what was really meant by the bow of Cupid, and thence analogically by the bows of the other arkite deities, is decidedly shewn by the curious carvings in the front of an ancient Mithratic grotto, of which Thevenot has given us a delineation. In the upper compartment appears a winged Cupid, not armed with a bow and arrow, but seated upon the arch of a rainbow. On his right hand is seen the mysterious conical pillar or phallus, surmounted by the head of the Mithratic bull: on his left, a second phallus, and near it a circular columniform altar blazing with fire which ascends towards the solar orb.[3]

[1] Phurn. de nat. deor. c. 25. *Pappas* is the Homeric *Appa*. Phurnutus whimsically fancies, that Cupid received the name from the sound produced by kissing.

[2] Hesiod. Theog. ver. 780.

[3] See the plate in Thevenot par. ii. p. 145. or in Bryant's Anal. vol. ii. p. 426.

XXIII. From the conspicuous manner in which the Persian Cupid is exhibited on the very front of a Mithratic grotto, where he occupies the principal place and appears in the act of receiving the adoration of a suppliant votary, I think we may reasonably infer, that he is no other than the god Mithras himself. In this case we must conclude, that Mithras is the same as Buddha: and the conclusion will be confirmed by the circumstance, already noticed, of the worship of Buddha having been once established in Persia. I take him to be the ancient Mahabad or great Buddha, the primeval Aboudad who reappeared at the time of the deluge in the character of Taschter, and the Cala or Time in whose days the sacred books of the Behdins assert that an universal flood took place.[1]

1. The symbol of Mithras was a bull, or rather, as we may collect from the Zend-Avesta, a man-bull: and the horns of the animal, like those of the heifer Isis or Astartè, were thought to have a reference to the lunar crescent, which was the astronomical type of the Ark.[2] He was symbolized however by a serpent, no less than by a bull; agreeably to the old chaunt in the Mysteries which speaks of these two sacred animals as being mutually parents of each other.[3] Sometimes also he was represented by a lion, which was very frequently used as an hieroglyphic of the solar great father: and sometimes, like the Egyptian Thoth or Buddha, he was exhibited in close connection with the famous symbol of the globe, serpent, and wings.[4]

2. His Mysteries appear to have been of the very same nature as those of Isis, Ceres, and the Cabiri; chiefly founded on a mixture of diluvian traditions and astronomical reveries.

They were celebrated in deep caverns or grottos, sometimes natural and sometimes artificial; the earliest of which is said by Porphyry to have been consecrated to the god in the mountains of Persia. He tells us, that the Mithratic grotto was a symbol of the World, and that it was dedicated to

[1] Asiat. Res. vol. i. p. 240.

[2] Stat. Thebaid. lib. i. ver. 720. Schol. in loc.

[3] Jul. Firm. de error. prof. rel. p. 52. Clem. Alex. Cohort. p. 11.

[4] Horapoll. Hieroz. lib. i. sect. 71. Macrob. Saturn. lib. i. c. 21. Montfauc. in Banier. Mythol. vol. ii. p. 110.

BOOK IV. Mithras as the great universal father who made the World.[1] In this I believe him to be accurate, provided his assertion be rightly understood. The Ark, as I have frequently observed, was esteemed a Microcosm or epitomè of the World. Hence the same symbols and the same personifications are common to them both. Consequently the grotto represented at once the Ark and the World: just as Ila the wife of Buddha is both the great circle of the Universe and the diluvian ship Argha; while the Argha itself, though it sails on the waters of the flood, is yet considered as being that larger ship the World, which was supposed to have once floated on the bosom of the mighty chaotic deep.

This seems necessarily to follow from the fabled birth of Mithras. Porphyry says, that the cave was consecrated to him, because it was a type of the World which he created: yet he was also supposed to have been born from a rock, that is to say, from a cavern hewn out of a rock.[2] Now, if the greater world were *alone* intended by the Persic cavern, and if by Mithras we are properly to understand the divine Creator of all things; how could he himself be born out of that very cavern in the rock, which represented the World as created by him? It is a contradiction in terms to say, that Mithras first created the World, and was afterwards himself produced from it. But this contradiction will vanish, if by the cavern we mystically understand the smaller World or the Ark. Of that World the diluvian god was indeed the creator: yet was he himself, in the language of the Mysteries, born out of it, as from the womb of a great universal mother. The birth of Mithras in short from the rocky cavern is the very same as the birth of Protogonus, of Eros, of Brahma, and of the Orphic Jupiter, from the egg. The cavern and the egg each symbolized the World: but the World, from which those kindred deities were born, was the Microcosm that once floated on the waters.

3. As Mithras is the same as Buddha or Menu, and consequently the same as the transmigrating Noah, an opinion prevailed, that he triplicated himself or multiplied his essence into three deities: whence he was called

[1] Porph. de ant. nymph. p. 253, 254.
[2] Just. Mart. Dial. cum Tryph. p. 296.

the triplasian Mithras. A similar notion prevailed respecting Oromasdes or Hormusdt; who was also thought, as Plutarch expresses it, to have thrice increased himself. And the Persians had yet a third triad, composed of Hormusdt, Mithras, and Ahriman.[1]

All these triads are but so many arbitrary multiplications of one circumstance, which was believed to occur at the beginning of every new world: and they are severally the same both as the Buddhic triad and the Brahmenical triad, and indeed as each and all of the various triads of the Gentiles. The great father's triple multiplication of himself means no more in plain language, than that he begot three sons after his own likeness. Oromasdes does indeed appear in the Zend-Avesta in the character of the Supreme Being, and Ahriman in that of Satan: but this is only the necessary consequence of elevating men to the rank of deity, while some recollection of the primeval tempter was at the same time preserved. When the supposed transmigrating patriarch was profanely made to usurp the place of the godhead, though he retained in pagan mythology the whole of his real and original character, yet he was thence also inevitably compelled to personate the Divinity and to claim his attributes.

XXIV. One of the most common titles of Buddha is *Codom* or *Cadam* or *Gautam*, as the same radical letters are pronounced with a slightly varied intonation: and, since Buddha is undoubtedly Hermes or Mercury or Taut, we thence find, that that deity was sometimes called *Cadmilus* or *Cadam-Ilus*. Now Tzetzes tells us, that *Cadmus* and *Cadmilus* are the same title: and he adds, that *Cadmus* was the name of Hermes among the Beotians, whose capital city Thebes was feigned to have been built by the person that bore it.[2] Since Hermes then was certainly the same as Buddha, and since Cadmus is declared to be the same as Hermes; Cadmus must also be the same as Buddha: and, since we know that Buddha is even yet denominated *Cadam* or *Codom*; there can be little doubt, that the name of the fabulous hero was taken from this Buddhic title. It seems to have been written by the Egyptians and Phenicians *Cadmon* or *Cadam-On*, which denotes *Cadam*

[1] Cudworth's Intell. Syst. b. i. c. 4. p. 288.

[2] Tzetz. in Lycoph. ver. 219.

the Sun :[1] and from the title thus compounded his worshippers the Cadmonites of Palestine, who were probably a branch of the Scythian Palli or Philistim or Shepherds, derived their appellation; in the same manner as the Sacas called themselves so from their god Buddha-Saca. Cadmon appears to have been likewise denominated *Baal-Hermon:* whence another kindred tribe of his worshippers took the name of *Hermonites.* Hermon is the Hermes of the Greeks, and the Hermaya of the Hindoos: but *Hermon, Hermes,* and *Hermaya,* are mere variations of one and the same Buddhic title. From this appellation the Greeks formed their *Harmonia;* and made the person, who bore it, the wife of Cadmus or Hermon. As a female, she was the same as Maya or Heri-Maya, the mother of Buddha: for the Ark was indifferently esteemed the parent, the wife, and the daughter, of the great father. Hence we find her celebrated, as the universal mother and as the Luminary of the World or the lunar Crescent: hence also she is spoken of as being one with the sea-nymph Naïs, the Anaïs of the old Armenian Sacæ and the Neith of the Egyptians: and hence the famous holy books of Hermes are likewise said to be the books of Harmonia.[2] These, like the Indian Vedas which the Brahmens assert to have been carried into Egypt by Thoth or Hermes, were four in number: and it may be added, that, as they are indifferently ascribed to Hermes and to Harmonia, so letters themselves, the reputed invention of Hermes, are reported to have been brought by Cadmus into Greece either from Egypt or Phenicia.[3] Cadmon then or Baal-Hermon being the deity of the Ark, mount Hermon was undoubtedly his high place; in other words, it was a transcript of the Paradisiacal Ararat. There seem to have been two hills of this name. One of them was a peak of Lebanon, the Phenician mountain of the Moon, where Venus and Adonis were worshipped, and which

[1] Steph. Byzant. de urb. p. 415. The editor has indeed corrected *Cadmon* to *Cadmus:* but he acknowledges, that it is contrary to the reading of every copy both printed and manuscript.

[2] Nonni Dionys. lib. xli. p. 1068, 1070. lib. xii. p. 328. Lactant. Instit. lib. i. c. 7. p. 40. Schol. in Apoll. Argon. lib. ii. ver. 992.

[3] Hyg. Fab. 277. Herod. Hist. lib. v. c. 58. Plin. Nat. Hist. lib. vii. c. 56. Diod. Bibl. lib. iii. p. 200.

abounded with the Mercurial columns denominated *Baitylia*: the other was in the neighbourhood of Tabor, itself also (as the word imports) a Ta-Baris or a holy place of the ship Baris.[1] CHAP. V.

1. Bochart, like myself, supposes an immediate connection between the names *Cadmus* and *Harmonia*, and the *Cadmonites* and *Hermonites* of Palestine: but he seems to me to have erred in his hypothesis respecting the *mode* of that connection. Instead of viewing Cadmus and Harmonia, as the gods of the Cadmonites and Hermonites, and as having conferred their own divine appellations on those neighbouring tribes; he conceives them to be two literal mortals, who fled into Greece when Palestine was invaded by Joshua. The one was by birth a Cadmonite; whence he was styled *Cadmus* or *Cadmon*: the other was by birth a Hermonite; whence she was similarly denominated *Harmonia*. Tradition, accordingly, brings them out of the land of Canaan: for Cadmus is represented, as being an emigrant from Phenicia.[2]

2. The theory of Bochart would have been sufficiently plausible, if tradition had *uniformly* and *exclusively* described Cadmus and Harmonia as Tyrians, who left their own country and settled in Greece: but the very reverse of this, which is so necessary to the system of that eminent writer, will prove to be the case. Cadmus was indeed a Phenician, or rather a Phenician god: but he was likewise venerated in Egypt; and popular fable brought him into Greece no less from that country than from Palestine. Thus Diodorus tells us, that he was of Thebes in Egypt: Tzetzes gives the same account of his origin: and Nonnus represents his father Agenor, who is usually made a king of Phenicia, as residing in that city.[3] It is remarkable, that Conon blends the two accounts together. He says, that the Phenicians once possessed the empire of Asia; that they made Egyptian Thebes their capital; and that Cadmus, migrating thence into Europe, built Beotian Thebes, and called it after the name of his native town.[4] There

[1] Well's Geog. of O. Test. vol. i. p. 327, 328.

[2] Bochart. Canaan. lib. i. c. 18, 19.

[3] Diod. Bibl. lib. i. p. 20. Tzetz. in Lycoph. ver. 1206. Nonni Dion. lib. iv. p. 126.

[4] Conon. Narrat. xxxvii. p. 279. Eusebius and Syncellus similarly connect the two coun-

BOOK IV. is much genuine history contained in this curious tradition, which connects together Egypt and Phenicia in a manner not unlike that of the old mythologic narrative of Sanchoniatho. The Phenicians, the Anakim, the Philistim, the Palli, and the Egyptian Shepherd-kings, were all the same people. They were of the line neither of Canaan nor of Mizraim, but descendants of Cush. They were the founders of the first universal empire at Babel: and, under the name of *Scuths* or *Goths*, they overran Palestine and Egypt, and more than once acquired the empire of Asia.[1] Their great god was Cadam or Buddha: hence Cadmus is indifferently said to have been an Egyptian and a Phenician. He was both, so far as his worship was established in either country by the adventurous Palli; but no further: for, wherever the Scythians penetrated, there we find the veneration of Cadmus.

According to the Hindoos, Buddha or Cadam travelled over the whole world: and they give much the same account of Siva and Deo-Naush. The Greeks and Egyptians tell similar tales of Osiris and Bacchus and Cronus. All these relate, not to any actual travels of Noah, but to the diffusion of idolatry in the infancy of the world; when each colony travelled under the protection of the great father, whose oracular image was borne before them in his consecrated ark. Now, as Cadmus was the same as Cadam, he is also said to have been an eminent wanderer: and we find him in many different countries, besides Phenicia, Greece, and Egypt. Thus we are told, that in Samothrace he was initiated into the Cabiric Mysteries and was married to Harmonia: yet he is also described as having espoused her at the lake Tritonis in Africa.[2] He was likewise in Thrace: and he even became the king of the Illyrians, among whom he had a son called *Illyrius*.[3] All this is nothing more than might have been expected: for Thrace, Samothrace, and Illyricum, were equally settlements of the Scuths, Palli, or Pelasgi; who were indeed the ancestors of a considerable part of the

tries, bringing Phenix and Cadmus from Egyptian Thebes to Phenician Tyre. Euseb. Chron. p. 27. Syncell. Chronog. p. 152.

[1] This subject will be resumed hereafter, book vi. c. 5.

[2] Diod. Bibl. lib. v. p. 329, 323. Nonn. Dionys. lib. xiii. p. 372.

[3] Apollod. Bibl. lib. iii. c. 4. § 1. c. 5. § 4. Strab. Geog. lib. xiv. p. 680.

Greeks. Hence we find the Getæ reckoned among the Thracians; who spread themselves far beyond the narrow limits of geographical Thrace, and who were so numerous that Herodotus reckons them as nationally inferior only to the Hindoos.[1] Nor was this assertion thrown out at random. The Getæ are undoubtedly the Goths: and the Goths are no less undoubtedly the Scuths, Scythians, or Chasas; one of whose principal settlements was in Cashgar and Bokhara. The same god therefore, whom they called *Cadam* or *Buddha* or *Saca*, was equally worshipped by the Chasas of Phenicia, Egypt, Cashgar, Thrace, and Illyricum. By the Greeks Cadmus is made only a sojourner in Thrace: but the Thracian nobility, who formed the military caste and who thus subjected the lower ranks of people probably of Japhetic origin, esteemed him their great father, worshipping him principally, and adjuring him alone. This is what Herodotus says of the Thracian god, whom he calls *Mercury* or *Hermes:* but the Gothic Hermes was Wud or Woden; and both Woden and the Grecian Hermes were equally the same as Buddha or Hermaya or Cadam.[2] As Cadmus was a Phenician deity; so, when Carthage was built, his name and worship were carried to the new settlement. The city was called *Cadmèa;* and the people, *Cadmèans* or *Cadmonites.*[3] There was likewise a Cadmèa in Colchis below the high country of Armenia, in which there was a notion that Cadmus established himself: but the reason was this; the Colchians were a colony of the Indo-Scythæ, and Cadam was their chief deity.[4] A town of the same name occurs in Cilicia, and near it another called *Sida:* and we find, that Phenix the brother of Cadmus was fabled to have come into that country while in search of his sister Europa.[5] Cadmèa was so called from Cadam, and Sida from the goddess Sida or Sita, who in the mythology of Hindostan is the same as Ida or Ila or Parvati or Argha. She was venerated under a kindred appellation in Britain: for the circle of the Buddhic temple of Stonehenge is called *the circle of Sidee*, while Sidee herself is de-

[1] Herod. Hist. lib. v. c. 3.

[2] Herod. Hist. lib. v. c. 7.

[3] Eustath. in Dionys. Perieg. ver. 195. Sil. Ital. lib. i. ver. 6.

[4] Mos. Choren. Hist. Armen. lib. i. c. 9, 10. Tzetz. in Lycoph. ver. 174.

[5] Euseb. Chron. p. 30. Eustath. in Dion. Perieg. ver. 874.

BOOK IV. clared to be the great mother and the ship within which Hu was preserved at the time of the deluge. In short, Cadmus or Buddha was venerated from the extremity of Siam to the remote western isle of Ireland: for the Codom of Pegu, the Gautam of Ceylon, the Cadam-On of Phenicia and Egypt, the Cadmus and Cadmilus of Beotia and Samothrace, and the Chadmel of the ancient Irish, were all one and the same character.[1] I might mention various other places, where Cadmus was thought to have come in the course of his wanderings, such as Rhodes, Thera, Thasus, Eubèa, Sparta, Attica, Lesbos, and Ionia: but I must not neglect to observe, that, while some bring him from Egypt or Phenicia; others, preserving genuine tradition with greater accuracy, represent him as coming from Babylonia, the region whence also in their progress westward the Phenicians or Palli migrated into Palestine.[2] This was the seat of the first empire of the Chasas or Cuthites under Nimrod, the centre whence the two primeval superstitions branched off in every direction. Here the worship of Cadam or Buddha commenced: and, in each country where they afterwards settled, the enterprizing Shepherds of the Scuthic stock were always peculiarly devoted to it.

3. Cadmus being the same divinity as Cadam or Buddha, and Buddha being the husband of Ila or the mundane Ark, we shall not wonder to find the whole history of Cadmus built upon the hieroglyphical worship of the great mother.

Europa, the daughter of Agenor king of Tyre, was carried off into Crete by Jupiter; who assumed for that purpose the form of a bull, and who by her became the father of Minos. Agenor dispatched his two sons, Cadmus and Phenix, in search of her. Cadmus, having fruitlessly wandered over the whole world, at length consulted the oracle of Apollo; and was directed to settle in a country where he should find a heifer unbroken to the yoke, and to build a city on the spot where that heifer should lead him. The prophecy was accomplished in the region afterwards called *Beotia;* and the city of Thebes was built, agreeably to the directions which he had

[1] Collect. de reb. Hib. vol. iii. p. 636.

[2] Mos. Choren. Hist. Arm. lib. i. c. 9. Herod. Hist. lib. i. c. 1. Just. Hist. lib. xviii. c. 3.

received. Afterwards, he and his consort migrated into Illyricum: and, at length, they were both changed into serpents and transported by Jupiter into the Elysian fields or the islands of the blessed.[1]

At this period of the discussion, the present fable cannot require much elucidation. Cadmus was generally thought to have denominated the country *Beotia* from the animal which was his conductor, *Bous* or *Bos* or *Bou* denoting *an ox* or *a heifer*: and, in a similar manner, he was supposed to have called his new-built city *Thebes* from *Theba*, which in the Syrian dialect (we are told) signifies *a heifer* likewise.[2] But there was a more ancient city of the same name in upper Egypt: and we find it asserted, that, if Cadmus came from Phenicia into Greece, he had previously come from the Egyptian Thebes into Phenicia.[3] Hence it is evident, that the name of the Beotian Thebes was borrowed from that of the Egyptian Thebes. Consequently we may be sure, that, with whatever idea the latter was imposed, with the same also the former must have been imposed. Accordingly, Tzetzes expressly informs us, that the Beotian Thebes and every thing which respected it was a studied copy of the Egyptian Thebes.[4] Now the word *Theba* properly signifies *an Ark*: and it only acquired the secondary meaning of *a cow*, because a cow was used as a symbol of the Ark. But, on the sphere, the Ark was typified by the Moon. Hence the Moon, the ship Theba, and the cow, were convertible: and hence the figure of the lunar crescent, which was impressed on the sides of the bulls Apis and Mneuis, was thought to have likewise adorned the flank of the heifer that conducted Cadmus; a clear proof of their theological connection with each other.[5] The city of Theba therefore, whether in Greece or in Egypt, is the city of the Ark: and both the bull that carries off Europa, and the heifer that leads Cadmus, involve symbolical allusions to the great father and to the vessel within which he was inclosed.

[1] Ovid. Metam. lib. iii. lib. iv. ver. 566—602. Apollod. Bibl. lib. iii. c. 5. § 4.

[2] Tzetz. in Lycoph. ver. 1206. Etym. Magn. vox. Θηβα.

[3] Diod. Bibl. lib. i. p. 20. Euseb. Chron. p. 27. Syncell. Chronog. p. 152.

[4] Tzetz. in Lycoph. ver. 1206.

[5] Pausan. Bœot. p. 559.

BOOK IV. Agreeably to such a conclusion, Theba is sometimes said to have been the wife of Ogyges, an ancient king both of the Egyptian and the Grecian Thebes, who flourished at the time of the deluge.[1] She was the same no doubt as the heifer Isis, who is similarly described as the consort of the ark-inclosed Osiris; the same also as the universal mother Harmonia; the same likewise as the Tauric Europa. This last personage is usually made by the poets the daughter of the Tyrian Agenor; and she was worshipped at Hierapolis in Syria, as the sister of Cadmus: the priests however assured Lucian, that she was the self-same character as Astartè and Rhea.[2] But Astartè was the great mother or floating receptacle of the hero-gods: and, as the heifer Baalath, was clearly no other than the heifer Theba or Isis.

The transformation of Cadmus and Harmonia into serpents means only, that these two tauric deities were occasionally worshipped under the figure of those reptiles: and their ultimate abreption to the isles of the blessed points them out as the deified tenants of the insular Paradisiacal Ararat. It may not be improper to add, that the legend of Ilus founding Ilium is an exact repetition of the legend of Cadmus founding Thebes.[3]

XXV. Harmonia was not only reckoned the wife of Cadmus: but she was likewise thought to have been at once the daughter and the consort of Mars, to whom she bore the fabulous race of the Amazons.[4] The fact was this: Mars or Ares was the same person as Cadmus or Buddha; and Harmonia stands to him in the double relation of daughter and wife, precisely as Ila does to Buddha or Menu. Hence we find, that one of the titles of Mars was *Camulus* or *Cadmilus*: for *Camulus, Camillus, Casmilus*, and *Cadmilus*, were all, as it is well known, the same name somewhat differently pronounced; and that name was a title of Mercury or Buddha, the same in substance as the word *Cadmus* and the oriental *Codom* or *Cadam*.[5] Hence also we find, that another of his titles was *Theus* or *Theuth*: for the Cushites of Arabia worshipped him under the name of *Theus-Ares*; and shewed evidently, that the god, whom they venerated, was Taut or Thoth or

[1] Tzetz. in Lycoph. ver. 1206. [2] Luc. de dea Syra.

[3] Apollod. Bibl. lib. iii. c. 11. Tzetz. in Lycoph. ver. 29.

[4] Apollon. Argon. lib. ii. ver. 989—994. Pherecyd. apud Schol. in loc.

[5] Gruter. Inscrip. vol. i. p. lvi. 12.

Theuth or Buddha, by representing him under the prevailing Hermetic figure of a square black stone.[1] He was adored under the very same symbol by the Babylonians: for we are told, that they were the first, who erected a column or Mercurial pillar to Mars and worshipped it as the representative of the god.[2] Their notion of him was, that he was an ancient king of Assyria, the brother of Rhea or the great mother, and the son of Sames: and they supposed him to have been called *Thourras*, before he received the name of *Ares*.[3] He was one of their first fabulous sovereigns: and the titles, which occur in his genealogy, sufficiently point out his real character. His father was the Sun, for such is the import of the word *Sames:* and his original title *Thourras* shews him to be Buddha; for *Tor* and *Tara-Nath* were names of that deity, whence the Goths and Celts had their *Thor* and *Taranis*.[4] This sun-born god in short was the same as Menu-Vaivaswata, so called because he was esteemed the child of the Sun; the same also as the Egyptian Phtha; the same in reality as Helius, for Ares was himself astronomically no other than the solar orb.

1. His connection with Mercury further appears, from the name which was given to him, and from the worship which was paid to him at Edessa in Syria.

We learn from the emperor Julian, that the inhabitants of that place venerated a triad composed of the Sun, Monimus, and Aziz: and he adds, on the authority of Jamblichus, that Monimus was Mercury, and Aziz Mars.[5] This I believe to have been no other than the Buddhic triad; Monimus and Aziz being mutually the same god, and each being one with the Sun. Jamblichus seems to me to have been perfectly right in his opinion: and that opinion, if examined, will tend directly to prove what is here advanced. He says, that Monimus or Monim is Mercury or Buddha: and he says truly; for *Monim* is but a variation of the oriental name *Menu* or *Manu*. Accordingly, Monim has been pronounced by more than one

[1] Max. Tyr. Dissert. xxxviii. p. 374. Suid. Lex. [2] Chronic. Alex. p. 89.

[3] Chronic. Pasch. p. 37.

[4] *Thourras* is the *Thor-Asa* or *Asa-Thor* of the ancient Goths. Astoreth or Asa-Torath is the corresponding feminine deity; for the Phenicians were a Gothic or Indo-Scythic tribe.

[5] Julian. Orat. apud Bochart. Can. lib. i. c. 42. p. 662, 663.

BOOK IV. writer to be the Manu or Mani of Thibet, the Mercury (as they express themselves) of that country: but the Thibetian legislator and god is undoubtedly Menu or Buddha.[1] So likewise he determines Aziz to be Mars: nor is he wrong in his opinion, though it will lead to the conclusion that Mars is Mercury. Aziz is certainly the Hesus of the Celts, as Bochart and Schedius have well remarked, though I greatly doubt the propriety of their deriving the word from the Hebrew.[2] The Celts received the name *Hesus* from the Scythians, not from a people who spoke the Hebrew language: and I think it clear, as I have already observed, that it is the Esa of the Hindoos. Now *Esa* is one of the names of Buddha: and Hesus was the same god as Teutates or Teutat-Esa, the Taut of Phenicia, the Thoth of Egypt, and the Tat or Datta of the Indo-Scythæ. Aziz or Mars therefore is the war-god of the Gothic or Teutonic tribes; whom they called *Wud* or *Woden*, and whose character melts into that of Hercules, Mercury, and Mars. He was the same as each of those deities; and all those deities were mutually the same as each other. Hence we find, that the classical writers sometimes call the northern war-god *Hercules*, sometimes *Mars*, and sometimes *Mercury:* and we likewise find, that in their own mythology these three divinities were all reputed one, however the poets might have divided them. Thus Macrobius informs us, that the Roman pontifices, who received the body of their theology from the old Etruscans, pronounced Mars to be the same as Hercules: and he highly praises Virgil for the antiquarian knowledge which he displays in assigning the Salii to the latter god though they are usually given to the former. He adds, that Varro proved this point by many arguments: and he further remarks, in corroboration of the matter, that the planet Mars was called by the Chaldèans *the planet Hercules.*[3] Thus also he tells us, that Mars and Mercury were but one

[1] Bayer. Osrhoen. p. 8. Georg. de Alph. Tibet. p. 507, 508. apud Vallanc. Vind. in Collect. de reb. Hib. vol. iv. p. 507, 508.

[2] Boch. Can. lib. i. c. 42. p. 662. Sched. in Lactant. Ins. lib. i. c. 21. p. 113. They suppose Aziz to be עזוז.

[3] Macrob. Saturn. lib. iii. c. 12. They probably called it *Bali* or *Pali*, which was a name of Wud or Buddha.

god, which god was the Sun: and thus, as we have recently seen, Mars bears the Mercurial titles of *Camulus* and *Theuth*.[1] CHAP. V.

2. Nor is the identity of Mars with the war-god of the Scythians, whom we know to have been Woden, purely fanciful and imaginary, amounting to no more than this; that the war-god of one pagan nation may always in some sort be deemed the same as the war-god of another: there is sufficient of an arbitrary nature to prove, that Mars and Woden are truly and properly one primeval character; and that their worship among the Romans, the Greeks, and the Goths, must have originated from a common source.

We learn from Herodotus, that the Scythians or Goths venerated Mars, that is to say, Woden, under the symbol of a sword; which they placed on the top of a rude pyramid constructed with faggots, and to which they sacrificed not only sheep and horses but likewise every hundredth captive.[2]

The Thracians, who were of the Scythic race, or who at least were under the government of Scythic chieftains, used the same hieroglyphic to represent their god of war, who was doubtless no other than Wud or Woden: for Ammianus Marcellinus tells us, that they worshipped a naked sword fixed upright in the ground, considering it and Mars as the guardian of the countries through which they roved.[3]

Now the Romans, whose ancestors (I have little doubt) were of Scythic origin, adored their god Mars precisely in the same manner: for we are informed by Varro, Plutarch, and Arnobius, that he was worshipped under the form of a spear; and Arnobius and Clemens very naturally mention this mode of worship in the very same sentence, in which they speak of the Scythian veneration of a sword.[4]

A similar superstition prevailed at Cheronèa in Beotia, a country (as we have already seen) strongly addicted to the worship of Cadam or Buddha: for Pausanias tells us, that divine honours were there paid to a spear, which was thought to have been the sceptre of Agamemnon.[5] By Agamemnon

[1] Macrob. Saturn. lib. i. c. 19.

[2] Herod. Hist. lib. iv. c. 62.

[3] Amm. Marcell. lib. xxxi. c. 2.

[4] Varr. apud Clem. Alex. Cohort. p. 29, 30. Plut. in vit. Rom. Arnob. adv. gent. lib. vi.

[5] Paus. Bœot. p. 606, 607.

BOOK IV. they meant their principal deity: for we learn from Lycophron and Tzetzes, that he was the Jupiter of the Spartans, though fabled to have been at the siege of Troy.[1]

The sword-worship is mentioned by Justin as being both very ancient and very general: and such, no doubt, was the case; for the Scythians, at different periods, from the building of Babel to the subversion of the Roman empire, have penetrated into almost every quarter of the globe. He says, that from the very origin of things (now the Scythians were the founders of the first universal monarchy after the deluge) the ancients worshipped spears as the representations of the immortal gods; and he attributes to this superstition the practice of giving lances to the statues of the deities.[2]

It is curious to observe, how the Gothic war-god and his sword may be traced not only to the settlements of the Chasas on the northern frontier of Hindostan, but even to the island of Ceylon; and that too in close connection with the worship of Buddha or Somono-Codom. We are informed in the Brahmanda-Purana, that Shadanasa or Carticeya, the Indian Mars with six faces, was born in the mountains to the south and south-west of Meru; that is to say, in the high tract of land, which has ever formed and which still forms the principal settlement of the Chasas. Here he took the resolution of going to the mountains of Crauncha, which coincide geographically with Germany and part of Poland, in order that he might recreate himself after his fatigues in the war of the gods with the giants. Having arrived in this remote region of the west, he threw away his sword in the skirts of Crauncha: and this weapon is that, which the conqueror Attila asserted, that he had found under a clod of earth, and which after his death was placed in his tomb.[3] Now the sword, which Attila pretended to have found, was the well-known symbol of the Scythian Mars: and the artful prince, aware of the vast influence of superstition, interpreted it accord-

[1] Lyc. Cassan. ver. 1123, 1124. Tzetz. in loc. et in ver. 1369. He was the same, I believe, as the celebrated Memnon, who was likewise brought to Troy; but who, as we shall presently see, was no other than the oriental Buddha: for the name *Agamemnon* I strongly suspect to be a corruption of *Saca-Memnon;* and Saca was Buddha or Woden.

[2] Just. Hist. lib. xliii. c. 3.

[3] Asiat. Res. vol. viii. p. 371, 372.

ingly; and, as the rightful possessor of this representation of the national god, asserted his divine and indefeasible claim to the dominion of the earth.[1] The sword then of the Indian Carticeya is the sword of the Scythian Mars: and the war-god, who travels far into the west from the land of the Indo-Scythæ, must undoubtedly be that same war-god, who was worshipped in the west by the Scythian subjugators of Europe and subverters of the Roman empire. In Ceylon he is called *Kandekoomareyo*, or *Scand-Coomaura* according to the Sanscrit mode of writing the name: for this deity is clearly the same as the Carticeya of the Chasas, both because he is denominated *Scanda* which is a title of Carticeya, and because he is represented precisely in the same manner, namely, as having six heads and as riding on a peacock. He is distinguished indeed from Buddha, agreeably to the prevailing humour of dividing the same god into different persons: yet, in the mythology of Ceylon, he is immediately connected with him; for he is said to have obtained from him very extraordinary powers which led to his subsequent adoration.[2] The Indian Carticeya then is certainly the sword-god of the Scythians, and the spear-Mars venerated by the Romans.

CHAP. V.

[1] See Gibbon's Hist. of the decline and fall. vol. vi. p. 43.

[2] Asiat. Res. vol. vii. p. 52, 53. vol. i. p. 252. The name of *Carticeya* seems to be one of those compound titles so common among the Hindoos: but, when it is resolved, I am much mistaken if we do not find in it the rudiments of the war-god's appellation both among the Romans, the Greeks, and the Egyptians. Nor in fact is this any thing more than might be expected: for the Scythian Shepherds once conquered Egypt; and, under the name of *Palli* or *Pelasgi*, colonized Greece and Italy. The war-god then, whose symbol was a sword, was called by the Romans *Mars*, by the Greeks *Ares*, and by the Egyptians *Artes*. Velt. Val. Antioch. Antholog. vi. apud Selden. He appears also to have been denominated *Ares* by the Cuthites of Babylonia: for we are told, that he was called by them *Thourras* previous to his receiving the appellation of *Ares*. Chron. Pasch. p. 37. He is likewise pretty evidently the Heres or Ares of the Canaanites: and, from the circumstance of his being worshipped in the Sun, the word *Heres* came to denote that luminary; though the primitive idea is, I suspect, altogether different. *Mars*, *Ares*, and *Artes*, appear to me to be only variations of one and the same title, properly expressed *Art* as the word occurs in the oblique cases of *Mars*. *Artes* I take to be *Art-Esa*, and *Mars* to be *M'Ares* or *the great Ares*. But this same title *Art* occurs in *Carticeya*, which is probably no other than the Egyptian *Artes* with *be* prefixed; *Carticeya* being *C'Art-Esa* or *the illustrious Art-Esa*, and *Artes* more simply *Art-Esa* as I have remarked above. As for the word *Art*, it signified among the old Scythians *a*

The sword or spear being thus the symbol of the war-god, we shall find, that the name of the deity was applied to the weapon both among the Romans and the Goths: and the appellations, which they used, will serve additionally to establish the point contended for, that Mars was Buddha.

Plutarch tells us, that the Romans called the sacred spear *Mars:* and he adds, that *Quirinus* was a title of that god afterwards applied to the deified Romulus, that the word was derived from *Quiris*, and that *Quiris* among the old Sabines denoted *the head* or *dagger of a spear.*[1] Ovid gives much the same account, writing the word *Quiris*, as a Greek would do, *Curis.*[2] *Curis* therefore, or (with a slight variation) *Quirinus* or *Curenus*, was at once the name of the god and of the spear. But *Quirinus* was not only a title of Mars and Romulus, it was likewise one of the many designations of Janus. That god, as we learn from Macrobius, was called, as being the god of war, *Quirinus* from *Curis* the old Sabine name of a spear.[3] Thus it appears, that Mars is the same as Janus, each bearing the name of *Quirinus*, and each being reputed the god of battles: but Janus, as we have already seen, is the Jain or Buddha of the east.

From the god Curis the Romans were called *Quirites*, which is the same word as *Curetes*. These were the Cabiri under a different name: and that name they seem to have borrowed from the sword-god Curis; for they are represented as dancing with drawn swords in their hands, like the Salii whom the Roman pontifices associated with Mars or Hercules. They are usually placed in Crete, because the Cabiri were there worshipped under that denomination: and from the same god Curis both the island and its fabled original sovereign Cres or Cures borrowed their names. This Cres I believe to have been the same as Minos and Minotaur, *Cres* being the title of Minos or Menu or Buddha in his quality of the sword-god.

ship: the import therefore of the war-god's name will be *the illustrious ship-deity Esa.* This will exactly accord with his solar character: for the ancients represented the Sun sailing in a ship, allusively no doubt to him who was worshipped in the Sun. I suspect, that the Cuthite god Tartak, worshipped with Adrammelech, whose form is said by the Rabbins to have been a peacock, was no other than the Carticeya of the Indo-Scythæ.

[1] Plut. in vit. Rom. [2] Ovid. Fast. lib. ii. ver. 475—477.

[3] Macrob. Saturn. lib. i. c. 9. p. 159.

We shall be brought to just the same conclusion, if we turn to the Goths. CHAP. V.
As the old Saxons or Sacas worshipped their war-god under the symbol of a sword; so the name, by which in their language they expressed *a dagger*, was *Saxa* or *Seaxa*.[1] But this is the precise appellation of their great god and reputed father: for Buddha is called *Saca* or *Saxa* ; and, as he was their war-god and as his symbol was a sword, they at once applied his name to a dagger and took from it their own national title.

The ancient Scythians thus deifying their swords, it was not unnatural for them to ascribe many wonderful properties to those sacred weapons. Their heroes were wont to stamp them with mysterious characters: and each designated his own by some formidable proper name, which he thought likely to inspire his enemies with terror.[2] Hence, when mythology melted into romance, originated the inchanted and almost animated swords of the Gothic cavaliers: such, for instance, as the Caliburn of king Arthur; and the Durindana, the Fusberta, and the marvellous golden lance, which make so conspicuous a figure in the divine poem of Ariosto. Hence also, unless I greatly mistake, sprang the warlike superstition, which prompted the maid of Orleans to refuse all vulgar swords, and to demand a mysterious holy weapon which would be found in a tomb behind the high altar of the church of St. Catharine de Fierbois; a circumstance strongly resembling the discovery of the sword of Mars by Attila.[3] So again: the sword being the symbolical war-god of the Scythians, they were led from the earliest times to swear by it as by a deity.[4] Hence Shakespeare, with singular propriety, represents his prince Hamlet as requiring his companions to take an oath of secrecy upon his sword.[5] The custom was preserved, when the weapon had ceased to be worshipped by the Christianized warriors of the north.[6]

[1] At the war-cry of *Nemed eure Saxes* or *Take your daggers*, our perfidious forefathers under Hengist suddenly drew their swords, and assassinated at least three hundred of the unsuspecting British nobility at Stonehenge. See Turner's Hist. of the Anglo-Saxons. vol. i. p. 161, 162. and Davies's Mythol. p. 308.

[2] Mallet's North. Ant. vol. i. p. 239.

[3] Gifford's Hist. of France. vol. ii. p. 548.

[4] Mallet's North. Ant. vol. i. p. 217.

[5] Hamlet Act i. scene ult.

[6] I am not without suspicion, that the old chivalric oath *before the ladies and the peacock*, by which the knights bound themselves to attempt some hazardous adventure, has originated from the peacock of the war-god Carticeya.

BOOK IV. 3. Mars, like Woden and Hercules, being the diluvian patriarch viewed in the character of the lord of battles, we find him always with strict mythological propriety represented as the paramour of Venus; the goddess, who was born from the sea, and who was esteemed the maritime receptacle of all the hero-gods: whence, in the old rites of the Romans, they were worshipped conjointly, he as the great father, and she as the great mother; and the idea was so familiar, that his name was frequently expressed in composition *Marspiter* or *father Mars* to denote his paternity.[1]

As an arkite deity, he was engaged in the war of the gods with Typhon or the deluge: and, on that occasion, he is said, like Venus, to have assumed the shape of a fish.[2] This points him out to be the same as the fish-god Dagon, as Vishnou in the Matsya Avatar, and as Buddha in his character of the sovereign prince in the belly of the fish. Nor is this resemblance purely accidental or imaginary: the period, when he thus metamorphosed himself, sufficiently explains the import of the fable; it was the age of Typhon or the unrestrained ocean, who compelled Osiris to enter into an ark, and who for a time put to flight the whole body of the hero-gods.

The war of the giants alludes to the same event as the war of Typhon: and here we have the escape of Mars described in a somewhat more literal form. Those allegorical children of Neptune or the sea, whose growth increased so rapidly that they soon overtopped the highest mountains, are said to have forced Mars to enter into a tub.[3] This is manifestly nothing more than a repetition of the fable of Osiris What the classical mythologists have converted into a tub, was the round dish or goblet which the Hindoos consider

[1] Macrob. Saturn. lib. i. c. 12. p. 170. c. 19. p. 203. The names of many other of the gods were similarly compounded, and, I believe, for the same reason: the character of each, when analyzed, shews him to be the great father. The title of *Jupiter* or *Jovispiter* is familiar to every one: but Lucilius will teach us, that he was by no means the only god who bore the appellation of *father*.

Ut nemo sit nostrûm, quin pater optimus divûm.
Ut Neptunus pater, Liber, Saturnus pater, Mars,
Janus, Quirinus pater, nomen dicatur ad unum.

Lucil. apud Lactan. Instit. lib. iv. c. 3. p. 353.

[2] Anton. Liber. Metam. c. 28.

[3] Hyg. Poet. Astron. lib. ii. c. 40. p. 415. Hyg. Fab. 28.

as a copy of the ship Argha. It was the same as the cup of Hercules and Helius, in which they were thought to have sailed in safety over the surface of the ocean: in other words, it was the Ark, which preserved the great father from the fury of those waters, the mighty children of the sea, that in the short space of forty days prevailed above the summits of the loftiest hills. That the circular tub of Mars was really a cup, is evident from the place which it occupies on the sphere: for we are told, that some supposed it to be the goblet, which appears near the Centaur and the ship Argo.[1] This opinion seems to me very probable: for, since the sacrificial cup is professedly a copy of the Argha, it is reasonable to believe, that the mythological astronomers should have placed the one in the immediate vicinity of the other. CHAP. V.

XXVI. There is a remarkable peculiarity in the fabled birth of Mars, which must by no means be omitted, as it forms a link in a mythological chain, which binds together Italy, China, Hindostan, Greece, Egypt, and the various countries that profess the religion of Buddha.

1. Mars is sometimes said to have been the son of Juno by Jupiter; but he was likewise thought to have been born of the goddess alone without the instrumentality of a father. Ovid informs us, that Juno, indignant at Jupiter's production of Minerva without a mother, went to complain of her husband to the Ocean. On her way she met with Flora, who attempted to comfort her: but Juno declared, that nothing could give her consolation except a complete conjugal retort; as Jupiter had produced a daughter without a mother, she would compass heaven and earth to retaliate by producing a son without a father. Flora, pitying the whimsical distress of the exasperated goddess, undertook to gratify her wishes, provided she would swear by the waters of Styx faithfully to keep her secret from Jupiter. Juno complied: and Flora forthwith produced a flower of marvellous potency. *He who gave me this*, said she, *told me to touch with it a barren heifer, and it assuredly should become a mother: I obeyed; and, lo, the heifer became a mother.* The experiment was repeated upon Juno, and with equal success. She left Flora in a state of pregnancy; journeyed into Thrace; and in due time,

[1] Hyg. Poet. Astron. lib. ii. c. 40. p. 414, 415.

BOOK IV. among the warlike Scythians, became the exulting mother of the god Mars.[1]

This curious, though somewhat ludicrous, fable relates to the allegorical birth of Noah from the Ark or great mother, a birth obviously effected without the intervention of a father: for Juno is the same as Yoni or Isi; and Isi took the form of the ship Argha at the time of the deluge. Nor is the heifer introduced into it accidentally: as that animal symbolized the Ark, its supposed parturition by the touch of the flower is but the story of Juno repeated in hieroglyphics. Nor yet are we told without reason, that the goddess journeyed into Thrace: this circumstance shews, whence the fable originated; it was a Scythian or Gothic story, adorned by the pen of a classical writer, but truly relating to the Cuthic god Buddha.

2. Accordingly, in almost every region where Buddha is worshipped, we shall meet with a tale more or less resembling that of the nativity of Mars without a father. It was long since observed by Ratramnus, that the Brahmens of the sect of Buddha maintained their god to have been born through the side of a virgin.[2] This virgin, like the sole parent of Mars, was the Ark: and the birth of Buddha through her side was the birth of Noah through the door, which was fashioned in the side of that vessel.[3] The

[1] Ovid. Fast. lib. v. ver. 231—258.

[2] Ratramn. de nat. Christ. c. 3. He calls the deity by mistake *Bubda;* but it is indisputable, that he meant Buddha.

[3] It is easy to see, that this fable in particular and other points in the legend of Buddha produced that monstrous heresy, which the Manichèans spread over the whole east.

Christ was pronounced to be an incarnation of Buddha, and Christianity was strangely ingrafted upon Paganism. Manes himself claimed to be an appearance of the Paraclete; and gave himself out to be an incarnation of the god Buddha, whose titles he assumed. The name *Manes,* by which he is generally known at least in the west, is the same appellation as *Menes, Manes,* or *Menu;* which is a title of the ark-god Buddha. Bp. Pearson rightly pronounces it to be no proper name, but rather a title assumed by the heresiarch: he is however, I conceive, totally mistaken in deriving it from the Hebrew and in supposing it to denote *a heretic.* This is evident from the appellation assumed by his predecessor Terebinthus, who called himself *Buddas.* Terebinthus is said to have had a master denominated *Scythianus,* who was the first author of the heresy. Bp. Pearson on the Creed. Art. I. note c. vol. ii. p. 76. Oxon. This circumstance is extremely curious. The heresy itself consisted of an ingraftation of Christianity upon a Scythian superstition; for the Chusas were by the Greeks called *Scy-*

same notion still prevails in the east. Buddha and Mahiman are sometimes indeed indiscriminately said to have stood to each other in the relation of father and son; a species of genealogical confusion, which I have frequently observed and accounted for: but the common idea is, that Buddha had no father; and, what evidently shews whence the preceding fable of Mars originated, his birth is similarly connected with a flower.[1] According to the

thians: hence the instructor of Terebinthus was thought to have been one Scythianus, that is to say, a Chusa or Scuth. Buddas-Terebinthus, closely copying the doctrines of his Scythian instructor, pretended to be an incarnation of Buddha, born like him of a virgin, and educated by angels in a mountain. Nor did the matter stop here: the disciples of Manes, and those Christians whom he had perverted, strongly insisted, not only that *their* master also was Buddha regenerated; but that he himself was afterwards born again, in the same manner with the Lamas of Thibet, in the person of his successor Buddas-Addas or Adda-Menes. In imitation of Christ, Manes had twelve disciples; and, being esteemed an incarnation of Buddha, he thence in India was called *Salivahana*, which is one of the titles of that god. Of these twelve he gave the precedence to three: and, by way of copying the Buddhic triad, he called the first *Buddha* or *Addas*, the second *Hermas* or *Hermias*, and the third *Thomas* or rather *Thaimaz*. For Mr. Wilford rightly pronounces them to be a transcript of the three sons of Salivahana; *Bhat* or *Baddas*, *Maya* or *Heri-Maya*, and *Thaimaz* or *Thamaz*. The attempt to identify Christ with Buddha was carried still further. Tashta or Twashta, who was though to have journeyed into the west, who is represented as being the parent of Manu from whom were born three sons, and who is undoubtedly the Teutat of the Celts and the Tuisto of the Germans (for the German Tuisto is said to have been the father of Mannus who had three sons), was esteemed the great artist and fabricator of the world, because Noah was the builder of the Ark; in which part of his character he coincides with the Phtha or Vulcan of Egypt. This artizan Twashta the mischievous ingenuity of the Buddhists of the Manichèan school converted into the carpenter Joseph, the husband of the virgin Mary: and, blending the ancient worship of the serpent with Christianity, they asserted, that Christ, the reputed son of the carpenter, was, like Salivahana or Saca, an incarnation of the great serpent. His mother conceived at the age of a year and a half, the sacred serpent gently gliding over her while she was asleep in her cradle. They have various other legends, which seem evidently to have been borrowed from the crude fables contained in the apocryphal gospels. If the reader wish to pursue the matter any further, I beg to refer him to Mr. Wilford's Dissertations on the subject in Asiat. Res. vol. ix. p. 212—221. and vol. x. p. 27 et infra.

[1] The Prester John of the middle ages seems to me to have been clearly no other than the Dalai Lama of Thibet. He was frequently supposed to reside in Ethiopia near the mountain of the Moon: but there was an Ethiopia or Cusha-dwip in Asia as well as in Africa; and every hill, where the Ark was feigned to have landed, was esteemed a lunar mountain. Such

BOOK IV. Hindoo account, which has been already given at large, Buddha left the region of souls in the month of Magh, and entered into the womb of Maha-Maya. When the time of his nativity approached, his mother was walking in a garden and was employed in gathering flowers. Suddenly the pains of labour came upon her: but the trees, spontaneously declining their branches, concealed her venerated person while she brought Buddha into the world.[1]

3. A similar legend occurs in China. Fo-Hi, whom I have identified with Buddha, is, like him, said to have been born without a father. As his mother was walking on the bank of a lake, that constant symbol of the deluge, she was suddenly encompassed by a rainbow: and the result was, that she conceived and brought forth Fo-Hi.[2] This tale, as given by Martini, does not mention the flower: but the deficiency is supplied by de Premare. That father adds to the narrative of Martini, that the mother of Fo-Hi was surnamed *The flower-loving*: and it is worthy of observation, that, in the mythological system of the Hindoos, Buddha is sometimes feigned to have been born from the Moon and the nymph Rohini, one of whose titles is *Cumudanayaca* or *She that delights in the water-flower*.[3]

4. Just the same notion was entertained by the Mexicans respecting the birth of their great god Mexitli. While his mother was walking in the court of the temple, she suddenly beheld a plume descend from heaven bright with the various hues of the rainbow. Receiving it as it floated down, she placed it in her bosom as an ornament for the altar of her god: but, when she sought it there, it was no where to be found. She herself however became pregnant: and the fruit of her womb was Mexitli; who, as we have seen above, was

accordingly is the character of Meru, which geographically coincides with the dominions of the Lama. The striking resemblance between the ceremonial of the Buddhic religion and that of the Romish church has often been noticed, so that travellers of the dark ages would easily mistake the Lama for a Christian priest or pope. I am the more confirmed in this opinion, both by the ingraftation of Christianity upon Buddhism, and by the very name which was applied to this celebrated personage: his appellation *John* seems to be the Buddhic title *Jain*, which approximates so nearly to the French *Jean* as to be in fact the same word. Just as there were two Ethiopias, so a notion prevailed, that there was a Prester John both in Asia and in Africa. See Purch. Pilgr. p. 400, 403, 428, 410, 668, 670.

[1] Asiat. Res. vol. ii. p. 383—386.

[2] Martin. Hist. Sin. lib. i. p. 21.

[3] Asiat. Res. vol. ii. p. 375, 376.

carried by his priests in an ark from place to place, just in the same manner as the Ammon or Osiris of Egypt.[1] Doubtless the ancestors of the Mexicans brought with them out of eastern Asia this remarkable worship of a virgin-born ark-god: and it is curious to observe, how very slightly they have altered the fable, as it exists in the mythologies of Greece, China, and Hindostan. For an impregnating flower they have merely substituted a plume of feathers steeped in all the colours of the rainbow.

5. The nativity of Vulcan or Phtha, whom I have shewn to be the same as Buddha and consequently the same as Mars, affords another example of the widely-extended tenet now under consideration. The Greeks made him, like Mars, the son of Juno, and believed him to have been born from that goddess without a father: the Egyptians supposed him to have sprung from an egg, which proceeded out of the mouth of the primeval god Cneph.[2] These two accounts are substantially the same; and the one may serve to explain the other; for the egg was a symbol of the Ark; and Juno or Yoni assumed the form of the ship Argha at the time of the deluge. It is worthy of observation, that Juno is equally said to have produced Mars and Vulcan without a father, because she was indignant that Jupiter should have produced Minerva without a mother.[3] Such a coincidence tends additionally to prove the identity of those two divinities.

6. We find a similar speculation prevalent with regard to the birth of Perseus; and the reason of its prevalence is, that Perseus was the same character as Mars and Buddha. He is commonly said to be the son of Jupiter by Danaë the daughter of Acrisius: but Justin Martyr tells us, that he was likewise feigned to have been born of a virgin and to have had no father.[4]

7. Such an universal opinion respecting the mysterious birth of the chief hero-god will serve to explain the singular appeal made by the conqueror Zingis to the superstition of his countrymen. The Scythian worship of Buddha prevailed among most of the Tatar tribes, and has penetrated to

[1] Claviger. Torquemad. lib. vi. c. 1. See Southey's Madoc. vol. ii. p. 39, 40, 199.

[2] Apollod. Bibl. lib. i. c. 3. § 5. Hyg. Præf. in Fab. p. 9. Porph. apud Euseb. Præp. Evan. lib. iii. c. 11.

[3] Hesiod. Theog. ver. 927—929.

[4] Just. Dial. cum Tryph. p. 297.

BOOK IV. the utmost recesses of Siberia.[1] Aware of this circumstance, Zingis, to insure stability to his empire, erected it on the basis of popular belief. He gave out, that he was born of a virgin: in other words, he pretended to be an Avatar of Buddha. His followers, to whom the successive births of the god in the persons of the various Asiatic Lamas were perfectly familiar, readily acknowledged that miraculous conception of his mother, which raised him above the level of human nature: and the naked prophet, who in the name of the deity invested him with the empire of the world, that empire which every nation ascribed to the great father as an universal sovereign, pointed the valour of the Moguls with irresistible enthusiasm.[2]

XXVII. Though the Greeks considered the virgin-born Perseus only as a hero, and though they transferred his history to Argos; he was really a most ancient god both of Egypt and Babylonia. There was a temple dedicated to him at Chemmis: and, in the time of Herodotus, the inhabitants affirmed that he often visibly appeared among them. They sometimes also pretended to find one of his sandals, and represented it as being of the gigantic length of two cubits.[3] It is not difficult to account for these notions: the fable of the vast sandal originated from the belief, that, into whatsoever country Buddha directed his travels, there he left an impression of his sacred foot, which far exceeded in size that of a mere mortal; and his frequent appearance among the inhabitants of Chemmis was, I believe, a literal matter of fact, being indeed no other than the similar appearance of Buddha in the person of the Dalai Lama. The Egyptians further asserted, that he was a

[1] If we may be allowed to draw a conjecture from identity of names, it seems also to have been established among the Laplanders. The similarity of their language and accent to those of the Hungarians is such, as to have led a native of Lapland and a native of Hungary, both men of letters, to adopt the same opinion, that the Laplanders were originally a tribe of Huns. Now the Laplanders call themselves *Samen-Almatjah:* and, from whatever source they might borrow their national appellation, *Samen* is undoubtedly a title of Buddha. This seems at least to be certain, that they migrated at some period from Asia; and we know, that Buddhism has overspread almost all the north of that vast continent. See Coxe's Travels. vol. iv. p. 58 et infra. I think it likely, that the Siberian Samoeds also took their name from the god Saman.

[2] Gibbon's Hist. of the Decline. vol. vi. p. 42. [3] Herod. Hist. lib. ii. c. 91.

native of their country; which is true exactly in the same sense, that Cadmus and Osiris were Egyptians.[1] He was their chief deity: but he was not more *their* deity, than he was the god of every nation where Buddha was supposed to have travelled and where in consequence he was worshipped.

1. Herodotus accordingly tells us, that Perseus was as well known to the Persians as to the Greeks and Egyptians: for the Persians contended that he was by birth an Assyrian or Babylonian, just as the Greeks and Egyptians respectively claimed him as *their* countryman.[2] We find him also among the Hyperboreans assisting at a sacrifice of asses to Apollo, and afterwards in the same country slaying the Gorgon.[3] This is precisely what we might have expected: for Buddha was the great god of the Scythians; hence Perseus is naturally transported into the country of those *blessed men*, as Pindar calls the widely-spreading family among the different branches of which the worship of Buddha especially prevailed. We likewise find him at Tarsus in Cilicia; of which city, according to Solinus and Antipater, he was the founder: but Eustathius makes it a colony of those Argives, who were sent in search of Io the daughter of Inachus.[4] To this city came Cilix, the brother of Cadmus, when in quest of his sister Europa.[5] These various legends amount to the same thing: for Perseus and Cadmus and Inachus were all one person, just as Io and Danaë and Europa were equally the great mother; hence there was a very vivid tradition of the deluge at Tarsus.[6] He was also in both the Ethiopias, eastern and western: and, in the former of these regions, he was thought to have slain the cetus and to have delivered Andromeda.[7] What the Greeks called *Ethiopia*, the sacred writers denominate *the land of Cush*; and they make mention of more than one of these Cuthic regions. In exact accordance with them the Hindoo geographers

[1] Herod. Hist. lib. ii. c. 91. [2] Herod. Hist. lib. vi. c. 54.

[3] Pind. Pyth. Od. x.

[4] Solin. Polyhist. c. 58. Eustath. in Dionys. Perieg. ver. 870. Antip. Epig.

[5] Eustath. in Dion. Perieg. ver. 874. [6] Eustath. in Dion. Perieg. ver. 874.

[7] Ovid de art. amand. lib. i. ver. 53. Metam. lib. iv. ver. 668. comp. lib. v. ver. 47. Yet he is often thought to have performed the exploit in the African Ethiopia, to which Ovid himself more than once refers. See Metam. lib. iv. ver. 670. lib. v. ver. 17, 75, 187. The fact is, the two Ethiopias, being peopled by the same race, had their legends and superstitions in common.

BOOK IV. speak of *Cusha-dwip within* and *Cusha-dwip without*: meaning by the former the vast tract of country which comprehends Persia, Babylonia, India, Bactria, Cashgar, Boutan, and Thibet; and, by the latter, those African districts separated from them by the sea, which were also colonized by the descendants of Cush, and to which we at present exclusively apply the name of *Ethiopia*. Perseus therefore is eminently to be sought for in the oriental Cusha-dwip: and, in that country, we doubtless find him, venerated both by the old Buddhic Persians to whom he communicated his name, and by the warlike Chasas or Indo-Scythæ of Cashgar and Thibet. The scene of his adventure with Andromeda and the sea-monster is sometimes laid, not in India, but at Joppa in Palestine.[1] Of this the reason may easily be ascertained. The Philistim, in whose country Joppa was situated, were a branch of the Palli or Scythian Shepherds, who subjugated Egypt; and they were members of the very same family as the Chasas or Goths of northern India. Hence Tzetzes calls Joppa *a city of Ethiopia* or *Chusistan*.[2] Being thus brought into the land of Palestine, he there espouses Astartè or Astoreth, the *Magna Mater* of the Phenicians; for Asteria and Astartè are one character: and by her he becomes the father of the triple Brimo or Hecatè, who is the triple Cali or Devi of the Hindoos and the Chasas.[3] His wife Asteria is afterwards metamorphosed into the floating island Delos, a legend which requires no comment.[4] Cali or Brimo is clearly the Diana of the Tauric Scythians: and, accordingly, we find Perseus described as being also a king of Taurica, the child of the Sun, and the brother of Eëtes king of Colchis.[5] Thus we are still led to identify him with Buddha, the great god of the Scythians in all their settlements. Of these, Colchis was one; for its inhabitants are said to have been of Indo-Scythic origin.[6] Hence there was a mount Caucasus or Coh-Chasa near Colchis, as well as one in northern India and another to the south of the Caspian or Chasic sea. We find him also penetrating to the western ocean, to the utmost extremities of Africa and Spain: and here it was, according to some,

[1] Paus. Messen. p. 284. Tzetz. in Lyc. ver. 836. [2] Tzetz. in Lyc. ver. 836.
[3] Lycoph. Cassan. ver. 1175, 1176. Tzetz. in loc. [4] Hyg. Fab. 53.
[5] Schol. in Apoll. Argon. lib. iii. ver. 199. Diod. Bibl. lib. iv. p. 248.
[6] Tzetz. in Lyc. ver. 174.

that he destroyed the Gorgons and cut off Medusa's head.[1] In fact, the theology of the Atlantians and that of the Scythians were the same: hence Perseus is indifferently said to have slain the Gorgons upon the western ocean and among the Hyperboreans, just as Atlas himself and the garden of the Hesperides are sometimes placed in Mauritania and sometimes in Scythia. CHAP. V.

2. Since Perseus then was the same as Buddha or Mercury, we shall readily perceive why the Greeks represented him precisely in the same manner as their Hermes.

Mercury was depicted with a winged helmet on his head, with winged sandals on his feet, with a bag and a crooked sword suspended to his side, and with a rod in his hand terminating in a winged globe and encircled by two serpents.[2] Such also was the equipment of Perseus. When he set out on his expedition against the Gorgons, the nymphs furnished him with winged sandals; Mercury lent him his adamantine sabre; the helmet of Pluto guarded his head; and a wallet, which Tzetzes calls *an ark*, depended at his side. To these he afterwards added the Gorgon's head surrounded with serpents, which I suspect to be nearly allied to the head of Osiris and the hieroglyphic of the globe serpent and wings.[3] The helmet of Pluto unequivocally intimates the infernal character of Perseus, and points him out to be, like Mercury, the fabled conductor of the dead. It was thought to possess the power of rendering its wearer invisible by diffusing around him the black shades of night.[4] This, if I mistake not, alludes to the celebrated aphanism or disappearance of the great father, which formed the subject of the mournful part of the Mysteries. Sometimes the ancients ascribed the same virtue to a ring, as in the romantic story of Gyges; a

[1] Tzetz. in Lyc. ver. 838. Ovid. Metam. lib. iv. ver. 615—661, 770—784.

[2] Albric. Philos. de deor. imag. c. 6.

[3] Tzetz. in Lyc. ver. 838. What Tzetzes calls κιβωτος and κιβισις, Hesiod calls κιβυσις. See his spirited description of Perseus in the usual attitude of feathered Mercury. Scut. Herc. ver. 216—237. It is observable that he gives his hero two serpents in his belt. See also Apollod. Bibl. lib. ii. c. 4. According to Heraclitus, the winged sandals of Perseus were the gift of Mercury. Herac. de Incred. c. 9.

[4] Apoll. Bibl. lib. ii. c. 4. § 3. Hesiod. Scut. Herc. ver. 227. Hyg. Poet. Astron. lib. ii. c. 12.

BOOK IV. fiction, which has been duly transferred into various modern fairy-tales.[1] The reason was, because a ring was a symbol of the Ark, within the inclosure of which the great father lay for a season invisible. Hence the ring or circle was sacred to Buddha: and hence his navicular consort Ila or Argha was esteemed the Ila-vratta or mundane circle of the Ark on the summit of mount Meru.

3. We are told, that Perseus was the Sun.[2] He was the Sun however only in the same manner that Buddha, Iswara, Osiris, Bacchus, and all the other chief gods of the Gentiles were: that is to say, he was the Sun in his astronomical, and the great father in his human, character.

This is evident from the fable of his exposure in the ark, which has been faithfully preserved by the Greeks. They inform us, that his grandfather Acrisius king of Argos, enraged at the dishonour brought upon his family by Danaë, placed her and her infant son in an ark, which he set afloat on the sea: but it drifted to the island Seriphus, and was safely brought to land by a person named *Dictys*.[3] I need scarcely observe, that this is the many times repeated story of Osiris or Bacchus; and that Danaë is but the feminine form of Danaus the reputed builder and navigator of the Argo, which communicated its name to the city where Perseus was feigned to have been born.

4. It is probable, that wings were attributed to Mercury and Perseus in

[1] Gyges, according to Plato, found a brazen horse in a cavern. Within the horse was the body of a man of gigantic stature, having a brazen ring on his finger. This ring Gyges took, and found that it rendered the wearer invisible. The cavern, the ring, and the giant, shew pretty evidently, whence this fable originated. The mare was a form of Ceres or Hippa, the mystic nurse of the ark-exposed Bacchus; it was also a form of the ship-goddess Ceridwen, who bore Hu in safety through the waters of the deluge: the mare therefore symbolized the Ark. The dead giant is the gigantic Buddha during the period of his deathlike slumber. The inclosure of him within the mare amounts to the same thing as the inclosure of the dead Osiris within the ark or wooden cow. And the cavern was one of those sacred grottos, within which the rites of the great father were perpetually celebrated, and from which both he and his initiated votaries were feigned to be born again.

[2] Tzetz. in Lyc. ver. 17.

[3] Strab. Geog. lib. x. p. 487. Nonni Dionys. lib. xxv. p. 425. Tzetz. in Lyc. ver. 838. Apollod. Bibl. lib. ii. c. 4.

allusion to the sails of ships, and consequently that they mark those deities to have been navigators. Albricus seems to insinuate some such idea, when he compares the winged Perseus to a ship running before the wind and describes him as a powerful king of Asia who sailed to many different regions and conquered Africa.[1] The fable of his turning men into stones, by displaying before their eyes the formidable head of Medusa, is nearly allied to that of the production of men from stones by Pyrrha and Deucalion after the flood, and to that of Saturn swallowing the stone Baitylus: in each of them the rock-worship of Buddha, Mercury, or Mithras, seems to be alluded to. In a similar manner, the story of his liberating Andromeda from the cetus is built upon the symbolical worship of the fish within whose belly Buddha once lay concealed, with a reference perhaps to those bloody human sacrifices which so generally disgraced the pagan world. The story itself is a complete repetition of the Iliensian tale, in which a parallel deliverance of Hesionè from a sea-monster is ascribed to Hercules. It may not be improper to observe, that the crooked sword, given alike to Mercury and Perseus, is called *Harpè*; and that *Harpè* is also said to denote *a scythe* or *sickle*.[2] From this circumstance I am led to suspect, that the faulchion in question was no other than the scythe of Cronus: and the conjecture is strengthened by the common identity of Cronus, Mercury, Perseus, and Buddha.

5. From the size of the sandal of Perseus, according to the Egyptian priests of Chemmis, the hero must have been some six yards high. I have considered the ascription of such a stature to him as one of the proofs of his being the same as Buddha, who is usually represented either under the form of a massy stone or as a person of gigantic altitude. We find evident traces of both these modes of representation, wherever the worship of Buddha prevailed. Thus, from such a style of exhibiting the god, originated the popular notion, that the vast columns of Stonehenge were the work of giants: and thus we may trace to the same source the stupendous Rhodian Colossus and the no less stupendous image of Nebuchadnezzar. The very name indeed of *Colossus* points out the deity, who was so represented from

[1] Albric. Philos. de deor. imag. c. 21.

[2] Schol. in Iliad. lib. xix. ver. 350. Hesych. Lex. Hyginus expressly calls his sword *falx*. Poet. Astron. lib. iii. c. 11.

Hindostan in the east to Britain in the west. One of Buddha's titles is *Coll* or *Cala*, and another is *Esa:* from *Col-Esa*, the compound of these two, was probably derived the word *Colossus*. These remarks will serve as a clue to the real history of the Cyclopes.

XXVIII. The Cyclopes are usually described as being of a gigantic stature, and as each having a single eye in the centre of the forehead. They were shepherds and musicians: yet they are said to have been monsters of cruelty, devouring without remorse every stranger upon whom they could lay their hands. They were also most skilful mechanics: and, as giants are thought to have framed Stonehenge, so to them were ascribed many remarkable works by the superstition of the ancients. They were the builders of the vast walls of Tiryns. They were likewise the architects of Argos, Mycenæ, and Hermionè. They forged the thunder of Jupiter, the miraculous helmet of Pluto, and the trident of Neptune.[1] They were evidently the same as the Telchines, Idèi Dactyli, or Corybantes: both because they are similarly represented as very skilful workmen, and because there is a manifest correspondence in the names which they bear. Two of the Corybantes are called by Nonnus *Acmon* and *Damneus* or *Damnameneus:* the author of the Phoronis calls the three Idèi or Telchines *Acmon*, *Damnameneus*, and *Celmis:* Eusebius denominates them *Telmis*, *Damnameneus*, and *Delas;* and says, that they were the first workers in brass and iron: and Virgil calls one of the three Cyclopes *Pyracmon*.[2]

The poets commonly place them in Sicily in the region of mount Etna, where they partly follow their occupation of shepherds, and partly carry on their business of artizans. Nor was it without reason, that this country is assigned to them: for Sicily appears to have very early received a colony of Scythian Shepherds, who brought with them a tradition of the deluge, and who by a common local appropriation asserted in after ages that their countryman Deucalion escaped to the summit of Etna.[3] Yet the preceding remarks,

[1] Ovid. Metam. lib. xiii. Homer. Odyss. lib. ix. Apollod. Bibl. lib. ii. c. 2. § 1. Eurip. Troad. ver. 1087. Senec. Thyest. act. ii. ver. 406. Herc. fur. act. iv. ver. 996. Nonni Dionys. lib. xli. p. 1068. Strab. Geog. lib. viii. p. 372, 373. Apollod. Bibl. lib. i. c. 2. § 1.

[2] Nonni Dion. lib. xiii. p. 233. Phoron. apud Schol. in Apoll. Argon. lib. i. ver. 1129. Euseb. Præp. Evan. lib. x. c. 6. Virg. Æneid. lib. viii. ver. 424.

[3] Hyg. Fab. 153. Lucian expressly calls Deucalion *a Scythian*. Luc. de dea Syr.

even exclusive of others which may be added to them, are sufficient to shew, that we must by no means confine the Cyclopes to Sicily. Apollodorus says, that, when they had built the walls of Tiryns, they inhabited the whole country of Argolis.[1] They were likewise, according to Aristotle and the scholiast on Euripides, a Thracian or Scythian race: and the latter adds, that they were excellent workmen and received their name from their king Cyclops.[2] They are also to be found in Egypt: for we are told by Hermippus, that the river Nile received its appellation from Nilus the son of Cyclops an ancient king of the country.[3] They were in short Cuthic or Scythian deities: and the gigantic Cyclops their chief, who was venerated by the Thracians, was no other than Coll or Buddha.

Sometimes he was called *Polypheme*, as the Greeks wrote the word, and was described as a shepherd; an occupation, which will lead us to the right understanding of the name. The Scythians delighted to style themselves *Shepherds*, under which appellation they once conquered and occupied Egypt. But the name in their own language is *Palli*, *Pali*, or *Bali:* hence we read of a shepherd Philitis, by whose name the Egyptians distinguished their pyramids; and hence we find a country, the southern part of which was colonized by the Scythic Philistim, designated by the appellation of *Palestine* or (as the Hindoo geographers write the word) *Pallisthan*, that is to say *the land of the Palli*.[4] The shepherd Philitis was the same as the old Egyptian king Cyclops, and as the Sicilian shepherd Polypheme: for the Greeks have formed the title *Polypheme* from *Pali* which signifies *a Shepherd.* That Polypheme is to be esteemed a Scythian and therefore of the same race as the Egyptian Shepherd-kings, is sufficiently evident from his offspring. He is said to have been the father of three sons, Galatus, Celtus, and Illyrius; from whom the nations of the Gauls, the Celts, and the Illyrians, were descended.[5] This genealogy at once points out his real character, and identifies him with Hercules and Cadmus, both of whom have been already shewn to be the Scythic Buddha: for the Cuthic Hercules was simi-

[1] Apollod. Bibl. lib. ii. c. 2. § 1.

[2] Aristot. de mir. ausc. p. 732. Schol. in Eurip. Orest. ver. 966.

[3] Schol. in Apoll. Argon. lib. iv. ver. 269.

[4] Herod. Hist. lib. ii. c. 128.

[5] Natal. Com. lib. ix. p. 510.

larly the father of three sons, one of whom is said by Parthenius to have been called *Celtus;* and Cadmus is described as being the parent of that very Illyrius, who is also made one of the children of Polypheme.[1] Cyclops must also have been the same as Cronus and have been worshipped in Crete. This may be deduced, not only in a general manner from the identity of Cronus and Buddha, but likewise from the correspondence of the Cyclopes with the Telchines. These Telchines or Corybantes were the same as the Curetes of Crete. But the Cretan Curetes sacrificed children to Cronus as their chief deity.[2] Therefore, since the Curetes or Telchines were the same as the Cyclopes, Cronus the head of the former must be the same as Cyclops the head of the latter.

1. If we further inquire into the history of the Cyclopes, we shall still be led to a similar conclusion.

Hesiod and Apollodorus represent them as very ancient personages, three in number, and the children of Uranus and Ge: and it may be remarked, that Hesiod and the scholiast on Eschylus agree in calling one of them *Arges* or *Argus,* which is a name of Buddha as the mariner god of the Argha.[3] A general notion indeed prevailed, that there were three of them, born from a yet older deity their common head and father. Since then the three Cyclopes were the sons of Polypheme, and since they were also the sons of Uranus; Polypheme and Uranus are obviously the same person. But Uranus is Arhan or Buddha: and his consort Ge is Ila the wife of Buddha; for *Ila,* like *Ge,* signifies *the Earth* or *the World.* Ila however was not only the greater World or the Earth, but likewise the smaller World or the Ark; as is evident, both from her being the ship Argha, and from her being esteemed the wife and daughter of one who was saved during the prevalence of an universal deluge. The birth therefore of the three Cyclopes from Uranus and Ge means their birth, primarily from Adam and the Earth, and secondarily from Noah and the Ark, agreeably to the doctrine of the transmigratory reappearance of the great father and his three sons: and, since their parent

[1] Herod. Hist. lib. iv. c. 10. Parthen. Erot. c. 30. Apollod. Bibl. lib. iii. c. 5. § 4.

[2] Porphyr. de abstin. lib. ii. § 56.

[3] Hesiod. Theog. ver. 139, 140. Apollod. Bibl. lib. i. c. 1. § 2. Schol. in Prom. vinct. ver. 351.

is Arhan or Buddha, we may safely conclude them to be the Buddhic triad; which originated, like all the other triads of the Gentiles, from the three sons of Noah considered as a new manifestation of the three sons of Adam.

2. This point will be the more firmly established, the more thoroughly we investigate their history.

We find them esteemed, not only the sons of Uranus, but likewise the children of the Ocean; by which was meant Noah, for in the pantheistic theology the water on which he floated was reckoned one of his forms: whence Typhon or the sea, who forced Osiris into the ark, was yet in some sort identified with him; and Iswara, who sailed over the ocean in the ship Argha, is yet said to be the ocean itself.[1] We also find them ascribed to the era of the deluge, and, like all the arkite gods, reputed to be infernal deities. They assisted Jupiter in his war against the Titans, which was the same event as the war of the hero-gods with Typhon: and the altar of the sphere, upon which he took a solemn oath by the waters of Styx previous to his attacking his enemies or (as some more justly say) after he had conquered them, was their workmanship.[2] But this altar was certainly that upon which Noah offered up a sacrifice after the deluge, when God swore that the waters should no more prevail to cover the earth: for, in the sphere, it is placed close to the ship Argo and near the raven; and the fabulous Centaur is depicted as the sacrificer upon it, a great proof of his piety, as Eratosthenes observes from old tradition.[3] Since therefore the Cyclops and his three sons built this altar, I see not how we can esteem them to be any other than the transmigrating Noah and his triple offspring.

As infernal gods, the Cyclopes are said to have been cast into Tartarus by their father Uranus: and here they still continued to exercise their craft as artizans, for they built the lofty walls which separated the regions of happiness from those of misery.[4] The descent however into hell, as we have seen

[1] Eurip. Cyclop. ver. 21, 22. Homer, in like manner, makes Polypheme the son of Neptune or the sea.

[2] Apollod. Bibl. lib. i. c. 2. § 1. Hyg. Poet. Astron. lib. ii. c. 39. Schol. in Arat. Phæn. p. 52.

[3] Eratost. Catast. 40.

[4] Apollod. Bibl. lib. i. c. 1. Virg. Æneid. lib. vi. ver. 630, 631.

BOOK IV. with a remarkable uniformity in the various histories of the arkite deities, is the same as the fabled death of Osiris or Bacchus: and that death means only the inclosure within the Ark, which was viewed in the light of a coffin. Hence the walls of Hades, which irrevocably separate between those who are preserved and those who perish, must denote the sides of the Ark, which the ancients occasionally described as the sacred city of the gods: and these sides or walls, and the sacrificial altar, were doubtless constructed by the same architects.[1] A similar allusion is contained in the fable, which ascribes to the Cyclopes the building of the walls of Argos. Argos, like Thēba, was the city of Argo or the Ark: and a city with its walls and gates was a symbol of the Ship of Noah with its sides and door.

Sometimes we find the two ideas of the deluge and the infernal regions immediately connected together in the legend of the Cyclopes. Thus Lycophron styles Polypheme *the one-eyed Charon:* for Tzetzes rightly remarks, that by this one-eyed Charon he meant the Cyclops.[2] But Charon and Buddha are alike described as the conveyers of souls over the infernal waters: the Ganges, the Nile, and the Styx, are equally the rivers of the mystic hell, and equally shadow out the streams of the widely-prevailing deluge: and the ship of Charon is declared by Diodorus to be no other than the Baris, which was also the ship of Osiris, the Argo of the Greeks and Egyptians, the Argha of the Hindoos.[3]

The principal Cyclops then being the same as Charon, who was supposed to ferry souls in the Baris over the Acherusian marshes formed by the inundations of the Nile, the Cyclopes must be esteemed Egyptian deities; which corresponds with a part of their genealogy that has been already noticed. Cyclops was reckoned the son of Nilus: but the Egyptians called

[1] The answer of the oracle to the Athenians, that they should commit themselves to the protection of wooden walls, is, I think, clearly constructed upon the established principles of old mythology, which symbolized the inclosure of a ship by the inclosure of a city and therefore the sides of the one by the walls of the other. As a maritime nation, we have now completely naturalized the phrase in our own language; but the turn of it is purely hieroglyphical.

[2] Lycoph. Cassand. ver. 659, 660. Schol. in loc.

[3] Diod. Bibl. lib. i. p. 87.

their sacred river *the Ocean,* because it symbolized the deluge on which the Ark of the real Osiris was once set afloat: hence we find the origin of the Cyclopes deduced sometimes from the Nile and sometimes from the Ocean. With the same reference to the deluge, the Hindoos call the Nila or blue stream of Africa *the river of Cali;* and feign, that the Sun resided on its banks immediately after the flood. *Cali* is a name of Buddha, considered as the author of time or as the founder of a new era; and Buddha himself is the solar Noah. The Nile therefore, being the river of Cali, is the river of Buddha: and Buddha is the god Nilus; for Water or the Ocean, represented by the Nile, is thought by the Hindoos to be one of the forms of their pantheistic diluvian god. Accordingly, the Nile was esteemed by the Egyptians the greatest of gods. He was reckoned the same as Zeuth or Theuth, and as Siris or Osiris. He was also identified with the Sun, notwithstanding he is said to be the Ocean: a circumstance apparently involving a contradiction, yet perfectly according with the notions of the old mythologists; for the same person, who was the Ocean and the god of the Ocean, was astronomically the Sun.[1] From this source arose the fables of the Sun being a very ancient prince; who sailed in a ship over the waters of the sea, and who flourished on the banks of the Nile immediately after the deluge.

3. The Cyclops then being the god Nilus, we shall easily trace the connection of his children the Cyclopes with Vulcan.

Nilus or Cali was esteemed one of the oldest sovereigns of Egypt.[2] As such, he must be identified with Thoth and Vulcan; each of whom, as we have already seen, was the same as Buddha. Accordingly Vulcan, who is sometimes said to have been produced from an egg, is at other times represented as the son of Nilus or Cyclops.[3] He was esteemed the parent of the three Cabiri or Telchines: but these were the same as the three Cyclopes: consequently Vulcan was the chief Cyclopian deity. Hence we find him presiding over the three Cyclopes, and directing their labours.[4]

[1] Parmen. apud Athen. Deipnos. lib. v. p. 203. Eustath. in Dion. Perieg. ver. 221, 223.

[2] Eustath. in Dion. Perieg. ver. 221.

[3] Cicer. de nat. deor. lib. iii. c. 22.

[4] Virg. Æneid. lib. viii. ver. 416.

BOOK IV. This however is not the only mode, in which we may trace his connection with them. The Cabiri are sometimes said to be seven in number; and thus, with the head of their family, they make up the eight great gods of Egypt. But of those great gods Vulcan was reputed the chief and the oldest, as occupying the place of the venerable patriarch, who is indifferently described as being born from the ocean and from the arkite egg. Now it is a curious circumstance, that, although the Cyclopes are generally represented as being three brothers, the children of one father; they are sometimes also spoken of as constituting a company of seven persons, for such was the supposed number of the Cyclopes who built the walls of Tiryns.[1] When it is considered therefore, that they were Egyptian deities, and that their chief was Nilus or Cali or Vulcan, we can scarcely doubt, that the seven Cyclopes were the seven Cabiri, and that with their head they constituted the eight great gods. Their parent in short, the principal Cyclops, was Buddha in his character of the wonderful artizan Twashta or Taut: and the notion of their being expert workmen originated from the Noëtic family being the builders of the Ark.

4. One thing remains to be accounted for in the legend of the Cyclopes, the circumstance of their each having only a single eye in the centre of their foreheads.

This mode of representing them seems to have arisen from the attachment of the ancients to symbols, which the Greeks perpetually misunderstood and perverted. Plutarch tells us, that the Egyptians depicted Osiris, in his quality of the universal lord and governor, by the hieroglyphic of an eye and a sceptre: whence an eye was frequently carved over the portals of their temples.[2] From this manner of exhibiting their principal deity the fable in question probably originated. The statues of Buddha or Pali were of a gigantic size, and a single eye was the hieroglyphic of the great god of the Egyptians: the Greeks united the two ideas, and thus of the Shepherd Pali they formed the one-eyed Shepherd Polypheme.

XXIX. I have supposed the chief Cyclops to be Mahiman or Buddha, offering such arguments in favour of my opinion as I have been able to collect together: and, agreeably to this conjecture, it is excellently observed by

[1] Strab. Geog. lib. viii. p. 372, 373.

[2] Plut. de Isid. p. 354.

Mr. Wilford, that, in the countries of Persia, Syria, and Asia Minor, *we find many traces of Mahiman and his followers in the stupendous edifices, remarkable for their magnificence and solidity, which the Greeks ascribed to the Cyclopes.*[1] But, as he afterwards truly states, many of these same buildings were also given to the person, whom the classical writers call *Memnon:* and I think we have only to investigate the history of this fabulous hero to assent to his opinion, that Memnon and Mahiman are one both in name and character, and consequently that Memnon is the same as Cyclops or Vulcan. CHAP. V.

1. The word *Mahiman* signifies *the great Manes* or *Menu:* and the Sanscrit *Maha*, which denotes *great*, was pronounced by the Greeks as one syllable; for Hesychius tells us, that *Mai* is *great* in the language of the Indians, and it still bears the same import in modern Coptic. Now one of the oblique cases of *Mahiman* or *Maiman* is *Mahimna* or *Maimna*, which the Greeks could have pronounced in no other way than *Maimna* or *Memna:* and hence, Mr. Wilford supposes, that the name of *Memnon* originated.[2] I am willing to assent to his conjecture with a slight alteration or rather addition. Buddha or Mahiman is allowed by the Hindoos to be the triad expressed by their sacred monosyllable *Om*. But *Om* is evidently the *On* of the Egyptians; which was a title of the Sun, from the circumstance of the great father and his triple offspring being venerated in that luminary. *Memnon* then I should conceive to be formed rather from *Maiman* compounded with *On*, than from the oblique case *Maimna:* whence *Maiman-On*, *Maimn-On*, or *Memn-On*, will signify *the great solar Menu.* This person, according to the Hindoos, was the father of Sharmana-Cardama or Samana-Cadam by his wife Maha-Manya. But Samana-Cadam, as we have already seen, is the Cadmus of Greece, Egypt, and Phenicia; and the Somono-Codom or Buddha of Pegu and Ceylon: while Maha-Manya, which is clearly the feminine form of Mahi-Man, is the great arkite mother, the Maya and Mania both of the east and of the west.

[1] Asiat. Res. vol. iii. p. 200. [2] Ibid. p. 199.

BOOK IV. 2. Etymology however must by no means be allowed to *decide* a point, though it may be usefully added to *circumstantial* evidence as a secondary and subsidiary argument. Let us proceed then to examine the accounts of Memnon which have come down to us, that we may be enabled to judge, how far we are warranted in adopting the conclusion that he is the same as Mahiman or Buddha.

(1.) The general story is, that Tithonus was the brother of Priam king of Troy, that he engaged the affections of Aurora, and that by her he became the father of Memnon. Aurora conferred upon him the gift of immortality, but unluckily forgot to render her gift really valuable by exempting him from the infirmities of old age. The consequence was, that he experienced all the inconveniences of Swift's immortals of Laputa, without the possibility of being released from them by the friendly hand of death. At length Aurora, pitying his deplorable situation, changed him into a grasshopper. During the period of their mutual passion she had, it seems, conveyed him to Ethiopia which lies to the southward of Egypt: and of this country his son Memnon, though a foreigner by descent and a mere cadet of the distant royal family of Troy, contrived in some unaccountable manner to make himself sovereign. His uncle Priam experienced the benefit of this lucky circumstance: for, as we are told in the true history of the siege of Troy, the swarthy warrior brought a considerable body of Ethiopian troops to the assistance of the Iliensians. In this noble field of chivalrous adventure he approved himself the worthy successor of Hector: until at length, in an evil hour having slain Antilochus the son of Nestor, he himself fell by the invincible hand of the vengeful Achilles. His body was burned on a funeral pile with much solemnity: and, at the request of his disconsolate mother Aurora, Jupiter conferred upon him an honour of a very peculiar nature, such as had never been heretofore bestowed on mortal man. While the blazing pile consumed the earthly remains of the hero, a flight of birds suddenly issued from the flames. Thrice they circled the burning mass which had given them birth: when, dividing themselves into two armies, they fought with such fury that more than half of them dropped dead into the fire. But this was not all: the same mysterious occurrence took

place every year, and the angry ghost of Memnon was annually propitiated by the blood of the winged combatants.[1] CHAP. V.

(2.) When the ancient historians seriously considered the legend of Memnon, they naturally enough wondered how he could manage to march an army of Ethiopians all the way from the southern extremity of Egypt to the banks of the Hellespont: and well they might, considering the age in which Memnon is placed; though his making himself king of Ethiopia at all seems to me by far the most marvellous exploit of the two. However, by way of mending the matter, they shifted the scene from the African to the Asiatic Ethiopia. Thus Diodorus tells us, that Tithonus led an army from Troas into the eastern regions of Asia, that he penetrated as far as Ethiopia, and that this gave rise to the fable of Aurora being the mother of Memnon who afterwards assisted his uncle Priam with a body of Asiatic Ethiopian troops.[2] He elsewhere gives the narrative more at large, dropping however entirely the emigration of Tithonus from Troy. When Teutamus was king of Assyria, his empire extended over all Asia; and Priam, the petty sovereign of the Iliensians, was one of his vassals. At that time Memnon, the son of Tithonus, was captain-general of Persia, and was held in high esteem by the king. Agamemnon invading the territories of Priam, Memnon was dispatched by his master to the assistance of the Trojan prince, who had called upon his superior lord for protection against the Greeks. In this expedition he commanded ten thousand Ethiopians and as many Susiani; and at length perished, fighting bravely at their head. As a proof that Memnon came out of Persia and the Asiatic Ethiopia, out of that country, in short, which the Hindoos call *Cusha-dwip within*, Diodorus informs us, that he built a palace in the citadel of Susa; which after his own name was styled *Memnonia*, and which continued in existence until the Persians obtained the sovereignty of the east. He also constructed a very magnificent public road, which even in the days of the historian continued to bear the appellation of *Memnonium*. To these circumstances Strabo

[1] Tzetz. in Lycoph. ver. 18. Apollod. Bibl. lib. iii. c. 11. § 4. Hesiod. Theog. ver. 984. Mosch. Idyll. iii. ver. 43—45. Ovid. Metam. lib. xiii. ver. 576—622. Hyg. Fab. 270, 112. Ælian. de anim. lib. v.

[2] Diod. Bibl. lib. iv. p. 276.

BOOK IV. adds, that his tomb was shewn in the province of Susiana: and Pausanias, who likewise brings him, not from the African Ethiopia, but from Susa and the banks of the Choaspes, says, that his line of march to Troy was unquestionably established by the traditions of the Phrygians, who still continued to point out to the curious traveller his several successive encampments.[1]

(3.) The story now begins to assume something more of the semblance of genuine history: but unluckily the airy fabric is dissipated, ere it is well constructed, by the candid statement of Diodorus himself. The Ethiopians of Upper Egypt obstinately refused to subscribe to the truth of this detail. They claimed the redoubtable Memnon as *their* countryman: and, more liberal than their Cuthic brethren of Asia, they added to his twenty thousand infantry two hundred war-chariots.

But to this claim those brethren might demur on the score of circumstantial evidence: and they might shame the nationality of the Africans by adducing, as stubborn witnesses, the *Memnonian* palace, the *Memnonian* road, and the *Memnonian* tomb, all within the limits of the province Susiana.

So we might imagine: but we shall find, that the Africans have just as much evidence of *this* description to produce as the Asiatics. They had, equally, as Diodorus and Strabo fairly allow, a palace illustrated by the name of *Memnonium:* and they could moreover boast of a stupendous colossal statue of the hero, which possessed the singular quality of uttering musical sounds when the morning and evening rays of the Sun played upon it. They were likewise every fifth year witnesses to the mysterious battle of the Memnonian birds, which occurred in *their* country no less than in Troas: and they could even produce one of their tribes, which was designated by the appellation of *Memnones*.[2]

Thus it appears, that the claims of the two rival Ethiopias, the Cusha-dwip within and the Cusha-dwip without, are balanced with the nicest accu-

[1] Diod. Bibl. lib. ii. p. 109. Strab. Geog. lib. xv. p. 728. Pausan. Phoc. p. 669.

[2] Diod. Bibl. lib. ii. p. 109. Strab. Geog. lib. xvii. p. 813. Crement. apud Plin. lib. ii. c. 26. Plin. lib. vi. c. 30.

racy: each adduces tradition, and each corroborates tradition by circumstantial evidence. Yet all this anxiety of appropriation, if we are to believe the Greeks, was occasioned by the son of an emigrant younger brother of a petty prince, whose territory was situated on the eastern shore of the Hellespont.

(4.) But we have not yet finished the history of our fortunate adventurer. This captain-general of the Persians, this prince of Asiatic Ethiopia, and this sovereign of African Ethiopia, contrives to add to the latter monarchy the ancient kingdom of Egypt: and thus we find him reigning at once over the Egyptians and the Ethiopians; that is to say, we find him presiding over the *whole* of that country which the Hindoos style *Cusha-dwip without.*

Eusebius, following Africanus, says, that the Memnon, whose colossal statue uttered musical sounds, was a king of Egypt: and Strabo states it to be a prevailing opinion, that the Egyptians called the Memnon, who was at the siege of Troy, *Ismandes* or *Maindes* or *Mendes.*[1] But Mendes or Pan, as we have seen, was an ancient god and fabulous prince of the country, the same as Buddha or Thoth or Menu or Minos.[2] He was thought to have built the Labyrinth: and we have a story of another Labyrinth in Crete, connected with Minos and the Minotaur. Mendes therefore being the same as Memnon, the Labyrinth must have been a Memnonium; by which I understand a temple contrived with numerous intricate passages for the celebration of the Mysteries. In fact *Mendes* and *Memnon* are one title, only somewhat differently compounded: for *Mendes* is *Mend-Esa;* and *Memnon* is *Mai-Men-On.* This last appellation was occasionally written *Mennon* or *Menon,* which is *Mai-Men-On* with the omission of the epithet *Mai* or *Great.*[3] There is much the same difference between the appellations *Mendes* and *Ismandes,* as there is between *Menon* and *Memnon:* for *Mendes* is *Mend-Esa,* and *Ismandes* is *Isa-Mend-Esa.* Memnon being thus identified with Mendes or Ismandes, and Memnon and Mendes being alike declared

[1] Euseb. Chron. p. 72. Strab. Geog. lib. xvii. p. 811, 813.

[2] Diod. Bibl. lib. i. p. 55.

[3] Plin. Nat. Hist. lib. vi. c. 35. lib. xxxvi. c. 7. Harduin.

BOOK IV. to be an ancient sovereign of Egypt, we shall find precisely the same character attributed also to Ismandes: for the person, who bears that compound appellation, is, I am persuaded, no other than the renowned Osymandyas; *Ismandes* and *Osymandyas* being evidently one title, differently written according to a somewhat different pronunciation. Memnon therefore is the same as Osymandyas: and the fabled tomb of Osymandyas was really a Memnonian temple. Thus decidedly was Memnon esteemed an Egyptian king.

Accordingly, the description, which Diodorus gives of the colossal statue of Osymandyas at the entrance of the magnificent building said to be his tomb, clearly proves it to have been a statue of Ismandes or Memnon. In a passage, which appears to have suffered some corruption,[1] he says, that

[1] At least such has been *thought* to be the case. The words of Diodorus are, *Παρα δε την εισοδον ανδριαντας ειναι τρεις, εξ ἑνος τους παντας λιθου, Μεμνονος του Συκνιτου.* Now, since the central colossal statue is afterwards said to be the image of Osymandyas, these words, as they now stand, must be translated as follows. *At the avenue of entrance there are three statues, all of a single stone,* [the work] *of Memnon the Sucnite:* accordingly, such is the sense given to them in the annexed Latin translation. But Salmasius, dissatisfied with the reading, proposes the following emendation. *Ανδριαντας ειναι τρεις, εξ ἑνος τους παντας λιθου τεμνομενους Συηνιτου:* that is, *There are three statues, all hewn out of one block of Syenite stone.* The alteration certainly makes excellent sense: but it may be doubted, whether there is any occasion for it. Many stupendous works, both in the Asiatic and in the African Ethiopia, were attributed to Memnon; just in the same manner as the Greeks gave many extraordinary edifices to the Cyclopes. Why then may we not retain the common meaning, and suppose that this statue was reputed to be one of the various works of Memnon? It was, I am persuaded, in point of design, a Memnonian statue; both from the description given of it, and because I have little doubt that Memnon and Osymandyas were the same person. We may observe, that the supposed artist is called *the Sucnite.* This title gives me additional reason to suspect, that Salmasius has been too hasty in his correction. A tribe of the Cushim or African Ethiopians were called *Suchim,* according to the Masoretic punctuation: and they are mentioned with the Lubim, as forming part of the army of Shishak king of Egypt. 2 Chron. xii. 3. These seem evidently to be what Ptolemy has Grecized into *the Scenites,* and whom he places after the Ethiopic Memnones. Geog. p. 114. I take it then, that Diodorus, in calling Memnon *a Sucnite,* means to say, that he was an Ethiopic Suchi or Scenite. This title is clearly of Scythic origin. The Suchim, or Sachim, or Sacanites, or Scenites, are a branch of the great Scythian family, called by the Hindoos *Sacas* and *Sacasenas,* and known in their European settlements under the denomination of *Saxe* and *Saxons.* They took the name from the god Saca or Sacya, as the Memnonites did from the god Maiman-On or Memn-

this statue was in a sitting attitude, and that its bulk was so vast that the measure of its foot exceeded seven cubits. On either side were two other figures of much inferior dimensions, standing erect and reaching as high as the knees of the colossus, designed, according to the popular account, for the mother and daughter of Osymandyas. The whole stupendous group was hewn out of a single stone: and it was inscribed, *I am Osymandyas, king of kings;* a title assumed on account of his extensive conquests, and particularly on account of his wars with the Scythians of Bactria or upper India.[1] CHAP. V.

Such was the colossus of Osymandyas: let us now compare it with the statues of Memnon.

According to Mr. Norden, who himself surveyed the palace Memnonium in the Thebais, the vocal statue of Memnon is now so wholly dismantled, that its original posture cannot be determined by bare inspection: for the body alone remains formed out of a single piece of black granite, and at present thrown down and half buried in the precise place which Philostratus most accurately marks out as its scite when complete: but this deficiency is amply made up by the testimony of the ancients. Pausanias expressly says, that it *was* in a sitting posture: and Pliny and Philostratus agree in describing it as being made of a black or iron-coloured stone.[2] So likewise the language used by Strabo, when he relates his visit to it for the purpose of hearing the mysterious music, clearly intimates, that its posture was that of a person *sitting:* for he says, that the upper parts *from the seat* had fallen down, and that a melodious sound was believed to issue every day from that part of the colossus which remained *upon the seat.*[3]

On. Nor need we wonder at finding a race of Sachim or Saxons in upper Egypt: for, as the progress of the Europèan Saxons and Goths may be distinctly traced from the mountainous regions of northern India; so we are expressly told, that the African Cuths, and consequently the Sachim and the Memnonites, emigrated out of the very same country of Cusha-dwip within or Asiatic Ethiopia. Perhaps then we may venture to retain the common reading of Diodorus as the genuine one: in which case, his Memnon-Sucnites will be no other than the personage, to whom the Hindoos apply the titles of *Mahiman* and *Sacya.*

[1] Diod. Bibl. lib. i. p. 44.

[2] Paus. Attic. p. 78. Plin. Nat. Hist. lib. xxxvi. c. 7. Philost. in vit. Apoll. Tyan. lib. vi. c. 4.

[3] Strab. Geog. lib. xvii. p. 816.

BOOK IV. Still we have to learn, whether the statue of Memnon had two smaller figures standing on each side of it, so as to answer perfectly to the description given by Diodorus of the statue of Osymandyas. This point, I believe, cannot be positively ascertained: yet we may come so very near to the mark, that we may consider the question as little short of being determined in the affirmative. Mr. Norden gives an engraving of two stupendous colossi, which yet remain in a perfect state, at a very short distance from the palace Memnonium. They are removed asunder no more than twenty one paces, so that they must clearly be considered as connected with each other: and upon the legs of one of them are still to be seen a variety of Greek inscriptions, attesting that the writers had heard the musical sounds which issued from the neighbouring statue of the hero. Neither of them can be the musical statue *itself*; because, to say nothing of their situation, they are each *entire*, but the celebrated image of Memnon was already *broken short from the seat* even in the time of Strabo.[1] With respect to their form, they represent, the one a man, and the other a woman. They are no less than fifty feet in height: each is in a sitting attitude: and each, exactly according to Diodorus's description of the statue of Osymandyas, has two smaller figures standing on either side and reaching with their heads to the knees of the large statue.[2] It is to be observed, that we have here *two* colossi, a male and a female: and it is a remarkable circumstance, that such appears to have been the usual mode in which they were associated together. We learn from Diodorus, that near the colossal statue of Osymandyas, or (if I may venture to say so) of Memnon, there was another detached statue of a woman, hewn like the first out of a single stone, twenty cubits in height, and wearing upon its head three diadems, to denote that this supposed mother of Osymandyas was the daughter, the wife, and the parent, of a king.[3] And, in a similar manner, we are told by Strabo, that the statue of Memnon did not stand alone, but that near it was a second

[1] Strab. Geog. lib. xvii. p. 816. To this circumstance also Juvenal alludes, when he says, *Dimidio* magicæ resonant ubi Memnone chordæ. Sat. xv. ver. 5.

[2] See Plate II. Fig. 4.

[3] Diod. Bibl. lib. i. p. 44.

colossus, at that time entire, having escaped the mutilation which had been the fate of its companion.[1] Hence, when we consider the perfect resemblance both in sex and form which subsists between the two yet remaining colossi and those described by Diodorus at the tomb of Osymandyas, we can scarcely, I think, doubt, that the three pair, namely that at the Memnonium, that near the Memnonium, and that at the tomb, were all constructed with the same idea; and consequently that each represented the same male and female, whoever they might be. If then one of the male statues represented Memnon, as undoubtedly it did, all the three must be considered as representing him; which exactly coincides with the opinion, that Osymandyas, being the same as Ismandes, is thence also the same as Memnon. And again, if one of the female statues represented the mother of Osymandyas, that daughter, wife, and parent, of a king; all the three must similarly be esteemed as representations of the same personage. CHAP. V.

(5.) Memnon being thus a king of Egypt, as well as an Ethiopian both of Asia and Africa, a fresh perplexity arises; how he could be of Trojan origin himself, and how he could bring succours to Priam. Perizonius, esteeming the war of Troy a portion of genuine history, endeavours to make out, that Tithonus was the Proteus mentioned by Herodotus as being the king of Egypt at that period, and that Memnon was his son.[2] But this serves only to render confusion worse confounded: for the Egyptian Proteus received the diluvian Bacchus when he wandered over the whole world, long before the siege of Troy, supposing such a siege to have taken place; Proteus in short, the old man of the ocean, was the same as Phtha and Buddha.[3]

Wearied out probably by these eternal contradictions, some writers have cut the Gordian knot instead of loosing it. Thus, as the Egyptians assured Herodotus, that Helen never came near Troy, but was detained by Proteus while Paris was sent home without her: so Philostratus declares, that Memnon had no concern with the siege of that place, but that he quietly

[1] Strab. Geog. lib. xvii. p. 816.

[2] Periz. Orig. Ægypt. c. xv. p. 289.

[3] Apollod. Bibl. lib. iii. c. 5. § 1.

BOOK IV. lived and died in Ethiopia, where he reigned during the space of five generations. He allows indeed, that he was contemporary with the Trojan war: but he says, that the Memnon, who so much distinguished himself against the Greeks, was quite another person. As for the Ethiopic Memnon, the Egyptians and Ethiopians esteemed him a god, and duly celebrated sacred rites in honour of him at Meroë and Memphis.[1]

(6.) We have however yet further difficulties to encounter, if we be adventurously determined to bring Memnon to Troy and to admit the legend of its siege into the page of genuine history.

Tithonus is not always represented as the son of Laomedon, as the brother of Priam, and as the paramour of Aurora: Apollodorus gives an account of him widely different in all these particulars; yet there is sufficient in it to shew, that the same Tithonus is meant, who is usually esteemed the father of Memnon. He tells us, that Cephalus, the son of Mercury and Hersa, engaged the affections of Aurora; that the goddess carried him off into Syria; and that there she bore him a son called *Tithonus*. He adds, that Tithonus was the father of Phaëthon; Phaëthon, of Astynöus; Astynöus, of Sandochus; Sandochus, of Cinyras king of the Assyrians; and Cinyras, who most unaccountably (if this genealogy is to be esteemed sober truth) emigrates with his people into Cyprus, of Adonis.[2] It is evident, that the preceding legend is the same in substance as that of the Trojan Tithonus: the difference between them is, that Cephalus in the one occupies the place of Tithonus in the other, that Tithonus in a similar manner is substituted for Memnon, and that Aurora becomes the parent of Tithonus instead of being his paramour. The scene is laid in Syria: next it is transported into Cilicia, for Sandochus is said to have migrated into that country: then it shifts into Assyria, by which I take it that the province of Babylonia was specially meant; and the son of the wandering Sandochus suddenly becomes king of Assyria: lastly it is once more removed into Cyprus; for Cinyras, whose erratic propensities seem to have been as strong as his father's, not satisfied with his splendid eastern monarchy, both emigrates himself, and contrives to persuade his people to emigrate with him.

[1] Herod. Hist. lib. ii. c. 113—120. Philost. in vit. Apoll. Tyan. lib. vi. c. 4. Heroic. c. iii. § 4.

[2] Apollod. Bibl. lib. iii. c. 13. §. 3.

Here he marries the daughter of the Cyprian king, and by her has Adonis:
yet Adonis is also said to have been born both in Assyria and Phenicia. He was moreover, as we have already seen, the same person as Osiris and Bacchus, the same in short as Noah who was preserved in an Ark.

Such are the mythologic genealogies of the ancients; which, if literally understood, will ever be found to bid defiance to the utmost efforts of the most acute chronologer. In the present instance, Tithonus, who is usually represented as the brother of Priam, is yet made the remote ancestor of Adonis or Osiris: consequently, the siege of Troy long precedes the epoch of the Phenician and Assyrian deity, whose whole history plainly demonstrates him to be the scriptural Noah.

3. The truth of the matter seems to be, that in all countries mythology has insensibly melted into romance, and that the age of the hero-gods is separated from that of the heroes by a line as imperceptible as that which divides the colours of the rainbow. Whatever be the basis of the Trojan war, the superstructure is certainly a mass of disguised ancient mythology, which can never be tried by the rules of authentic history. If we suppose Memnon to have literally fought and died in the plains of Ilium, we must be content to give easy credence to a tissue of impossible absurdities: but, if we adopt the opinion that he was an ancient god of the Chasas and that he was the same both in title and person as Mahiman or Buddha, every difficulty will be removed, and each part of the fable will accommodate itself with curious facility.

(1.) Susa was the capital of the province of Cissia, as the name was written by the Greeks: but Cissia was doubtless so called as being the land of Cush; which the Greeks denominated *Ethiopia*, but which the Hindoos, accurately preserving the scriptural name, term *the country of Chusa* or in one word *Chusistan*. It was a part of the large region, which they distinguish by the appellation of *Cusha-dwip within*, as being full of the various settlements of the Chusas, Chasas, or Scuths; and which the Greeks knew by the name of *the eastern* or *Asiatic Ethiopia*, as specially contradistinguished from the south-western or African Ethiopia. Hence, since Buddha or Mahiman was ever the great god of the Chasas, we need not wonder to find such distinct traces of him at Susa. There was not only a

BOOK IV. palace, or rather temple, at that place, called *Memnonia*; and a magnificent road, attributed to the hero, and called after him *Memnonium:* but, as we are told by Herodotus who flourished long prior to Diodorus, Susa itself was styled *the city of Memnon* and *the royal habitation of Memnon.*[1]

The Chasas also penetrated into Asia Minor, and as usual carried their religion with them. Hence we find a Memnon connected with Troy: and hence we may satisfactorily account for the various encampments pointed out by the Phrygians as the works of that hero, which were to be seen in the route from Babylonia or eastern Ethiopia into the district of Troas. They were thrown up, not by Memnon, but by his worshippers in the course of their progress westward. This exactly accords with the account given us by the Hindoo writers. They say, that Bactria, which is part of the high Indo-Scythic tract of country that constitutes the sacred mountain of Meru crowned with the holy circular range of Ida-vratta, is the native country of the Sacas or Sacasenas: that from thence they penetrated into Colchis; in the neighbourhood of which we meet with another Caucasus or hill of the Chasas and numerous indications of the same enterprizing family: and that they also emigrated into Placsha-dwip or Asia Minor, which from them was afterwards denominated *Saca-dwip.*[2] Accordingly, the whole fabulous history of Troy is Indo-Scythic. Ilus, the reputed founder of Ilium, who is led by a cow to the scite of his future city, is the same person as Cadmus, of whom an exactly similar story is told in regard to Thebes. Cadmus is the Cadam of the Buddhists; and Ilus is the husband of their Ila or Ida. Both are the same as Buddha or Memnon or Saca: both are the same also as the Cadmon and Ilus of the Phenicians, the latter of whom is represented by Sanchoniatho as being the brother of Dagon or Siton; for the Phenicians were another colony of Chasas, who came from Babylonia and the borders of the Erythrèan sea, that is to say, from the immediate vi-

[1] Herod. Hist. lib. v. c. 53, 54. lib. vii. c. 151. In the Hebrew or Babylonic language, the same word is used to denote *a palace* and *a temple:* and the ancients were wont to call, by the common name of *a house,* both the ordinary habitation of a mortal and a building erected in honour of a god. Hence, when Memnon was degraded into a hero, his temple came to be denominated his *palace.*

[2] Asiat. Res. vol. vi. p. 516.

cinity of Susa and out of the eastern Ethiopia or Cusha-dwip. In a similar manner, the appellations of the Trojan, the Cretan, and the Gothic, mount Ida, were alike brought by different branches of the same potent family from the Ida-vratta of Cashgar and Bactria: for the Iliensians, the Cretans, and the Goths of more modern times, were equally Scythians, or Chasas, or eastern Ethiopians, from mount Meru or the high region which stretches to the north of Hindostan. Hence the favourite fiction of the Romans and of our own ancestors in the middle ages, that their forefathers were Trojans, is not altogether void of foundation; since they were all equally of Scythic or Chusèan origin. Ila or Ida was the wife and daughter of Buddha. She was the same as the ship Argha: and she was accounted the circle of the World, of which the Argha was also supposed to be a symbol. The reason of this, as I have frequently had occasion to observe, was, that the Ark was esteemed an epitomè of the World: whence the two Worlds, the greater and the less, were perpetually represented by common emblems. Now it is a curious circumstance, that Ida enters into the history of Memnon, no less than into that of Buddha. The birth of Memnon from Aurora or the goddess of the dawn certainly means no more than that his origin is to be sought for in the east.[1] We must look for him therefore in eastern Ethiopia, or (as the Hindoos call it) Cusha-dwip within: and in that country we shall find him, evidently identified with Mahiman or Buddha by being described as the son of Ida. Teutamus, king of Assyria or Babylonia, to whom Tithonus repaired when (as it is fabled) he left the kingdom of his brother Priam, had a daughter named *Ida*, whom he gave in marriage to the emigrant Trojan prince. She in due time became the mother of Memnon the captain-general of the Persians, who led a body of Ethiopic and Susan warriors to the assistance of his uncle Priam.[2] Now we have seen, that Memnon and Tithonus must be the same person, because exactly the same account is given of each of them being born from Aurora, though, agreeably to the pagan system of fabulous genealogies, the one is described as the son of the other. The introduction of Ida however seems to me

[1] See Diod. Bibl. lib. iv. p. 276. [2] Ban. Mythol. vol. iv. p. 327.

BOOK IV. finally to settle the matter. She is evidently the Ila or Ida of the Buddhists: and the notion of her complicated relationship to Menu or Buddha will best explain the character which she supports in the present fable. The Ark was esteemed the mother, the wife, and the daughter of Noah, according to the different aspects under which it was viewed: and exactly such is the triple relationship, in which Ida is here exhibited. She is the mother of Memnon, the wife of Tithonus, and the daughter of Teutamus. But Memnon, Tithonus, and Teutamus, as their history and their names alike declare, are all equally Buddha or Mahiman or Taut: for *Tithon* is *Tath* in composition with *On*, the *Titan* of the Greeks and the *Teithan* of the old Celts; and *Teutam* is the same word pronounced *Teut* in composition with *Om*, which is but the Hindoo mode of writing *On;* so that *Tithon* and *Teutam* are in fact one appellation.

Another colony of the Chasas established themselves in African Ethiopia: hence we find also in that country very vivid traditions respecting Memnon, who was supposed to have been an ancient prince, and who was venerated as a god; hence likewise we meet with a tribe of Ethiopians called *Memnones*, and another which bore the name of *Sachim* or *Sacas*. The remembrance of this migration has been distinctly preserved: and the nation of the African Cushim was formed by the secession of a part of the Shepherd-kings southward. This will account for the statue and temple of Memnon in the Thebais: and it will likewise account for that hero being equally esteemed a king of Egypt and of Ethiopia.[1]

(2.) Though the Ethiopians of Africa doubtless brought with them in the first instance the worship of Memnon or Mahiman from the Asiatic Cushadwip; yet they seem also to have kept up a considerable intercourse with their oriental brethren, subsequent to their settlement in the Ethiopia of modern geography. The intercourse was probably carried on, either directly by the Erythrèan ocean, or through the medium of the Arabian Cushim. Hence we may trace the origin of a singular discordance respecting the

[1] The settlement of African Ethiopia will be discussed hereafter. Vide infra b. vi. c. 5. § V. 6.(1.)

features and complexion of Buddha in the east, which perfectly resembles a similar discordance respecting those of Memnon in the west.

Buddha, Jain, or Mahiman, is perpetually represented by his oriental worshippers with the complexion, the features, and the crisped hair, of an African negro.[1] Yet this mode of exhibiting him, however common, is by no means universal. Sometimes he is represented with a yellow complexion, and sometimes with a complexion white and ruddy: sometimes his hair is straight but formed into neat plaits, and sometimes he appears without any hair. I think it evident, that these different modes of exhibiting him have been borrowed from the different tribes, among which his worship prevailed. Sir William Jones rightly observes, that the white and ruddy complexion of Buddha is that of the Tatars, who lie more towards the north than his Indian votaries: but I doubt, whether we are warranted in adopting his inference from thence, that Buddha, whom (so far as I can judge) he erroneously calls *the last great legislator and god of the east*, was a Tatar. The inference might have been valid, had Buddha been *universally* represented with such a complexion; for it seems to have been very much the humour of idolaters to depict their gods like themselves. But this, as we have recently observed, is by no means the case: and, accordingly, others have argued just as strenuously, and just as unsatisfactorily, that Buddha must have been an Egyptian or Ethiopian; because his complexion is black, his hair woolly, and his features and dress Ethiopic in appearance. What such variations *really* prove, is this, and certainly *no more* than this: that the worship of Buddha has prevailed in different countries, the natives of which resemble the several modes of exhibiting the god; and that India and Cashgar have from time immemorial been the centrical point of intercourse for his widely extended followers. Hence originated these varieties. The Tatars, and the many wandering tribes to the utmost northern limits of Siberia, were votaries of Buddha: and his worship was equally imported by the Indo-Scythic or Shepherd kings into Egypt and African Ethiopia. We may therefore be tolerably sure, that the two directly opposite modes of representing the god have been borrowed from Tatary

[1] See Plate II. Fig. 3.

BOOK IV. and Africa: and, I think, we may be equally sure, that the intermediate mode has been taken from nations inhabiting intermediate degrees of latitude. Of these the complexions are yellow or tawney, and the hair is long and straight. Some of them, as the Chinese, shave the head except a single braid pendent from behind: and we may add, that, in the days of Herodotus, the Egyptians, both priests and laity, wore the hair so closely shorn, that, had they been represented by the statuary, they must have appeared bald.[1] The very great antiquity of the worship of Buddha seems to me to be decidedly proved, in opposition to those who would ascribe a comparatively late origin to it, by the circumstance of the intercourse between African Ethiopia and Hindostan having long been suspended and apparently forgotten. The Brahmens attribute, and (I believe) with truth, those ancient statues, which have the hair and features of negroes, to the Buddhists: but, as they highly venerate Buddha, though they esteem his votaries heretics, they are not a little offended, whenever this resemblance to the African race is pointed out. Nor are they peculiar in thus expressing their abhorrence of such a surmise, which might perhaps be accounted for on the ground of their being Brahmenists in contradistinction to Buddhists: for the decided Buddhists of Ceylon perfectly agree with them in this particular. When the crisped hair of their god was pointed out to them by Mr. Mackenzie, with an inquiry whether it was meant to represent the hair of an Abyssinian, the priests answered in the negative with abhorrence; and attempted to account for its peculiar appearance by saying, that it was designed to exhibit the hair of Buddha after he had cut it short with a golden sword. But, as Mr. Wilford justly remarks, no evasions respecting the hair will account for the thick lips and flat noses of many of the ancient statues which occur in Hindostan; for these are clearly the well-known features of the genuine African Ethiopian. At the same time, for the reasons above given, I can see no solid grounds for his inference, that a race of negroes had formerly the preëminence in that country. The resemblance, which he mentions as subsisting between that race and some of the

[1] Herod. Hist. lib. ii. c. 36. Accordingly, the priest of the tauric Osiris sometimes is actually delineated as bald. See a print in Bryant's Anal. vol. ii. p. 432.

Indian mountaineers even to this day, cannot, I think, establish his opinion, that Hindostan was once subject to the sceptre of the Ethiopians of Africa. Since the Chasas and those Ethiopians were of common origin, and since (as the classical writers tell us) they resembled each other in every thing but their hair and dialect; since moreover the supposed ancient intercourse between them would both produce many emigrations, and bring into India Buddhic statues with African hair and features: the similarity mentioned by Mr. Wilford may easily be accounted for, without having recourse to the hypothesis, that the Scythian warriors, who subdued Egypt, and who penetrated southward into Ethiopia, afterwards turned their arms eastward and subjugated the land of their ancestors. That this must be the order of events, if any such invasion took place, is certain from the testimony of history: for the ancestors of the African Ethiopians migrated from the Asiatic Ethiopia; and, passing through Egypt which they once held in subjection, established themselves in the torrid region, which, until their arrival, was not known by the name of *Ethiopia*. Nay more: their descendants must have remained under the burning sun long enough to acquire the negro aspect, before they returned and conquered their native country, for that aspect they could have inherited but partially from their Indo-Scythic forefathers; and yet such is the precise aspect, which is so frequently exhibited by the oriental statues of Buddha. On the whole, I arrive, though by a different course, at the conclusion of Sir William Jones, rather than that of Mr. Wilford. Though I see no sufficient proof for believing, that India was ever conquered by the Ethiopians of Africa; yet it is clear, both that the Chasas and the western Ethiopians were of the same great family, and that much intercourse must have subsisted between them at a very remote period.[1] CHAP. V.

The same variety of opinions respecting the complexion of Memnon prevailed in the west.

Virgil, who was a profound mythologist as well as a great poet, expressly tells us, that Memnon was a negro; though, like Diodorus, he brings him

[1] See Asiat. Res. vol. i. p. 427. vol. ii. p. 32, 122. vol. iii. p. 122, 198. vol. vi. p. 452. vol. vii. p. 422, 423.

BOOK IV. from the regions of the east.[1] What Philostratus says appears to intimate the same, though his testimony is not equally decisive. He informs us, that the vocal statue was of black stone; and he further mentions a notion which prevailed, that Memnon himself was metamorphosed into a stone of that colour.[2] I call this testimony less decisive, because a massy black stone was the symbol of Buddha or Mercury apparently without any reference to his complexion: so that the supposed metamorphosis of Memnon, though it strongly tends to prove the point for which I am *generally* contending, namely that that hero is the same as Buddha or Mahiman, will not perhaps equally prove that he was esteemed a negro. Yet the colour of his vocal statue being black, like many images of Buddha in the east, seems to shew what complexion was ascribed to Memnon himself. I think we may also collect that his hair was crisped from a passage in Philostratus, which singularly resembles the legend of the Buddhic priests already noticed. *They* account, as we have seen, for the crisped hair of their deity by saying, that he once cut it off with a golden sword, and that the statues represent it as it appeared after that operation. In a similar manner, Philostratus tells us, that Memnon cut off his hair as a votive offering to the god Nilus. Yet an opinion prevailed, that he was also of a fair complexion and that his person was singularly handsome. This is mentioned by Eustathius, who informs us, that, although he was an Ethiopian by birth, his skin was white: and he adds, that he alone of all the Ethiopians was thus distinguished.[3] The discrepancy resembles that respecting the complexion of Buddha: and, as I believe it to have originated from the same source, it ought, I think, to be accounted for in the same manner.

(3.) With respect to Osymandyas or Ismandes, whom we have seen to be the same as Memnon, he is likewise so much the counterpart to Sesostris, that I am greatly inclined to consider them as one person, and thence severally to identify them with Buddha.

Both Osymandyas and Sesostris are described as conquerors, who penetrated to almost every part of the habitable world, and yet whose exploits

[1] Æneid. lib. i. ver. 493.

[2] Philost. in vit. Apoll. Tyan. lib. vi. c. 4.

[3] Eustath. in Dion. Perieg. ver. 248.

can only be referred consistently to the age of fable. In this part of their character they closely resemble Buddha, who similarly travelled over the whole earth, leaving in every country where he reposed himself the print of his gigantic foot. The conquests of Osymandyas and Sesostris are the very same with regard to the regions over which they extend. Each subdues the whole of Asia: each penetrates far eastward into the country of the Chasas or Indo-Scythæ: each upbraids the effeminacy of the enemies, whom he vanquishes, in a manner *nearly* similar: and the prowess of each is celebrated almost by the same inscription.[1]

(4.) The statues of Osymandyas and his supposed mother form the same duad, as the two colossal statues described by Norden near the palace of Memnon, and as the vocal statue of Memnon himself and its gigantic associate which Strabo mentions as being close by its side. On these pairs of statues, which represent a male and a female, I have already remarked, that from their decided resemblance to each other we may safely conclude, that, what the one pair was intended to describe, the others were also intended to describe. Now, from a retrospective view of the whole that has been said concerning Memnon, there can scarcely, I think, be a doubt, that each pair was designed to exhibit the great father and the great mother; that is to say, Mahiman and Mahamania, or Buddha and Ila.

This opinion is confirmed by the character, which Diodorus gives of the pretended mother of Osymandyas: he says, that she was celebrated, as the parent, the wife, and the daughter, of a king. Such was Ida, the mother of Memnon, the daughter of Teutamus, and the consort of Tithonus; whom I have shewn to be all one and the same character, namely Teut, or Mahiman, or Buddha. The description is precisely that of the great arkite mother, according to the different degrees of relationship, in which she was supposed by the allegorizing genius of ancient mythology to stand to the diluvian patriarch. He was that universal sovereign so famed in every nation, as being indifferently the father, the son, and the husband, of a mysterious female, whose history is ever found more or less to be connected with

[1] Diod. Bibl. lib. i. p. 44, 45, 48—51. Herod. Hist. lib. ii. c. 102—105. Asiat. Res. vol. vi. p. 455.

a ship and a tradition of a deluge: and from this complicated relationship originated, as I have often remarked, those numerous fables which we meet with in the mythology of the Gentiles respecting certain incestuous connections and alliances. The god and goddess thus associated were the most ancient Cabiri, who were but two in number, and whose joint veneration occurs in every region of the globe. The character of the great arkite mother blends itself with those of the Earth and the Moon, as that of the great father does with Heaven and the Sun. Varro accordingly enumerates many of these pairs, which he rightly pronounces to be fundamentally the same. He tells us, that the most ancient gods were Cœlus and Terra, or, as the Greeks called them, Uranus and Ge or Gaia; that is to say, the Cailas or Arhan, and the Ida or Ila or Gaya, of the Chasas and Hindoos. He states, that these were the great polyonymous deities, whose worship formed the basis of the Cabiric Mysteries of Samothrace: and he adds, that they were the same as the Serapis and Isis of Egypt, the Tautes and Astartè of the Phenicians, and the Saturn and Ops of the old Etruscan Latins.[1]

The Indo-Scythæ delighted to represent them by stupendous colossal images: nor can we be surprized to find such statues occur in oriental Ethiopia, when we recollect that the framers of those images in the Thebais, which we are now considering, were themselves a colony from the eastern Cusha-dwip. Of these I may mention the two colossal statues of Gomat-Eswar or Jain highly revered by his votaries in different parts of India: one of them, thirty eight feet in height; and the other, eighteen times the height of a man.[2] I may also mention two of vast dimensions in Japan, the one at Dabis, and the other at Meaco, representing Xaca and Amida, that is to say, Buddha and Mahiman: the chair alone, upon which the larger of these sits (for they are both, like Memnon, in a sitting posture), is seventy feet high and eighty wide.[3] Nor must I omit the image of Dai-Bod or the god Buddh, also in a Japanese temple; the bulk of which is so stupendous, that, according to Kæmpfer, three mats may lie conveniently in the palm of its hand. He describes it, as sitting cross-legged on a Tarate

[1] Varr. de ling. Latin. lib. iv. p. 17.
[2] Asiat. Res. vol. ix. p. 256, 285.
[3] Bryant's Anal. vol. iii. p. 569, 570.

flower which I take to be a species of the aquatic lotos, and as having the hair short and curled.[1] I may likewise notice the colossus of Kiakiack or Sacya in Pegu, which represents a man sleeping in a recumbent posture, and which is no less than sixty feet in length.[2]

But all these are *single* statues, designed to exhibit Buddha or the great father: nor does it appear, that a *second female* statue is added to any of them, as is the case with the Memnonian images in the Thebais. At Bamayan however, which is the holy city of the Buddhic Chasas, and which Mr. Wilford justly calls *the Thebes of the east*, there are two colossal statues close to each other, which perfectly accord with the duplicated images of Egypt. From their magnitude they are seen at a considerable distance. Their posture is erect; and they adhere to the mountain, out of which they have been hewn. They stand in a sort of niches, the depth of which is equal to the thickness of the statues: and their true height, much as their size has been exaggerated, is yet allowed to be fifty cubits or seventy five feet. It seems, that the natives, and the Persian authors who have mentioned them, agree neither about their sex nor their names. The Hindoos, who live in their vicinity, say, that they represent Bhim and his consort: while the followers of Buddha assert, that they are the images of Shahama or Samana and his disciple Salsala. The Mussulmans insist, that they are Key-Umursh and his consort, or Adam and Eve: and they pretend, that a third smaller statue, which stands at some distance from them, is their son Seth; whose tomb, or at least the place where it formerly stood, is shewn near Bahlac. According to the author of the Pharangh-Jehanghiri, they are as old as the days of Noah: and he supposes the third to represent an ancient woman called *Nesr*, who is more generally depicted with the countenance of a vulture. They are at present so much defaced, partly by time, and partly by the iconoclast zeal of the Musulmans, that it is *difficult* to ascertain their sex, yet perhaps not altogether *impossible*. Travellers agree, that *one* of them at least is a beardless youth: and some particularly insist, that the swelling of the breasts is remarkably obvious. They both look towards the east: whence there prevails a wildly romantic opinion, that they

[1] Kæmpfer's Japan. vol. ii. p. 553.

[2] Bryant's Anal. vol. iii. p. 558.

smile at sunrise, but that a terrific gloom overcasts their features in the evening. Mr. Wilford did not view them himself: but the account, which he received from a well-informed and opulent Mohammedan who had visited them at least ten or twelve different times, seems positively to determine, that the one is a male, and the other a female. The information communicated by him was, that the two statues are in two different niches, about forty paces distant from each other: that the drapery is covered with embroidery and figured work formerly painted of different colours, traces of which are still visible: that the one appears to have been painted of a red colour; and that the other either retains the original hue of the stone, or was painted grey: that one of them certainly represents a female, from the beauty and smoothness of the features and the swelling of the breasts: that the statue of their supposed son is nearly half a mile distant and about twenty feet high: and that between the legs of the male figure there is a door leading into a temple of extraordinary dimensions, but dark and gloomy.[1]

It is impossible, I think, not to be struck with the palpable resemblance between this description, and that which Diodorus gives of the statues of Osymandyas and his mother. In both, we have a colossal male and female: and, in both, these statues guard, as it were, the entrance into the temple. Diodorus indeed calls the building behind the two images *a tomb* or *monument*: but I have little doubt, that it was in reality a place of worship, and that the notion of its being a tomb originated much in the same manner as the similar notion respecting the temples of Buddha and the pyramids of Egypt, which are clearly what the Hindoos call *pagodas*. The rock-temple at Bamayan, to which the access is by a door between the legs of the male colossus, is certainly no other than a Mithratic grotto: and I believe, that the temple behind Osymandyas, and the gloomy chamber which has been discovered in the heart of the great pyramid, were constructed with a similar idea and for similar theological purposes. They were all and each of them devoted to the celebration of the ancient Mysteries; which scenically exhibited the death of the great father, his inclosure

[1] Asiat. Res. vol. vi. p. 464—466.

within an ark or coffin, his descent into the infernal regions, and his subsequent revival or regeneration. Hence arose the very old opinion, though an opinion which may be proved to be wholly without foundation, that the pyramids were literally tombs of certain literal Egyptian kings: and hence similarly originated the idea, that the temple behind the statues of Osymandyas and his mother, was his monument or place of sepulture. With respect to the two images at Bamayan, which were constructed by the oriental branch of the wonderful people that formed the several pairs of statues in Egypt, I have no doubt of their being designed to represent Saman and his consort, that is to say, Buddha and Ida, or Mahiman and Mahamania: and the third I am strongly inclined to consider as the effigies of Typhon or Hayagriva. A close resemblance between certain mythological appellations and the names of the most early patriarchs that are mentioned in Scripture seems in various instances to have given rise to a not unnatural misprision of terms. Thus, because the Canaanites and other eastern nations worshipped the solar arkite god under the name of *Abel* or *Abellion* which means *father Bel*, an imaginary tomb of Abel the brother of Cain is shewn in the land of Palestine.[1] And thus, in several cases, because the Egyptians called Typhon *Seth*, the patriarch has been confounded with the demon-god. Hence I suspect, that the third statue, traditionally said to be the image of Seth the son of Adam, was really the image of Seth or Typhon; that Seth, whose children or votaries are mentioned in the prophecy of Balaam, who was the same as Baal-Peor, and who was sometimes also identified with Osiris because water was esteemed one of the forms of the pantheistic diluvian god.[2] This opinion is confirmed by the circumstance of the masculine name *Seth* or *Sida* being actually used by the Indo-Scythæ of the east, no less than by the Pallic shepherds of the west. Siva,

[1] See Maundrell's Journey. p. 133, 134. He describes the supposed tomb as an ancient structure on the top of a high hill, thirty yards in length. It was traditionally thought to be proportioned to the size of Abel. This account does not require much comment. The tomb on the top of the hill was a high-place of the gigantic Buddha, or Mahiman, or father Belus; and the god was most probably there exhibited, as in many parallel instances which occur throughout the east, under the form of a colossus wrapt in a deathlike sleep.

[2] Numb. xxiv. 17.

BOOK IV. the mariner of the ship Argha, is frequently styled *Sida-Siva:* while the feminine form of the word, *Sita* or *Seta* or *Setha*, is one of the appellations of his consort Parvati, who at the time of the deluge metamorphosed herself into that celebrated vessel.[1]

Mr. Wilford remarks, that the dress of the statues at Bamayan, as it was described to him, is much the same as that of the two figures, half buried at Tuct-Rustum near Istachar in Persia. There is however this difference, that the female figure has no head-dress; but the male has such a tiara, as is worn by the supposed female figure at Tuct-Rustum.[2] Here then we have another pair of similar statues, male and female; and in a region likewise, where the worship of Buddha was early established by a branch of the Chasas or Cuthites: we have them, in short, in the very country of those eastern Ethiopians; who, equally with the Ethiopians of Africa, laid claim to Memnon, and produced as much circumstantial evidence of his having resided at Susa.

(5.) Nearly allied to these statues, though not absolutely the same, are the pillars, which Sesostris was said to have erected in the various countries that he subdued. That such ancient monuments actually existed, cannot be disputed; for Herodotus declares, that he had himself seen them: but, whether they were erected by a literal king of Egypt named *Sesostris*, is quite another question. They were marked in a manner which designated them to be, some male and some female: and they evidently appear to have been phallic Hermæ; for the tale, by which the Greeks accounted for their being so marked, is unworthy of serious confutation. Herodotus particularly mentions two of them, each hewn out of a rock: one was in the road from Ephesus to Phocèa, and the other was between Sardis and Smyrna. They were but of small dimensions: and both of them represented the figure of a man, holding a spear in his right hand and a bow in his left, and armed partly after the Egyptian and partly after the Ethiopic fashion. He adds, that across the breast, traced from shoulder to shoulder, there was an inscription in the sacred characters of Egypt to the following effect; *By the force of my arms I subdued this country.* The historian acknowledges, that there

[1] Moor's Hind. Panth. p. 41.

[2] Asiat. Res. vol. vi. p. 465.

was great uncertainty respecting the person thus represented: and he tells us, though he peremptorily rejects their opinion, that some asserted these statues to have been designed for Memnon.[1] I suspect however, that, although he is right in pronouncing them to be representations of Sesostris, he is far too hasty in rejecting the tradition that Memnon was the subject of them: for I think there are strong reasons for believing, that Osymandyas, Ismandes, Sesostris, and Memnon, are all one person.

If we inquire into the period when Sesostris is supposed to have reigned, we shall find a discrepancy of many generations between the accounts given by Herodotus and Diodorus: and, if we further pursue our investigation, we shall be brought into the mythologic age of the fabulous first kings of Egypt and the sacred ship Argo. Eusebius tells us, that after Vulcan reigned the Sun, then Sosis, then Osiris, then Horus, then Thules who conquered the whole world, and then Sesostris; who yet is represented as having again conquered the world, though it was *already* subdued by his immediate predecessor.[2] The scholiast upon Apollonius omits Thules, who is evidently the same person as Sesostris; and places that hero under the name of *Sesonchosis* next in succession to Horus, telling us that Sesonchosis was he whom Theopompus calls *Sesostris*.[3] Josephus informs us from Manetho, that Sesostris, whom he denominates *Sethosis* as Diodorus styles him *Sethoösis*, was the same as Ramesses and Egyptus; and he adds, that he was the brother of Danaus or Armais, who was reputed to be the first navigator of the ship Argo.[4] The author of the Paschal Chronicle says, that Sesostris was the earliest king of the family of Cham or Ham that reigned in Egypt.[5] And John of Antioch adds to this particular, that he was contemporary with Hermes or Thoth.[6] These various testimonies sufficiently point out the real character of Sesostris, between whom and the scriptural Sesac I can scarcely discover even a shadow of resemblance. He is the same at once as Buddha and as Danaus: for mythological genealogies perpetually represent one person in the different lights of father, brother, and son. Hence he is called *Ramesses* or *Ram-Esa:* which is a Buddhic title, the same in substance as

[1] Diod. Bibl. lib. i. p. 50, 51. Herod. Hist. lib. ii. c. 102, 106.
[2] Euseb. Chron. p. 7.
[3] Schol. in Apoll. Argon. lib. iv. ver. 272.
[4] Joseph. cont. Apion. lib. i. c. 15.
[5] Chron. Pasch. p. 48.
[6] Johan. Antioch. Oper. p. 28.

Bal-Rama; and which was brought by the Shepherd-kings into Egypt, as we may collect from its being the name of one of the cities that the Israelites were constrained to build by the tyranny of those intruders.[1] Hence also, considered as Danaus, he is denominated *Armais:* which is the same title as the Greek *Hermes* and the Hindoo *Hermaya:* and thus he is exhibited to us, as the navigator of the ship Argo or Argha. Hence moreover he is declared to be contemporary with Hermes or Thoth, and is described as the first Egyptian king of the line of Ham, which is equivalent to his being represented as the earliest sovereign of the country. And hence he is pronounced to belong to the same dynasty, as those clearly mythological princes whom the Egyptians venerated as gods; namely Vulcan or Phtha, Helius, Sothis or Thoth, Osiris, and Horus. He is, in short, the same as Thoth or Hermes: and both his name, and the various particulars related of him, perfectly accord with this supposition. *Sethosis* or *Sesoösis* is evidently in a compound form the title *Sosis,* which occurs in the fabulous dynasty between Helius and Osiris; and *Sosis* is *Sos-Isa* or *Thoth-Isa:* we may venture therefore to conclude, that *Sethosis* is *Se-Thoth-Isa* or *the illustrious Thoth-Isa.* This conclusion is warranted by his being declared to be contemporary with Hermes, and by his being placed in the same list with Vulcan, Helius, and Osiris. It is also warranted by his being identified with Ramesses or Ram-Esa, and by his being ascribed to the age of the ship Argo.[2] His history accords with his name. The various remote conquests, which he is said to have made, are but a repetition of the travels of Buddha and Cronus, and of the military exploits of Hercules and Osiris and Thules and Bacchus and Deo-Naush. The pillars, which he erects as marking the boundaries of his progress, are no other than the Hermæ or Buddhic columns which make so conspicuous a figure in old mythology: they are the same as the pillars of Hercules and Bacchus, which occur both far to the west and far to the east; for Hercules, Bali, Sesostris, and Buddha, are all one person; and, though Bacchus seems properly to belong to another system of mythology, yet both those systems are closely blended and connected together, and Bacchus and Osiris, as well as Buddha and Hercules, are ultimately the same great transmigrating patriarch. The age, in which he is placed, is that of Thoth,

[1] Exod. i. 11. xii. 37.

[2] Tzetz. in Lycoph. ver. 1206.

Danaus, and the Argo; in other words, it is the age of the deluge and the Ark: and, accordingly, we find, that he is said to have been the son of the heifer-goddess Theba; for he is declared to be the same as Ramesses and Egyptus; and Egyptus and his Argonautic brother Danaus were the children of Theba, who is truly represented as flourishing at the period of Deucalion's flood.[1] Such being his place among the ancient kings of Egypt, we may naturally expect to find him, like Thoth, Vulcan, and Pan, connected with the primitive eight gods, whose prototypes are doubtless the eight persons preserved in the Ark: and I think, that Herodotus, though undesignedly, gives us much reason to believe that this was the case. He represents him and his queen as being the parents of six children, and consequently makes him the head of an ogdoad: and he relates a story respecting a plot formed against him by his brother, which I suspect to have originated from the same source as the fable of Typhon's machinations against his brother Osiris.[2] Now, when we consider that Sesostris belongs to the age of Theba, Argo, Thoth, Osiris, Inachus, and Deucalion; we can scarcely, I think, hesitate as to the interpretation of the ogdoad over which he presides.

It is a curious circumstance, that, just as some pronounced the statues in Ionia to be statues of Memnon, which Herodotus contends to have been statues of Sesostris; so that vocal statue in the Thebais, which is almost universally said to have been a representation of Memnon, was yet, according to Pausanias, sometimes thought to have been an image either of Sesostris or Phamenophis.[3] These coincidences were not the effect of pure accident: the different accounts were, I believe, perfectly right, though apparently discordant; for all the statues were equally representations of Sesostris and Memnon, of Osymandyas and Buddha. One and the same person under various names was the subject of them all, in whatever part of the world they occur. Hence we find Memnon carried back exactly to the same age

[1] The pretended voyage of Danaus *to Greece* in the ship Argo means very evidently the importation of the worship of Danau and the sacred ship. The *fact* seems to have occurred at the era of the final expulsion of the Shepherds from Egypt: but the *character* Danaus was no man of that period; he was the deified hero of the Ark, and his votaries were from him called *Danauas* or *Danai*. Vide infra book vi. c. 5. § VI. 1.

[2] Herod. Hist. lib. ii. c. 107.

[3] Pausan. Attic. p. 78.

BOOK IV. as that in which Sesostris is placed. If the latter be ascribed to the period of Argo, Theba, and Deucalion; and if he be placed at the head of a family consisting exactly of eight persons: the former, notwithstanding his exploits at the siege of Troy, is yet said in the Great Chronicle to have been one, and indeed the first, of the great gods of Egypt.[1] He was therefore the associate of Pan, and Thoth, and Vulcan, and Osiris: in other words, he was the principal Cabiric deity. Thus thrown back to the epoch of the deluge, we find him described as the original inventor of the alphabet; an invention also given to Buddha and Hermes, an invention likewise for a share of which Cadmus puts in his claim.[2] In this there is no real rivality: the apparently contending claims may be easily reconciled: Buddha, Hermes, Cadmus, and Memnon, are all one person.

(6.) A single particular yet remains to be noticed in the fabulous history of Memnon: I mean the curious legend relative to the birds, which first fought over his funeral pile, and which afterwards annually renewed their combat in honour of the deceased hero. This mysterious transaction occurred in Troas: but it likewise occurred in African Ethiopia, only with the difference that *there* the combat took place only every fifth year. There was also a notion, that, besides their annual fight in Troas, they every year made their appearance on one particular day, and cleansed a space of ground about the tomb of Memnon, suffering neither shrubs nor weeds to grow there, and afterwards watering it with their wings which they dipped in the river Esopus. Such, according to Pausanias, was the account given by those who inhabited the shores of the Hellespont: and Elian informs us, that the birds were black, that they were shaped like hawks, and that they came every autumn from Cyzicus on the Propontis.[3]

Actions like these are evidently the actions, not of birds, but of men: and, since the same ceremonies also took place in Ethiopia, we may both be sure that men were the agents, and we may perhaps find it not impossible to throw some light on the nature of what they did.

The theology of the ancient Babylonic Cuthites or Scythians dealt much in symbols or hieroglyphics, partly arbitrary, and partly borrowed from the

[1] Chron. Magn. apud Banier's Mythol. vol. i. p. 493.

[2] Anticlid. apud Plin. lib. vii. c. 56.

[3] Pausan. Phoc. p. 669. Ælian. de animal. lib. v.

histories of the creation and the deluge. Hence originated the sacred animals of Egypt, Persia, India, and Assyria. Among birds, the raven, the dove, the eagle, and the hawk, were highly venerated: among beasts, the lion, the bull, the horse, the goat, and the dog: among insects, the bee and the butterfly: among fishes and reptiles, the cetus and the serpent. I mention these as a few only among many: for such was the propensity of the old Cuthic idolaters to bestial symbolization, in the understanding of which their boasted wisdom largely consisted, that the language of the prophet is no poetical exaggeration, when he represents himself as beholding in a Mithratic cell *every* form of creeping things and abominable beasts.[1] Now these animals, in most instances, seem at once to have represented the deity and his priests: for, as the priests called themselves by the name of the god whom they worshipped, so they appropriated to themselves the peculiar emblems by which he was designated. Thus the name of the Assyrian Venus was *Mylitta* or *Melissa*, and her symbol appears to have been a bee. Hence the word *Melitta* came to signify that insect, though it properly denotes the female principle of generation: and hence her priestesses were called *Melissæ* or *bees;* which gave rise to the story of Jupiter being nourished in his infancy by bees, and to various other fictions of a similar description. Thus likewise the symbol of Mithras or Horus was the lion. Hence the priests of Mithras were called by the name of that animal. Exactly in the same manner we find priests described as dogs, swine, and ravens; and priestesses assuming the appellation of *doves*. Of this last we have a very curious elucidation given us by Herodotus. The priestesses of Dodona, it seems, asserted, that two black doves once flew from Egyptian Thebes; of which the one took up its abode in Africa, while the other settled with themselves. The latter perched on a beech-tree; and declared it to be the will of Jupiter, that an oracle should be there established. The former, which flew into Africa, similarly enjoined the inhabitants of that country to establish another oracle; and this was that of Jupiter-Ammon. Such was the narrative of the Dodonèan priestesses; and it was fully explained to Herodotus in the literal account of the same transaction given by the priests of the Theban Jupiter. These told him, that two priestesses were carried off from Thebes by the Phenicians; that

[1] Ezek. viii. 10.

BOOK IV. one of them was sold into Greece, and the other into Africa; and that to them the foundation of the two oracles was to be ascribed.[1] The pretended doves then were priestesses; and they were said to be black, because such was the colour of the two Egyptian or Ethiopic females.

This relation will lead us to the right understanding of what is meant by the Memnonian birds. They were priests, who in one region annually, and in another quinquennially, performed certain rites at the pretended tomb of Memnon. This tomb was his high-place: accordingly, Elian tells us, that in Troas it was on the top of a mountain: and the notion of its being a tomb originated from the same cause, as the similar notion respecting the pyramids and the vast building behind the statue of Osymandyas. Doubtless what the psalmist calls *the offerings of the dead* formed a part of the worship of Memnon, no less than of Baal-Peor, Adonis, and Osiris. Since his death was regularly bewailed at certain stated seasons; the edifice, where such lamentations took place, was supposed to be his tomb. They were the same as those over the slain or lost Osiris: and they were performed at the very same season of the year, as one of the two Egyptian festivals which commemorated the entrance of Osiris into the ark and into the Moon; for Elian says, that the birds came from Cyzicus to Troas every *autumn*. The birds themselves were, it seems, of a black colour, like the two doves or priestesses that established the oracles of Dodona and Jupiter-Ammon: and the reason for this opinion was, I believe, the same in both cases. The sacerdotal birds of Ethiopia were of a black complexion: and it is probable, that those of Cyzicus imitated it, either by staining their skins or by arraying themselves in black robes. I am also much inclined to believe, that the priests and priestesses, who assumed the names and characters of the sacred animals, actually imitated, as far as might be, their figures by means of certain masks or vizors made of light wood or pasteboard: at least, it is not difficult to give plausible reasons for such a conjecture. Plutarch expressly tells us, that both the hawk and the bull were sacred to Osiris; as the ass, the crocodile, and the hippopotamus, were to Typhon; and the dog, to Anubis.[2] Now, in that curious relic of Egyptian antiquity, the Bembine or Isiac table, various semi-human figures occur in attitudes of adoration before the

[1] Herod. Hist. lib. ii. c. 54, 55. [2] Plut. de Isid.

bestial deities of Cuthic superstition. Among these are two; the one with the head of an ibis, the other with that of a hawk: the first worships the sacred bull; the second, the mystic scarabèus. The figures thus disguised therefore are certainly priests: and I think it very likely, that the mode in which they were thus disguised was by vizors. They strongly resemble the mummers of the ancient pageants in the middle ages: and it is not improbable, that the disguises assumed by those buffoons were borrowed from the obsolete superstition of our Scythian ancestors.[1] The canine phantoms of the Mysteries, mentioned by Pletho and Psellus, and alluded to by Virgil, seem to have been officiating ministers decorated with the heads of dogs: and I take them to be nearly allied to the cynocephali or dog-headed priests of Thoth or Anubis, of whom there was a whole college in upper Egypt. The black hawks of Cyzicus then were certainly priests of Memnon: and, while they officiated, they probably wore vizors imitating the heads of hawks, like the priests who appear in the Bembine table.

But still the question will be, what we are to understand by the bloody battles, which they are represented as annually or quinquennially fighting in honour of their deity. A very moderate acquaintance with the rites of pagan superstition will be sufficient to afford an answer to this question.

The priests, in the worship of their gods were wont to work themselves up to a sort of phrenzy. While in this state, they sometimes mutilated themselves, as at the time of their dedication to the service of Bellona, Cybelè, and Attis; sometimes gashed themselves with knives, as in the contest of the priests of Baal with Elijah; and sometimes devoted themselves to certain death, as is still the case in the bloody suicidal adoration of Jagan-Nath who is propitiated by his votaries madly throwing themselves beneath the rolling wheels of his ponderous car. Of such a nature, I apprehend, was the worship of Memnon, who in fact was the very same deity as Buddha and Jagan-Nath. His disguised priests first wound themselves up to a high

[1] Mr. Strutt, in his work on the ancient pastimes of the English, gives a print of these mummers; in which they appear with the heads of dogs, birds, bulls, and lions, in a manner closely resembling the figures on the Bembine table and agreeably to what I conjecture the disguises of the priests to have been. Such pageants were fashionable so late as the days of Elisabeth: and Shakespeare faithfully paints the manners of the times in terrifying his Sir John Falstaff with a group of these fantastic apparitions. See the merry wives of Windsor.

pitch of religious enthusiasm; and then turned their arms against each other, until many perished in the furious contest. Scripture is full of allusions to the practice of cutting the flesh with knives; a superstitious abomination, which it strictly prohibits to the priests of Jehovah: and Herodotus has preserved an account of an Egyptian ceremony, which perfectly resembles the battle of Memnon's hawk-priests; or rather which is the same rite, for Memnon and Mars are one deity. He tells us, that, during the festival of Mars which was celebrated at Papremis, and towards the close of the day, a small number of priests were accustomed to arrange themselves as attendants upon the statue of the god. Meanwhile a greater number, armed with clubs, planted themselves at the door of the temple. Opposite to them might be seen at least a thousand men, also with clubs in their hands, tumultuously assembled to discharge the vows by which they were bound. These preparations being completed, the attendant ministers of the deity placed his gold-enshrined image on a four-wheeled carriage, and began to draw it along. Those, who were stationed at the door of the temple, endeavoured to prevent its entrance: but the others, who were under the obligation of vows, immediately rushed forward to the assistance of the god. Upon this, a furious battle took place between the opposite parties: and many individuals never failed to have at least their heads broken in the scuffle. Herodotus supposes, reasonably enough from the nature and obstinacy of the conflict, that several lives must also be lost: he adds however, that the Egyptians positively denied any such fatal consequences.[1] It seems to me sufficiently evident from the preceding account of the Egyptian Mars, that he is the same as the Indian Jagan-Nath; who may be identified with Buddha, and consequently with Memnon. The mode, in which he was solemnly drawn in his car on the high day of his festival, and the bloody rites attendant upon his worship though they differ in some respects from those of Jagan-Nath, bear on the whole too close a resemblance to the horrid manner, in which the Orissan deity is venerated, to leave us much reason to doubt of their common original. In fact, the sole difference between the two is this: the votaries of Jagan-Nath throw themselves beneath the

[1] Herod. Hist. lib. ii. c. 63.

wheels of his huge car, and propitiate their god by a voluntary suicide; the worshippers of Mars attended upon his image, as the sacred car similarly bore it along in solemn procession, and honoured him, like the hawk-priests of Memnon, by shedding their blood in furious conflicts.[1]

[1] The reader may see the terrific worship of Jagan-Nath amply described by an eye-witness in Dr. Buchanan's Christian Researches in Asia.

CHAPTER VI.

Respecting the union of the two great superstitions in the worship of Jagan-Nath, Saturn, and Baal.

THOUGH the ancient idolaters were early divided into two great sects, they differed rather in the mode, than in the object, of their worship. The various gods both of the Buddhic and of the Bacchic superstitions were ultimately one and the same person: and that person was the transmigrating great father, who, under different names, was alike venerated by each party. Such being the case, we may not unnaturally expect to find some distinct traces of a point of union between the adherents of the rival systems. Nor shall we be disappointed in our expectation: these traces occur with remarkable clearness in the very extraordinary worship of Jagan-Nath; nor are they wholly obliterated in the notices, which have come down to us, respecting the western Cronus or Saturn and the Asiatic Baal or Molech.

I. The present observation might perhaps be further extended to Attis, Adonis, Hu, and Mexitli: but the propriety of it will best appear from a consideration of the avowed principles, on which the god Jagan-Nath is venerated.

1. In all parts of Hindostan, save Orissa, sectarian distinctions are carefully observed, and the difference of castes is sedulously attended to: but the temple of Jagan-Nath, the famous resort for pilgrims of every sect and

caste, is a converging point, where all the contending parties unite in harmony with each other. Here, and here only, do all castes, tribes, sects, or whatever terms may best include the whole race of Hindoos, eat and drink together. Here the Brahmen for a season renounces his superiority to mix with the Sudra: and here the Buddhist kneels by his side before the acknowledged common object of pagan adoration. The same mysterious great father was alike venerated by every idolater in every quarter of the globe, whatever differences might exist in modes and subordinate points. Here the principle is confessed, and acted upon: here all join together in worshipping him, who is equally the god of each system of old Babylonic idolatry.

(1.) Respecting the antiquity of Jagan-Nath's pagoda, contrary opinions have been entertained; some carrying back its erection to the very beginning of the Cali age, and others supposing it to have been built in the eleventh century after the destruction of the temple of Sumn-Nath.[1] I presume not to determine the point, which in fact is of little moment to the present discussion: but shall rather proceed to inquire into the character of this idol, and into the nature of that bond of union by which pilgrims of all sects are equally induced to venerate him.

(2.) The word *Jagan-Nath* itself is not a name, but a title: it simply denotes *the lord of the Universe.* Hence it is obvious, that, as each sectarian venerates the great father under that character, each will be equally prepared to worship him under the name of *Jagan-Nath.* Mr. Moor informs us, that Crishna or Vishnou is chiefly adored as Jagan-Nath: while Mr. Maurice says, that Jagan-Nath is Siva or Iswara, and that he may clearly be recognized as such by the vast bull which projects out of the eastern side of his pagoda.[2] In both these opinions we have, I believe, the truth, but not the *whole* truth. Jagan-Nath is certainly Vishnou, who assumed the shape of a fish at the time of the deluge, and who once lay concealed within the navicular Moon. He is certainly likewise the maritime Iswara, who was the navigator of the ship Argha when the waters of the ocean overspread the face of the whole earth. Accordingly, in the neighbourhood of his

[1] Maurice's Ind. Ant. vol. iii. p. 26, 27.

[2] Moor's Hind. Panth. p. 212, 213, 358. Ind. Ant. vol. iii. p. 27.

 temple, an old tradition prevails, that he swam to it from some more westerly region; by which I think it evident that Armenia and mount Ararat must be intended.[1] But, although such opinions be just, they will not account for the worship of Jagan-Nath being the centre of theological unanimity. That worship must involve some points agreed upon by all sects, as constituting the acknowledged fundamentals of each jarring system: which will not be the case, if Jagan-Nath be *solely* either Crishna or Siva.

2. On this curious topic Mr. Paterson has been so peculiarly happy, that we have little more to do than to adopt his opinion.

(1.) Though the worship of Jagan-Nath is commonly spoken of as prevailing in Orissa, he is not venerated there *exclusively:* for two other deities are adored in conjunction with him. Now, when the sacred images of these three divinities are stripped of their ornaments, they prove to be a triad of a very peculiar conformation.

In the centre is the goddess Subhadra, a form of Devi or Isi; in other words, the diluvian ship Argha: on her right side, is Bal-Rama: and, on her left, is Jagan-Nath. Bal-Rama and Jagan-Nath have each precisely the same shape, in order to shew the identity of these reputed brothers: they differ only in the colour of their faces, which exhibit the respective tints of Siva and Vishnou, namely white and black; while the countenance of Subhadra displays the bright yellow of the lotos, the colour of the short skirts in which the Hindoo divinities are usually clad. The body of each of the three deities, if body it can be called, seems to be composed of two eggs, the one surmounting the other. On the top of the egg, which constitutes the upper division of Subhadra's body, is placed her head; and she is entirely destitute of arms. But the superior egg in the similar bodies of Bal-Rama and Jagan-Nath supports the navicular lunar crescent; and within each crescent appears the head of the deity. The crescent itself exhibits the rude semblance of arms, as the two-fold egg does that of a body: but a sort of standard, attached to the frame on which the three divinities are seated, sufficiently shews that the apparent arms are really a lunette; for the standard displays in a black ground the mystic crescent with a circular ball within it representing the head of the deity.[2]

[1] Ind. Ant. vol. iii. p. 27.

[2] See Plate I. Fig. 16.

Now it is a curious circumstance, and what tends to throw much light on the present subject, that the Pranava or mystical hieroglyphic, which is used to express the divine name, has manifestly been borrowed from the form of the remarkable triad before us. The upper part of this hieroglyphic is a crescent containing a ball: and beneath the crescent is the imperfect appearance of two eggs laterally joined to a third.[1] But, if this character, as Mr. Paterson observes, be made into a cypher; we shall have two crescents, each containing a ball and each surmounting two imperfect eggs, laterally connected with another egg placed between them.[2] The cypher however, thus produced, graphically exhibits the triad of Bal-Rama, Subhadra, and Jagan-Nath.[3] Here then we have a key to that singular principle of union, which the worship of Jagan-Nath holds out to sects otherwise mutually disagreeing. The form of the triad now under consideration has produced the hieroglyphic, by which the mystic triliteral monosyllable *Om* is expressed: and here, consequently, all the jarring sects finally meet together as in a centre, whether they be Buddhists, Jainists, Saivas, or Vishnavas.[4]

(2.) *Om* or *Aum* is generally, and with much reason, supposed to be the same as the *On* or *Aun* of the old Egyptians. But this word denotes at once *the Sun*, and *the Trimurti* or triple deity adored in conjunction with him; that triad, into which the fourth more ancient or proper humano-solar god was thought to have multiplied himself. Here therefore all the different sects are at length found to symbolize: for the worship of the triplicated Om, and the veneration of the lunar boat, was the foundation of all the mythology of Paganism, however it might be varied in detail. In the hieroglyphical group of Bal-Rama, Subhadra, and Jagan-Nath, the devout Brahmen beholds that triple god, whom he reveres under the joint name of *Om*, united with the great universal mother: the no less devout Saiva contemplates Iswara and his consort the ship Argha: the Vishnava adores his favourite god Vishnou, safely concealed within the protecting lunar crescent: the Buddhist worships that ancient Buddha, the child of the Moon and the sovereign prince hidden within the belly of the fish, whom he knows to be really the same as Brahm multiplied into Brahma-Vishnou-Siva, and whom

[1] See Plate I. Fig. 17.
[2] See Plate I. Fig. 18.
[3] See Plate I. Fig. 19 compared with Fig. 16.
[4] See Asiat. Res. vol. viii. p. 61, 62, 63.

BOOK IV. he similarly decorates with the sacred title *Om:* and the Jainist or Mahimanian views, with equal enthusiasm, the Trimurti incarnate in the person of Jain or Mahiman. The basis of old mythology was the astronomical worship of the solar great father, and of the lunar great mother. The one was Noah, viewed as a transmigratory reappearance of Adam, and multiplying himself into three sons at the beginning of each world: the other was the Earth considered as an enormous ship floating on the vast abyss, and the Ark considered as a smaller Earth sailing over the surface of the deluge. Of these, the former was astronomically typified by the Sun; while the latter was symbolized by the boatlike crescent of the Moon. Hence the solar divinity was supposed to have mysteriously triplicated himself: hence the name *Om* or *On* was invented, to express both his astronomical and his triple character: hence the head of the god was placed within the wonderful lunar boat: and hence the ancient deity, whom all sects agree to venerate in the pagoda of Jagan-Nath, was believed to have swum to his temple, necessarily of course when the whole intervening continent was laid under water, from some region to the north-west of Hindostan.

(3.) The strange form of the god was contrived with sufficient ingenuity to express what his votaries intended. Like all the oriental representations of the hero-divinities, which the purer taste, not the greater knowledge, of the Greeks led them to reject, the image of Jagan-Nath is plainly an hieroglyphic. Nor is it an hieroglyphic peculiar to India alone: there are other parallel symbols, which may both throw light upon it, and borrow light from it. In the mythology of almost every ancient nation, an egg was employed to shadow out both the literal greater World and the arkite smaller World: and the form of Jagan-Nath is not the only combination, which exhibits the egg surmounted by the crescent. Such was the figure of the god Lunus of Heliopolis; such also was the figure of the Lunus of Carrhæ; and such is the ornament, which graces the head of Cali or Parvati or Argha, as she appears in the Courma Avatar.[1] The combination in question is but a double symbol, for the egg and the crescent equally represented the mundane Ark. But the form of Jagan-Nath displays, not only

[1] See Plate I. Fig. 11, 21, 22.

the egg surmounted by the crescent, but the crescent itself containing a head. CHAP. VI. Neither is this combination peculiar to the Hindoo god of Orissa. A coin of the Carrhenians, whose addiction to the worship of Lunus is so well known, exhibits a crescent containing a head:[1] and more than one ancient hieroglyphic of the Egyptians shews the same remarkable combination. It seems to me to be explained by the superstitious practice, which Lucian has described to us, and which I have already had occasion to notice as connecting together the worship of Osiris and the Mysteries of Adonis. Every year a vessel was formed of papyrus representing the head of the Egyptian deity; and, being solemnly committed to the waves, was thought to be wafted to Byblos in seven days by a supernatural impulse. Judging, both from the hieroglyphics which seem to describe this superstition, and from the crescent-like form of the ark within which Osiris was inclosed and which was supposed to have drifted on shore with him in Phenicia, I am inclined to believe, that the papyrine vessel mentioned by Lucian did not represent a head *merely*, but a head placed within a lunette.[2] The head, from its circular form, was apparently used to symbolize the Sun or perhaps the Star which was so general a concomitant of the arkite deities. In the Indian character, which expresses the word *Om*, and which seems to have been borrowed from the form of Jagan-Nath, a mere point, resembling the stop called *a period*, is placed between the horns of the crescent: but, in a coin representing the lunar god of the Carrhenians, the crescent incloses a star. This second coin of that people is singularly curious; for, by almost exactly corresponding with the form of Jagan-Nath, it may serve to explain the real import of that remarkable hieroglyphic. It exhibits an egg surmounted by a lunette, which comprehends a star between its horns.[3] Now the form of Jagan-Nath, as we have seen above, is a double egg surmounted by a lunette, between the horns of which is placed a head: and the temple of that deity is the centre of union, where all the contending sects offer up their devotions in mutual harmony. Hence I interpret his symbolical figure to denote that astronomical hermaphrodite deity, which the genius of ancient Paganism contrived by blending Adam with the Earth and Noah with the

[1] See Plate I. Fig. 20. [2] See Plate I. Fig. 12. [3] See Plate I. Fig. 22.

BOOK IV. Ark; that is to say, in other words, by joining together in one compound hieroglyphic the great universal father and the great universal mother. Jagan-Nath is Siva and Argha, Vishnou-Narayan and the Lotos, Crishna and the protecting Moon, Buddha and Ila, Osiris and Isis, Adonis and Venus, Attis and Cybelè, Janus and Jana, Hu and Ceridwen, Woden and Frea. He is the hermaphrodite Iswara, the hermaphrodite Jupiter, the hermaphrodite Osiris, the hermaphrodite Attis, the hermaphrodite Venus, and the hermaphrodite Adonis. He is at once the solar god Om, the great father multiplying himself into three sons, and the masculine divinity Lunus or Soma. But, at the same time, he is also the mystic egg; which floated on the waters of the vast abyss, and which produced the Brahma and the sacred triad of the Hindoos and the Dionusic Protogonus and the three primeval kings of the Orphic poet. For he is not only Lunus, or Iswara: but he is also Luna, or Isi, or Sita, or Parvati, or Argha. In short, the crescent surmounting the egg represents the mundane Ark astronomically venerated with the Moon: while the head placed within it represents the transmigrating Noah astronomically revered sometimes in conjunction with the Sun and sometimes in conjunction with a Star.

(4.) I think Mr. Maurice right in supposing, that Jagan-Nath is the same divinity as Sumnath or Suman-Nath. They are doubtless one deity, adored under somewhat different appellations. *Jagan-Nath*, as I have already observed, denotes *the lord of the Universe*: and *Suman-Nath*, in a similar manner, is equivalent to *the lord Suman*. Now *Suman*, *Saman*, or *Somon*, is a well-known title of Buddha: and accordingly the city, where the temple of Sumnath formerly stood ere it was polluted and plundered by the Mohammedan theists, was called from him *Patten-Sumnath* or *Boudhan-Suman-Nath*; while the idol, as was common with the representations of Buddha, consisted of one enormous stone fifty cubits in length, forty seven of which were buried in the ground.[1] Whether the pagoda contained any hieroglyphic resembling the figure of Jagan-Nath, we are not informed: but such a mode of symbolizing is clearly no modern invention, because it occurs in the theology both of Carrhæ and of Egypt.

[1] Maurice's Ind. Ant. vol. iii. p. 26, 27, 36—42.

(5.) The present worship of Jagan-Nath is a disgraceful mixture of cruelty and obscenity. It is in fact the very same as the adoration of the great father and the great mother, viewed as the two principles of fecundity, which has prevailed from the earliest times in every quarter of the globe. The supposed character of the deity is marked, as of old, by the phallic Orgies: and his favour is thought to be the most effectually procured by the self-immolation of his votaries. Like the Egyptian Osiris, the god of Orissa has his sacred bulls which familiarly mingle with the deluded pilgrims: like the Assyrian Mylitta, the Cyprian Venus, and the Armenian Anais, he is propitiated by female lewdness: and, like the war-god of Egypt and the agricultural god of Phenicia, he is drawn on his high festival day in solemn procession seated on a towering car.[1]

II. The Jagan-Nath of Orissa seems to me to be the identical deity, whom the Greeks and Romans venerated under the appellations of *Cronus* and *Saturn*: for this god is equally the great universal father; this god stands equally connected with each of the two primeval superstitions. As the parent of Jupiter and Neptune and Pluto, who are certainly the same as the Indian Trimurti Brahma-Vishnou-Siva, we may rightly identify him with the ancient self-triplicating Brahme: as such therefore, he ought to have been classed with the Bacchic divinities. Yet, if we attend more minutely to his character, we shall find it almost impossible not to pronounce him the same as Buddha, Thoth, or Saca: as such therefore, he ought rather to have been placed in the Buddhic Pantheon. Since his unity with Brahme is sufficiently proved by his being the father of the three younger Bacchic hero-gods, I am only concerned to establish his identity with Buddha. This, accordingly, shall first be done: and, afterwards, the peculiarities of his human character may properly be exhibited.

1. As for his identity with Buddha, we learn from Plutarch, that some mythologists maintained him to be the same as Herm-Anubis or Thoth.[2] But Herm-Anubis or Thoth was certainly the same as Buddha or Datta. Cronus therefore, agreeably to such an opinion, must likewise be the same as that oriental deity.

[1] See Buchanan's Christ. Res. in Asia. p. 129—147.

[2] Plut. de Isid. p. 368.

(1.) Nor was the opinion taken up at random: on the contrary, there is much to confirm it. The Greek translator of Sanchoniatho tells us, that, among the Phenicians, Cronus was denominated *Il:* and he is clearly right in giving us this piece of information; for the legend of the Punic Il is such, as to leave us no room to doubt of his identity with the classical Saturn. Each is the son of Heaven and Earth: each is the parent of a triple offspring: each is said to have mutilated his father.[1] The Cronus then of the classical mythologists is the Il of the Phenicians. But the Phenicians were Indo-Scythæ; who migrated first from upper India to Babylonia, and afterwards from Babylonia to Palestine.[2] Now the Indo-Scythæ have in all ages been worshippers of Buddha or Menu: and they still both denominate this hero-god *Ila,* and assign to him a daughter-consort who bears the same appellation. Hence it is manifest, that the Ila (pronounced *Il)* of the Indo-Scythæ is the Il of their brethren the Phenicians. But the legend of Il proves him to be the classical Saturn. Therefore the classical Saturn must inevitably be identified with the Ila or Buddha or Menu of the Indo-Scythæ. Agreeably to this conclusion, we find him, in the Phenician mythology, immediately connected with Taut or Thoth: for he is said to have extended his sovereignty to the south over Egypt, and to have given the sceptre of that country to Taut.[3] The legend itself, if historically considered, relates no doubt to the conquest of Egypt by the Phenician or Cuthic Shepherd-kings: but these were professed worshippers of Taut or Buddha; and, however Sanchoniatho in a manner very common among the old mythologists may have divided his national god into the two characters of Il and Taut, they were in reality one and the same person, whose rites were brought by the Scythian Shepherds from upper India to Palestine and ultimately to Egypt.

(2.) Saturn being thus the same deity as Buddha, we find him bearing not only the appellation *Il,* but likewise another of the sacred Buddhic titles. Chiun, whose star is mentioned by the prophet Amos, is rightly, by Selden

[1] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10.

[2] See below book vi. c. 5. § V. 1, 2.

[3] Sanchon. apud Euseb. Præp. Evan. lib. i. c. 10.

and Beyer, either identified with Saturn or at least immediately connected with him.[1] Now this star, as we have elsewhere seen, is manifestly the diluvian star of the Persic Mithras or the second man-bull Taschter: and the Persic Mithras or Taschter or Aboudad has been shewn to be the same as Mahabad or Buddha.[2] Accordingly, we are told by Aben-Ezra, that the god, whom the classical writers denominate *Cronus* or *Saturn*, was styled by the Arabs and the Persians *Chivan;* which is palpably the same title as the *Chiun* of Amos.[3] Nor was Aben-Ezra mistaken in this assertion: for both the centauric form of Chivan or Taschter, his connection with the deluge, and his being placed at the head of three subordinate associates, serve alike to identify him with that Saturn, whom Lycophron pronounces to be eminently the Centaur.[4] But *Chiun* or *Chivan* seems to be only the Buddhic title *Saca* or *Sacya*, in a more simple shape: for, since the Chinese distinguish their god Fo or Buddha by the name of *Che-Kya* or *the great Kya*, writing the Indian appellation *Sacya* in two words instead of one; it is probable, that *Sacya* is really a compound term denoting *the illustrious Cya* or *Chiun*.

(3.) I am inclined indeed to think, that even the ordinary name of the Latin deity will still bring us to a similar result. The younger oriental Buddha is clearly the same person as the younger oriental Menu. But this Menu, who flourished at the time of the deluge, is called *Satyavrata*, to distinguish him from the elder Menu or Adima. Now, if the termination *Ata* be separated from *Satyavrata*, the remaining word *Satyaur* or *Satur* will point out to us not equivocally the origin of the Roman title *Satur* or *Saturn*. The same appellation was no less known to the ancient Babylonians. We learn from Berosus, that the person, who was saved in an Ark at the epoch of the general flood, was called by them *Xisuthr* or *Seisuthr*. But the name *Se-Suthr* or *Cai-Suthr* is no other than Satur or Satyaur united with the eastern prefix *Cai* or *Se*, which signifies *great* or *illustrious:* so

[1] Amos v. 26. Seld. de diis Syr. synt. ii. c. 14. Beyer. Addit. in loc.

[2] See above book iii. c. 3. § III. 7. (2.) and book iv. c. 5. § XXIII.

[3] Seld. de diis Syr. synt. ii. c. 14.

[4] Lycoph. Cassan. ver. 1203.

BOOK IV. that *Seisuthr* is in fact equivalent to *the illustrious Satur*. Nor was the title less familiar to the Gothic tribes, which finally subverted the Roman empire and established themselves in the west of Europe. Their god Seater was represented as a meagre old man, with long hair and a long beard, standing on a fish, which was placed upon an upright column. In his left hand he held, like the Indian divinities, a wheel or ring: and in his right he bore what Verstigan calls a pail of water, within which were flowers and fruits.[1] This last was certainly the Argha cup of the Hindoos; which, in a similar manner, is constantly filled, during the performance of their sacred rites, with water, fruit, and flowers. Such coincidences throw much light on the real character of Saturn. As Satyaur-Ata, Sei-Suther, Seater, and Saturn, are all equally, so far as personality is concerned, the patriarch Noah: it seems only reasonable to believe, that the four titles are all mere variations of a single name. That name, however, being well known to the ancient Babylonians, and yet at the same time being used in a precisely similar application by other tribes far removed from Chaldèa both in an eastern and a western direction: the presumption is, that it was first employed to designate the great father by the Cuthim of Nimrod, and that it was afterwards carried away from the plain of Shinar by them of the dispersion along with the idolatry to which it was attached. One branch, accordingly, of the Scythians conveyed it to their settlements in upper India; where they fixed the appulse of that ark, which preserved the person distinguished by the title in question. Another branch of them, under the name of *Palli* or *Pelasgi*, similarly carried it to their western settlements in Italy; where, in the same spirit of local appropriation, they made the wonderful voyage of their divinity to terminate. And, at length, a third branch, emigrating from their pristine seats at the head of the Indus and on the north of Persia, bore the title and the god to whom it was applied into the forests of Germany; carefully preserving every characteristic mark of the Asiatic origin of them both. Agreeably to this hypothesis, the proper identity of the Roman Saturn and the Gothic Seater; which last must inevitably be the same as the Indo-Scythic Satyaur-Ata, because the worship of him was brought by our

[1] Verstig. Restit. of decayed intell. p. 64.

forefathers into Europe from the Indian Caucasus: the proper identity of Saturn and Seater, and thence of Saturn and Satyaur-Ata, is proved by one of those arbitrary coincidences, which so often occur in the old mythology of the Gentiles. The last day of the week was styled by the Latins *the day of Saturn:* and we, in common with other European nations of Gothic extraction, are still accustomed to denominate the very same day *Saturday* or *the day of Seater.* But Menu-Satyaurata, or the masculine Ila, is one with Buddha: therefore the Roman Saturn, who by the Indo-Scythic Phenicians was called *Ila,* must also be Buddha. CHAP. VI.

(4.) With respect to the appellation itself, as it appears to have been first used by the Babylonians previous to the confusion of tongues, it is most natural to seek it in that Chaldee dialect which was spoken by the Babylonians. Now, in the Chaldee, the verb *Sater* signifies *to hide:* hence the name *Satur* will denote *the hidden one.* Such a derivation is rendered the more probable by its exact accordance with the mystic character of the god, who bore the title. We may suppose the appellation of *Satur* to have been bestowed upon the great father in allusion to what the epoptæ called his *aphanism* or *disappearance* from mortal eyes, while he lay concealed within the Ark: and the present conjecture may be thought to derive some weight from the etymology of *Latium;* for it is said to have been so denominated from *Lateo,* and the alleged reason is that Saturn once *lay hid* in that country.[1] But, whatever may be thought of the proposed derivation of *Satur,* the fabled concealment of the god, whence Latium is said to have borrowed its name, related, I have no doubt, like the aphanism of Osiris, to the inclosure of Noah within the Ark.

2. Having thus attempted to establish the position that Saturn is the same person as the oriental Buddha or Menu, I proceed to consider his character, which will evidently identify him with Noah viewed as a reappearance of Adam.

(1.) That part of it, which respects his unity with the protoplast and his manifestation in the antediluvian golden age, has already been sufficiently discussed.[2] Avoiding therefore a needless repetition of my former argu-

[1] Virg. Æneid. lib. viii. ver. 322, 323.

[2] See above book iii. c. i. § IV.

BOOK IV. ments, I may now rather view him as the second great father of mankind, with whom a new world commenced after the first had been destroyed by the waters of the flood.

(2.) In this latter part of his character, it is impossible not to see, that almost every circumstance minutely corresponds with the history of Noah.

Saturn is said to have been the parent, by his wife Rhea or Opis, of three sons and three daughters. A dreadful calamity once impending over the heads of this family of eight persons, its chief constructed a wonderful insular cave or grotto in the midst of the ocean. Here he concealed his children in perfect safety; until the danger, which threatened them, was over.[1] After the Saturnian family had emerged from their gloomy confinement within the sea-girt cavern, the aged god was intoxicated by the youngest of his sons; and, during his stupefaction, lay in a state of exposed nudity. Jupiter, by the Egyptians named *Hammon*, approached, and barbarously mutilated, his unresisting father while in this indecorous situation. Hence the poets fabled, that Saturn enacted a law, by which it was forbidden to behold the gods naked.[2] In consequence of this event, the god, being now no longer able to maintain his pristine authority, was compelled to abdicate the sceptre of the World and to divide his ample dominions among his three sons. Among these however Hammon or Jupiter obtained a decided preëminence; becoming in fact himself an universal sovereign in the persons of his enterprizing descendants. With respect to the origin of Saturn, he is commonly said to have been the son of Heaven and Earth: and a notion prevailed, both among the classical writers and among the Phenicians, that his father had previously experienced from him the same inhuman treatment which he himself afterwards experienced from Hammon.[3] For this opinion, though utterly false, it is not very difficult to account. As the theory of similar successive worlds taught, that every event, which occurred at the beginning of one world, would equally occur at the beginning of every world; the insult, which Noah suffered from his own offspring as the Gentiles told the story, he was himself

[1] Porph. de antr. nymph. p. 254.

[2] Orph. apud Porph. de antr. nymph. p. 260.

[3] Apollod. Bibl. lib. i. c. 1. § 3. Euseb. Præp. Evan. lib. i. c. 10.

feigned to have already offered to his own parent. Saturn however is not always reputed to be the son of Heaven and Earth: Plato tells us, that he and Rhea and their kindred deities were the children of Oceanus and Thetis or of the Sea and the Ark; thus intimating, as Bochart well observes, that Noah and his family were born allegorically from the deluge.[1] Accordingly, while Saturn is sometimes mystically said to have hidden his children in a sea-girt cave; he is, at other times, literally represented as sailing over the ocean in a ship. The old Italians indeed pretended, that his voyage terminated on the shores of Latium, and that he was there received by Janus: but Ovid, as the faithful depository of ancient tradition, carefully instructs us, that his vessel did not reach the Tuscan river, until the god had first wandered in it over the whole globe.[2] In memory of this voyage, his token was a ship; which appeared on the reverse of the coins stamped with the double face of Janus.[3]

The inclosure of the great father within the Ark, symbolized by an insular cavern in the midst of the ocean, was viewed as a state of confinement: and he himself, particularly throughout the east, was thought during the time of his incarceration to be wrapped in a profound deathlike slumber. Both these ideas occur in the fabulous history of Saturn, though in two different mythologies.

We are told by Macrobius, that, according to the Latin ritual, the image of the god continued bound with chains in his temple during the whole of every year, except one particular day which introduced the festival of the Saturnalia: but that on this day, which occurred in December and which was eminently dedicated to him, he was solemnly set at liberty by the removal of his fetters.[4] Having lost all memory of the origin of this custom, the later Romans attempted to account for it by resorting to physics: but its real import was, that the deity of the Ark was confined within his vessel during a year, and was let loose at the end of it. When Saturn was set at liberty, the people gave themselves up to mirth, jesting, and ebriety; ex-

[1] Plat. Tim. Boch. Phaleg. lib. i. c. 1. p. 4.

[2] Ovid. Fast. lib. i. ver. 233, 234.

[3] Ovid. Fast. lib. i. ver. 229, 230. Macrob. Saturn. lib. i. c. 7.

[4] Macrob. Saturn. lib. i. c. 8.

BOOK IV. ulting much in the same manner, as the Egyptians did when the lost Osiris was found again, or as the Persians and Babylonians did during the continuance of an exactly similar festival which they denominated *Sacèa* from their god Saca or Se-Sach or Buddha-Sacya.[1]

[1] Stat. Sylv. lib. i. in Cal. Decemb. Saturn. The annual festival Sacèa lasted five days, the days themselves being called *the Saccan days:* and they were evidently the five Epagomenæ or supernumerary days of the year. During this eastern festival, both men and women gave themselves up to the most unrestrained drunkeness and lasciviousness: masters changed place with their servants, who were then allowed to act the part of their superiors, while their superiors sustained *their* part: and one of these temporary lords, who was distinguished for the occasion by the title *Zoganes,* played the part of king and was decorated with the robes of royalty. The festival was celebrated wherever there was a temple of Anaïs; who was the Magna Mater of the Persians, and who was honoured, like the Babylonian Mylitta and the Cyprian Venus, by the solemn prostitution of female chastity. Seld. de diis Syr. synt. ii. c. 13.

It has been inquired, why this festival was called *Sacèa:* and some have imagined, that it was instituted by Cyrus in commemoration of a victory which he obtained over the Scythian Sacæ, and that the Babylonians borrowed it from the Persians when they became subject to their empire. But there is nothing in it, which bears the least resemblance to the commemoration of a victory: and there is much reason for believing, that it prevailed among the Babylonians *prior* to their subjugation by the Medo-Persians. Berosus, in a fragment preserved by Athenèus, mentions the festival by its name *Sacèa* as a Babylonian institution, without giving the least hint that it was first introduced by Cyrus: and Ctesias, in his work on the Persians, speaks of it in one of those books of his history which treat of the times that long preceded the empire of Cyrus. Hence Selden with much reason concludes, that it was neither instituted by that conqueror, nor had any thing to do with his alleged victory over the Sacæ. Hesychius calls it *a Scythian festival:* and I believe him to be right in his opinion; though I am persuaded, that it was styled *Sacèa,* not so much from the Sacæ, as from the god of the Sacæ, that is Saca or Woden. The ancient Persian mountaineers were undoubtedly a branch of the Scuths or Goths: and the Cuthic empire of Nimrod, the builder of Babel, was founded by the same intrepid and adventurous race; whence we find it expressly called *a Scythian empire.* Saca or Buddha therefore was equally worshipped by the Chusas of the Indian Caucasus, the old Iranians, the Scuths or Chusdim of Babylonia, and the Gothic and Saxon conquerors of Europe. Accordingly, Hesychius tells us, that among the Babylonians *Seches* was the appellation of the planet Mercury or Buddha: and the prophet Jeremiah speaks of Sesach as a well known principal idol of Babylon; denominating him *Meleck Sesach* or *King Sesach,* agreeably to the custom prevalent among the idolaters of bestowing upon their gods the appellation of *King* or Lord. Compare 2 Kings xviii. 33, 34,

For the sleep of Saturn we must have recourse to the theology of the old Celts. Plutarch, after telling us that the various islets which are scattered near the main land of North-Britain received their appellations from the names of the hero-gods to whom they were dedicated, goes on to mention, that in one of those islets Saturn lay in a state of deep sleep, fast bound and guarded by Briareus and attended by many ministering demons.[1] The god, whom Plutarch here denominates *Cronus*, is doubtless Hu or Buddwas: yet the identity of these deities is sufficiently obvious. The insular cavern, where the image of Saturn was thus exhibited, was a local transcript of the fabled grotto, within which he was thought to have concealed his family: his gigantic guard Briareus, who placed upon him the mystic fetters, was the British Typhon or Ahriman or Hayagriva: and his slumber was the same allegorical deathlike sleep, as that of Brahma and Vishnou on the surface of the intermediate deluge, as that of Buddha or Siaka from one great mundane revolution to another, and as that of Osiris while floating in his luniform ark on the waters of the oceanic Nile.

Living as Noah did at the period of the destruction and renovation of the

35. Jerem. li. 41. xxv. 26. 2 Chron. xxxii. 13, 14. Isaiah xxxvi. 18—20. xxxvii. 12, 13. Seches and Sesach are clearly the same deity: and they are both as clearly that Saca, in whose honour the festival Sacèa was instituted; for *Seches* is the Buddhic compound *Sach-Esa*, while *Sesach* is *Se-Sach* or *Cai-Sach* which denotes *the illustrious Saca*. *Zoganes* or *Sacan-Esa* seems to be only another variation of the same title, pronounced with a broader vowel sound like the western *Soc* or *Socus*, which was equally a name of Mercury. The slave, who bore that appellation with the assumed character of a king, played the part of the regal great father: and, in the celebration of the Sacèa, which is plainly the same festival as the Latin Saturnalia, the primitive times immediately succeeding the creation and the deluge were designed to be represented; when as yet the distinction between masters and slaves was unknown, and when the only rule acknowledged was that of the transmigrating patriarch the true sovereign of the world.

From this old Persico-Gothic festival our Christianized forefathers of the middle ages, whose ancestors emigrated out of the north of Iran and Hindostan, borrowed their ecclesiastical mummery of *the Abbot of misrule* and other strange profanations of a similar description. The same origin may be ascribed to our Christmas gambols and to the twelfth-day king and queen; unless we choose rather to deduce them from a Roman source. *Age, libertate Decembris, quando ita majores voluerunt, utere.*

[1] Plut. de defect. orac.

world, and marked as his life eminently was with the commencement of a new chronological epoch, we shall find these circumstances strongly alluded to in the history of Saturn. The Orphic poet celebrates him, as the father both of gods and men, as destroying and reproducing all things, as an universal patriarch whose sway extended over the whole world, and as the parent of a new age or era.[1] Macrobius speaks of him, as the first of gods, and as the author of time: which he explains by teaching us, that, while the world was Chaos, there was no time; but that, when Saturn came, time commenced.[2] Much the same idea prevailed among the ancient Hindoos: for, as the Greek name of the god is declared to be only a variation of a word which signifies *Time*; so the Brahmens bestow the exactly similar appellation of *Cala* or *Time* on the great father.[3] Hence Sir William Jones concludes, that the general deluge was the period where real Indian chronology begins; and remarks, that the idea of *Time* is intimately blended in the characters of Saturn and Noah.[4] His observation is just to a certain extent: yet we must not forget, that, on the avowed principles of heathen theology, Saturn is not *exclusively* Noah, but that imaginary transmigrating personage who was thought to appear with his three sons or emanations at the commencement of *every* world.

With no less exactness does the postdiluvian character of Noah answer to that of Saturn; which is little more than a repetition of the character ascribed to Bacchus, Osiris, Phoroneus, Inachus, and various other gentile transcripts of the great father. Like these kindred hero-gods, he brought mankind to a civilized mode of life; and travelled over the whole world, inculcating maxims of justice and simplicity. He presided over agriculture and the fruits of the earth: whence he was called by the Romans *Stercutus* or *the god of dung*. As such, he was the Zeus-Arotrius of the Greeks, and the Baal-Zebul of the Phenicians and Canaanites: for the title *Baal-*

[1] Orph. Hymn. xii.

[2] Macrob. Saturn. lib. i. c. 7. p. 150. c. 8. p. 156, 157. c. 22. p. 214.

[3] Idem Κρονος et Χρονος. Macrob. Saturn. lib. i. c. 8. Saturnus a Græcis, immutata litera, Κρονος quasi Χρονος vocatur. Ibid. c. 22. Ὁ χρονος δε τοιουτον εστιν. Phurn. de nat. deor. c. 6. Κρονον μεν τον Χρονον. Schol. in Hesiod.

[4] Asiat. Res. vol. i. p. 234, 240.

Zebul is exactly equivalent to the Latin *Stercutus*, and most probably was the appellation which Sanchoniatho's translater has not ill rendered *Agrotes* and *Agruerus*.[1] He taught men the method of grafting and training fruit-trees. He was the first planter of the vine, and the first person who expressed and fermented the juice of the grape. As an agriculturist, he was usually represented with a scythe or sickle in his hand: and, in allusion to his having mystically devoured his children and afterwards having disgorged them, he frequently appeared grasping a naked infant. He was esteemed the first and oldest of the gods; whence he was painted bearing every mark of advanced age: yet a notion prevailed, that he once experienced a wonderful renewal, and that from an old man he became a boy. This doubtless alludes to the figurative birth of Noah from the Ark; which led the ancient mythologists to represent the diluvian god, as an infant floating on the lotos. As the chief of the divine ogdoad, he was sometimes said to be the parent of three sons and three daughters by his consort Rhea: and, at other times, he was supposed to be the father of the seven Titans or Cabiri and of their sisters the seven Titanides or Cabiræ. Hence the number *eight* was esteemed sacred to Rhea: and, since the world began again after the flood, a new creation of the Universe was dated from the time when she and her husband were thought to have flourished. Lastly, in the Phenician mythology, Saturn is reported to have been contemporary with Dagon and Pontus and Typhon and Nereus, and to have given the city Berytus to Neptune and the Cabiri who there consecrated the relics of the ocean. The import of such a legend can scarcely be misunderstood. It teaches us, that the epoch of the deluge was the true epoch of Saturn: and, removing the transactions on mount Ararat to the Phenician Berytus or Berith which derived its name from the Barit or diluvian ship of the covenant, it represents Noah at the head of his family offering up a solemn sacrifice to God of what had been preserved in the Ark from the fury of the waves.[2]

CHAP. VI.

[1] I doubt, whether *Baal-Zebul* be a mere contemptuous Rabbinical variation of *Baal-Zebub*, as many have supposed. I rather take them to be different titles.

[2] Diod. Bibl. lib. v. p. 334. Macrob. Saturn. lib. i. c. 7, 8. Virg. Æneid. lib. viii. ver. 321,

III. The names, by which Saturn is ordinarily mentioned in Holy Scripture, are *Baal* and *Molech:* but these are mere titles, which his votaries applied to him by way of expressing his supereminent dignity; the one simply denoting *Lord,* and the other *King.*

1. His worship was of a peculiarly bloody and inhuman description, agreeably to his fabled character of the destroying power: and the appellation bestowed upon the Punic god, who was venerated with such worship, abundantly proves that the classical Saturn was the same divinity as the Baal or Molech of the inspired writers.

We are told by Minucius Felix, that in some parts of Africa infants were sacrificed by their parents to Saturn, and that their cries were prevented by caresses lest they should appear to be unwilling victims.[1] Now this was the precise mode of propitiating Molech: and the Africans, who thus worshipped Saturn, were undoubtedly the Carthaginians, who brought with them the bloody rites of the oriental deity from their native Phenicia. Accordingly we learn from Porphyry, that the Phenicians were wont in times of great calamity to sacrifice a man to Saturn: and, since he refers to Sanchoniatho as his authority; it is clear, that this Saturn is the same person as Il or Buddha, who was distinguished by the additional honorary titles of *Molech* and *Baal.*[2] He also tells us, that the Carthaginians sacrificed men to Saturn; and that, when the practice was at length discontinued, they sprinkled his altar with human blood in commemoration of its having once prevailed.[3] Pescennius Festus in Lactantius gives the same account: and he adds, that, when the Carthaginians had suffered a defeat from Agathocles, they at once sacrificed to Saturn two hundred children of the nobility.[4] To these testimonies we might subjoin, were it necessary, those of Diodorus Siculus, Tertullian, Eusebius, Athanasius, and many others; who all con-

322. lib. vii. ver. 179. Fulgent. Mythol. lib. i. c. 2. Plut. Quæst. Rom. 42. Albric. de deor. imag. c. 1. Martian. Capell. lib. i. c. 2. Euseb. Præp. Evan. lib. i. c. 10. Apollod. Bibl. lib. i. c. 1. Damas. apud annot. in Phurn. de nat. deor. c. 6. Plut. Parall. Vide Boch. Phaleg. lib. i. c. 1.

[1] Min. Fel. Octav. p. 291, 293.

[2] Porphyr. de Abstinen. lib. ii. § 56.

[3] Porph. de Abstin. lib. ii. § 27.

[4] Lactan. Instit. lib. i. c. 21. p. 115.

cur in the assertion, that human victims, and especially infants, were devoted to Saturn by the Phenicians and Carthaginians

Thus it appears, that the principal god of the Tyrians and the Canaanites, who was eminently propitiated by the sacrifice of children, is declared unanimously by the writers of Greece and Rome to have been no other than the classical Saturn. But such was the mode, in which Baal or Molech was venerated throughout Palestine: and we have sufficient reasons for believing, that the Carthaginians, following the custom of their Phenician ancestors, distinguished the god, whom we have seen pronounced to be Saturn, by those identical appellations. Athenagoras says, that the deity, whom they worshipped, was called in their own language *Amilcas;* which is evidently the compound title *Am-Melech* or *the burning Molech*, sometimes written inversely *Milcom* or *Melech-Am:* and, agreeably to the oriental practice of assuming the names of the gods, we find both the word *Molech* and the word *Baal* entering into the composition of many Carthaginian appellatives, such as *Hamilcar*, *Imilces*, *Milic*, *Hannibal*, *Asdrubal*, and *Ithobal*.[1] Hence it is evident, that the god, who in Scripture is denominated *Baal* and *Molech*, and whose proper name among the Indo-Scythic Phenicians was *Il* or *Ila*, was the same deity as the Saturn of classical mythology.

Accordingly we find the triplicated Saturn venerated with sacrifices, which precisely resemble those of the Baal-Shalisha or triplicated Baal of Palestine.[2] Athanasius informs us, that the Cretans propitiated Saturn by the devoting of infants.[3] Porphyry says, that the custom of sacrificing a man to Saturn prevailed among the Rhodians, but that they latterly chose the victim from among the malefactors who were condemned to death.[4] And Lactantius teaches us, that the ancient Latins devoted men to Saturn, not by slaughtering them at the altar, but by precipitating them from the Milvian bridge into the Tiber. He adds, that, when this practice was discontinued, they substituted in the place of it a custom of throwing into the river figures of men made of straw or bulrush.[5] In this last mode of sacrifice,

[1] Athenag. Legat. c. xii. p. 52.

[2] 2 Kings iv. 42.

[3] Athan. Orat. adv. gent.

[4] Porph. de Abstin. lib. ii. § 54.

[5] Lactan. Instit. lib. i. c. 21.

BOOK IV. the victim, I conceive, represented the arkite god; and he was committed to the waves in commemoration of Noah's entering into the deluge, which was constantly symbolized by the sacred river of the country. The rite was closely analogical to that of committing to a holy lake or stream the Isis of the Goths, the Durga of the Hindoos, and the virgin who shadowed out the Isis of the Egyptians. When the person, thus cast into the water, was a female; the design of the ordinance was to commemorate the launching of the Ark into the great abyss of the deluge.

2. The Jagan-Nath of Orissa, as we have seen, is worshipped in conjunction with the god Bal-Rama and the goddess Subhadra: of a precisely similar nature was the adoration of Molech or Milcom. When Solomon turned aside to the abominations of the Gentiles, he venerated Astoreth, Chemosh, and Milcom, on the three peaks of the mount of corruption or the mount of olives; which he adopted as the local tricoryphèan Meru or Ida of his apostasy, as it had heretofore sustained the same mythological character in the days of the idolatrous Canaanites and Perizzites.[1] This triad was no other than that of Orissa: and a remarkable peculiarity, attached to the mountain where it was worshipped, proves decidedly, that one of its members was Jagan-Nath viewed as a manifestation of Buddha. In various parts of the east is shewn a gigantic impression of the foot of that deity: and it is devoutly believed, that, in every region of the globe to which he wandered, he left one of these divine prints for the consolation of his votaries. Now it is a curious circumstance, that the impression of a foot in the solid rock is still exhibited on the summit of the mount of olives: but, in consequence of our Lord having ascended to heaven from the top of that hill, the fabulizing monks of the holy sepulchre have childishly appropriated a genuine pagan legend, and thence point out the mark to the wondering pilgrim as the last sacred footstep of the Messiah.[2]

3. On the real character of Baal or Molech much light is thrown by a very remarkable passage in Holy Writ, which, so far as I can judge, has hitherto been but imperfectly understood.

[1] 2 Kings xxiii. 13. See Clarke's Trav. vol. ii. p. 578.

[2] Sandys's Trav. p. 166. Maundrell's Trav. p. 104. Adrichom. Theat. terr. sanct. p. 170.

In the contest between Elijah and the priests of that deity, the prophet is described as addressing them in a strain of what has usually been considered as nothing more than severe irony.

Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey; or peradventure he sleepeth, and must be awaked.[1]

Now this is doubtless irony: but the force of it is greatly impaired by esteeming it *mere* irony; and the sense of the passage is likewise much obscured by a somewhat faulty translation. Elijah is not *simply* ridiculing the worship of the idolatrous priests; he is not taunting them, as it were, *at random:* but he is ridiculing their senseless adoration, *upon their own acknowledged principles;* he is describing, with singular accuracy, the mythological attributes of the great transmigrating father; and, with redoubled energy, he is thus urging upon them the extreme absurdity of venerating such a being in the place of the all-wise and all-powerful Jehovah.

Cry with a loud voice, for he must certainly be a god: he is either wrapped in profound meditation; or he is occupied in wandering; or he is engaged in travelling; or perhaps he sleepeth, and must be awaked.

Every one of these particulars, so far from being *casually* mentioned, enters prominently into the character of the great father of gentile theology, and was devoutly received by his votaries as a mysterious point of belief. During the intermediate period between each two similar worlds, he was supposed, and throughout the east is still supposed, to float on the surface of the deluge; either inclosed in a wonderful egg and *engaged in deep meditation* on his own perfections, or reclining on some aquatic vehicle and *wrapped in a profound and deathlike sleep.* In this state he continues, while the waters prevail: but, when they retire, *he awakes from his slumber* to the energy of renovated exertion, and is manifested as the official creator of a new world. Such however is not the only part of his character, specified with poignant ridicule by the prophet of the true God. He alludes also to those frantic *wanderings,* for which Siva is no less celebrated in the east than Bacchus and Attis were in the west: and he distinctly notices those *travels* of conquest and civilization, which the great father, by whatever

[1] 1 Kings xviii. 27.

name he might be distinguished, whether by that of *Osiris* and *Dionusus* or of *Saturn* and *Buddha* and *Deo-Naush*, was universally supposed to have achieved.

All these particulars are touched upon by Elijah in his sarcastic address to the priests of Baal. Hence we must infer, to give the satire its full poignancy, that the character of that god was the received character of the great father.

END OF VOL. II.